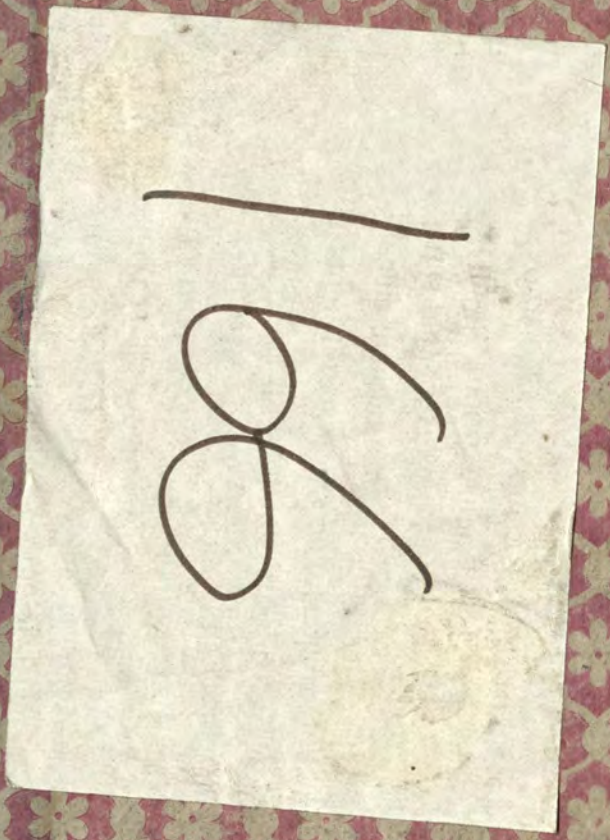

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VOLUME III.

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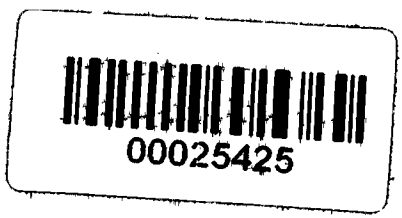
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THE

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ANTELMI or ANTHELMI, NICOLAS, canon of Fréjus in the early part of the seventeenth century. The year and place of his birth are not given. He was syndic of the clergy of the diocese of Fréjus, and appeared in that character in the assemblies of the French clergy at Paris, A. D. 1605 and 1606. He exerted himself with the greatest diligence, at considerable pecuniary cost, and sometimes at the risk of his life, in seeking out and recovering the documents belonging to the archives of the cathedral of Fréjus. He recovered a great number of valuable records, and arranged them in two volumes. The antiquarian knowledge and zeal which he manifested recommended him to the friendship of the antiquary Peiresc, with whom he carried on an active correspondence on different questions connected with their common pursuit. He furnished the list of the bishops of Fréjus to the authors of the "Gallia Christiana," who have passed a high encomium on the talent and skill of Antelmi. Nicolas Antelmi died 2d March, A. D. 1646. Joseph Antelmi in his treatise "De Initiis Ecclesiæ Forojuliensis" refers to the "Adversaria" of Nicolas Antelmi; but it does not appear that this work was ever published. (Joseph Antelmi, *Preface* to *De Initiis Ecclesiæ Forojuliensis.*)

J. C. M.

ANTELMI or ANTHELMI, PIERRE, canon of the cathedral of Fréjus in the seventeenth century. He was born at Fréjus, and studied theology and law at Paris, and took his doctor's degree in each of those faculties with great credit. He returned to his native town, and was appointed to a canonry vacant by the voluntary resignation of it by his uncle, Nicolas Antelmi, the subject of the preceding article. In what year the resignation of Nicolas and the appointment of Pierre took place is not stated, but it was some years before the death of the former. At the desire of Nicolas, Pierre gave himself to the study and collection of antiquities, and incurred considerable labour and expense in this pursuit; but from the year 1630, whether from an abatement of his antiquarian zeal or from regard to Peiresc, his own and his uncle's friend, he gradually transmitted to him, with his uncle's consent, the contents of his museum. After the death of Peiresc, A. D. 1637, Pierre abandoned antiquarian pursuits, and gave himself to the study of theology and of ecclesiastical history. He revised the lessons of the church of Fréjus which were read in the service performed to St. Leontius, the patron, and the other tutelary saints of the church, rejecting several fabulous particulars respecting St. Leontius, and employing in the revision of the service more trustworthy documents than those which had been adopted for its compilation. Pierre Antelmi appears to have filled some public offices besides his canonry, but whether ecclesiastical or civil is not stated. He died senior canon of Fréjus, 1st December, 1668. Joseph Antelmi, his nephew, describes him as a man of great reputation for piety, knowledge, moderation, prudence, and integrity. (Joseph Antelmi, *Preface* to *De Initiis Ecclesiæ Forojuliensis.*)

J. C. M.

ANTELMUS, SAINT. [ANTHELMUS, SAINT.]

ANTELMY, PIERRE THOMAS D', was born at Trigance in Provence, on the 14th of September, 1730. Having gone through his preliminary studies, he applied himself to mathematics, and became professor of mathematics, and afterwards inspector of studies, at the military school at Paris. The newly erected observatory at the military school was also confided to his care; and many of his observations have been published in the Transactions of the Académie des Sciences. He

died in the month of January, 1783. His other works are, 1. "Traité de Dynamique;" this has never been printed. 2. "Traités élémentaires du Calcul Differentiel, et du Calcul Intégral, traduits en Partie de l'Italien (d'Agnesi), par d'Antelmy sous les Yeux et avec quelques Notes de Bossut." Paris, 1775, 8vo. 3. "Fables de Lessing avec des Dissertations sur la Nature, la Division, et le Style de la Fable; et sur l'Utilité qu'on peut en retirer dans l'Education des Enfans... Traduites par d'Antelmy." Paris, 1764, 12mo. 4. "Le Messie, poëme de Klopstock, traduit de l'Allemand par Junker et autres." Paris, 1769, 2 vols. 12mo. This translation only extends to the first ten cantos. (Quérard, *La France Littéraire*, art. "Antelmy, Agnési, Lessing, and Klopstock;" *Biographie Universelle*; Dessarts, *Les Siècles Littéraires de la France.*) J. W. J.

ANTE'NOR (Ἀντήνωρ), a sculptor, probably a native of Athens, who made the bronze statues that were erected in honour of Harmodius and Aristogiton, who delivered Athens from the rule of the Pisistratidæ. These statues were carried away by the Persians, when Xerxes entered Athens B. C. 480; but the Athenians had others made by Critias. The original statues were found by Alexander the Great at Susa, and sent back to Athens by him, or, according to Pausanias, by Antiochus. They were erected in the Ceramicus near those which had been made to replace them, and were seen both by Arrian and Pausanias. Hippias, the son of Pisistratus, was expelled from Athens B. C. 510, which fixes approximately the period of Antenor. (Arrian, *Anabasis*, iii. 16. vii. 19.; Pausanias, i. 8. 5.; Pliny, *Hist. Nat.* xxxiv. 8.) R. W. jun.

A'NTEROS, by family a Greek, succeeded Pontianus as Bishop of Rome, on November 21. 235, and died (as some assert a martyr) on the 3d of the following January. Yet the brevity of his pontificate did not conceal him from the authors of the False Decretals, who ascribed to him an Epistle, dated nearly three months after his death. G. W.

ANTESIGNA'NUS, PETER, a grammarian of the sixteenth century. He is supposed to have been a native of the town of Rabasteins, in Languedoc, since on the title-page of his works he added to his name the epithet "Rapistagnensis." Respecting the circumstances of his life nothing is known, except that he devoted himself zealously to the instruction of the young. From the dedicatory letter prefixed to his edition of Terence, which is dated Lyon, it has been inferred by Bayle that he was engaged for some time as teacher at Lyon. Antesignanus was not a man of any extraordinary talent, but he was well meaning, and earnest in his endeavours to instruct the young, and to assist them by his writings. In the dedicatory letter above referred to, he complains that many scholars write commentaries on ancient authors more with a view to display their own learning, than to give real assistance to the young student. How he endeavoured to avoid this, will best appear from an examination of his works. 1. An edition of N. Clenardus' "Institutiones linguæ Græcæ, cum Scholiis et praxi." This is one of the first practical grammars of the Greek language that was written. It soon acquired great reputation, and was very often reprinted, as at Venice (1570, 8vo.), Paris (1572, 8vo., and 1581, 4to.), Lyon (1588, 8vo.), Frankfurt, with corrections by F. Sylburg (1584, 4to., and 1587, 4to.), and at Hanau (1602, 4to.). 2. Three editions of Terence (Lyon, 1556 and 1560, in 4to. and 8vo.; reprinted at Venice, 1586, folio.). The first edition contains the text, with short summaries at the head of each scene, and accents to mark the prosody. The second contains a selection of the most useful notes of his predecessors; and the third contains some additional notes of his own in the margin, and a French translation and paraphrase of the first three comedies of Terence. 3. "Thematis verborum Investigandi Ratio," and, 4. "De Praxi Præceptorum grammaticæ Græcæ;" both of which have often been reprinted in more recent Greek grammars, as in A. Scot's "Grammatica Græca," Lyon, 1613, 8vo. Antesignanus was also a good Hebrew scholar: he wrote a letter in this language to P. Costus, which was afterwards printed. (Bayle, *Dictionnaire Historique et Critique*, under "Antesignanus.") L. S.

ANTHELMI. [ANTELMI.]

ANTHELMUS, SAINT, or NANTHELMUS, ANTELMUS, ANSELMUS, ANCELINUS, was descended from the ancient family of the lords of Chignin, in Savoy. After being president of the cathedral of Geneva, he was sacristan of the church of Belley, and retired to the Chartreuse des Portes, where he became a monk. The office of prior of the Cartusia Major, the larger Carthusian monastery, became vacant in 1139, and Anthelmus was constrained to accept it. Under him was held, in 1140, the first general chapter of the Carthusians, which passed the statutes which Martène has inserted in his "Veterum Scriptorum et Monumentorum Amplissima Collectio," tom. iv. p. 1237, &c. The next two chapters also were probably held during the time that he was prior. In 1151 he abdicated this office, and returned to the Chartreuse des Portes, of which he was also compelled to become prior. He again abdicated this dignity, and in 1161, or rather in 1163, he became bishop of Belley. He received the bishopric from Alexander III. as a reward for his services, as Anthelmus had caused the Carthusians to recognise Alexander as pope, and reject the antipope Octavian; but an order from Alexander was requisite

to compel Anthelmus to accept the bishopric. It was about this time that he wrote a letter to Louis VII. to inform him of his election to the see of Belley. This letter is inserted by Duchesne in the "Historiæ Francorum Autores," tom. iv. p. 650.; and it is the only work of Anthelmus which exists, unless we consider him to be the author of another and a longer letter, published by Martène, who attributes it to St. Anselmo of Lucca, in the "Thesaurus novus Anecdotorum," tom. i. p. 210—214. The inscription of this letter is A. Bell., and the manuscript was found in the abbey of Barselles, which was founded in 1150. Anthelmus made a journey into Normandy, by order of Alexander III., in 1169. He returned to Belley in 1171, and died there 26th June, 1178. He was canonized, and his body was transferred, in 1630, into a chapel, which was built for the purpose at Belley. An epitaph was placed on his tomb, in which he is called Beatus Anthelmus Thaumaturgus. Many miracles are related as having been wrought at his tomb in an anonymous account of his life, which was written about 1180 by a monk who had been with him at the same time in the Chartreuse des Portes (Contubernalis .... qui ejus contubernio ædificari meruimus). This life is inserted in Bolland, "Acta Sanctorum omnium," 26 Jun. p. 226—238. (*Histoire Littéraire de la France*, tom. xiv. p. 612—614. 630—631.) C. J. S.

ANTHE'MIUS (Ἀνθέμιος), an ancient architect, mathematician, and mechanic of the *sixth* century. He was a native of Tralles, in Lydia, whence he is sometimes surnamed Trallianus. He was the brother of Alexander Trallianus the physician, and Agathias mentions three others of his brothers who distinguished themselves. Anthemius was the most distinguished of all the architects of Justinian who were employed at Constantinople. He rebuilt for this emperor, with the assistance of Isidorus of Miletus, in commemoration of his victories over the Persians, Goths, and Vandals, the celebrated church of St. Sophia at Constantinople, after it was burnt down by the populace in 531, in a style far surpassing the original building; he died however before it was completed; in 534, according to some authorities. The new church was finished in 537 by Isidorus, and Justinian is said to have been so well satisfied with it that he exclaimed "Solomon, I have surpassed thee!" The dome, however, fell in through the shock of an earthquake in 557; but Justinian ordered it to be immediately restored; and it was again finished by Isidorus, in nearly the same style, five years afterwards; and, with the exception of a few alterations which were made when it was converted into a mosque by the Turks, it still remains in the state in which it was left at that time. Its ground plan is nearly square; it measures 228 French feet wide by 250 long, and its dome, which is of stone, and is the first that was ever built upon arches and piers, is 108 feet in diameter. Even in Justinian's time this church was several times imitated; and it is generally considered to have been the original type of the Byzantine style, and of the numerous mosques of the Turkish capital, some of which, though not in extent, surpass it for beauty of proportions. There is a poem by Paulus Silentiarius upon this building. A small quarto from some MSS. of Anthemius was published by M. Dupuy in 1777 at Paris, under the following title, "Fragment d'un Ouvrage Grec d' Anthemius sur des Paradoxes de Mécanique," &c., with a French translation, and notes. It is a fragment of the work of Anthemius, which was entitled "Περὶ Παραδόξων Μηχανημάτων." Agathias praises the mechanical ingenuity of Anthemius. The commentaries of Eutocius upon the Conica of Apollonius Pergæus are addressed to Anthemius, which proves that he must have had reputation as a mathematician. An edition in Greek and Latin of the Conic Sections with the commentaries was published by Halley, at Oxford, in 1710. (Procopius, *De Ædificiis Justiniani*, lib. i.; *De Templo Sanctæ Sophiæ*; Agathias, *Hist.* lib. v.; S. D'Agincourt, *Histoire de l'Art, &c.*; Kugler, *Handbuch der Kunstgeschichte.*) R. N. W.

ANTHE'MIUS (Ἀνθέμιος), was prætorian præfect of the east in the latter part of the reign of Arcadius, and during the first six years of the reign of Theodosius II. Anthemius was grandson of Philip, præfect of the east in the reign of Constantius. His first important public service was his embassy to Persia, when he concluded with Yezdegerd the Persian king, an alliance that remained unbroken during his administration. On his return Anthemius was appointed master of the offices, consul with Stilicho, the minister and general of the western empire, in A. D. 405, præfect of the east, and finally was created patrician by Arcadius. On the death of Arcadius in A. D. 408, Anthemius acted as guardian and prime minister to the infant emperor, Theodosius II. He retained his præfecture until A. D. 414, when Pulcheria, the sister of Theodosius, assumed the administration and the guardianship of her brother. From this time Anthemius retired from public life, since he could neither approve nor control the malversation of Pulcheria and her court. (Fragment of Eunapius in Niebuhr's edition of the Byzantine historians, p. 97.) As the guardian of the emperor he displayed all the qualities of an able and upright minister. "I congratulate you not," says Joannes Chysostom in his hundred and forty-seventh epistle, addressing Anthemius, "on uniting in your own person the consulate and the præfecture; rather do I congratulate

those offices on being so well bestowed. Your tribunal is the refuge and asylum of suffering virtue, and your administration will be for the whole east a period of rejoicing and repose." His severe impartiality awed, if it could not reconcile, the factions of the court and the sects of the church. His firm alliance with Persia enabled him to direct the whole force of the eastern empire against the Huns, whom he expelled from Thrace, and one of whose tribes, the Scyrri, he destroyed, or dispersed as slaves in Asia. (Sozomen, ix. 5.) The public establishments and monuments of Anthemius improved and adorned Constantinople: and he strengthened and enlarged the city with a new and wider circuit of walls. He repaired also the fortifications of the Illyrian frontier; and he had formed the design of rendering the Danube impassable to the barbarians by a permanent fleet of two hundred and fifty ships of war. (*Codex Theodosian.* vii. tit. 13., xv. tit. 49.; Socrates, *Histor. Ecclesiast.*, vii. i. ff.; *Codex Theodosian.* vii. tit. 10. § 1, 2., tit. xi. § 1.; Tillemont, *Histoire des Empereurs*, vi. p. 1. ff.; Sirmond's note to Sidonius Apollinaris, *Anthemii Panegyricus*, 94. p. 108.) W. B. D.

ANTHE'MIUS PROCO'PIUS, (Ἀνθέμιος Προκόπιος) was grandson, on the mother's side, of Anthemius, prætorian præfect of the east (A. D. 405—414), son of Procopius, patrician and master-general under Arcadius and Theodosius II. (*Codex Theodosian.* vii. tit. iv. §. 36. *De Erogatione Annonæ Militaris*), and of the same family with the Procopius of Cilicia who usurped the purple, for a short time, in the reign of Valens (A. D. 365). It is uncertain whether Anthemius was born at Constantinople or in Galatia. After serving in Illyria and on the banks of the Danube against the Huns, he was chosen by the Emperor Marcianus for the husband of his daughter Ælia Marciana Euphemia, by whom, besides a daughter married to the patrician Ricimer, he had three sons, Marcianus, Romulus, and Procopius. His alliance with the emperor raised Anthemius rapidly from the dignity of count to those of master-general, of consul (A. D. 456), and of patrician; and on the death of Marcianus he probably expected to become his successor. But, at that time, the patrician Aspar was all-powerful at the Byzantine court, and Aspar placed the steward of his household, Leo the Thracian, on the vacant throne. Anthemius, however, stood high in Leo's favour: he was again employed against the barbarians on the Danube, and entrusted with the command of the fleet of the Hellespont. In A. D. 462, the Roman senate solicited Leo to give a ruler to Italy, and to send an army and a fleet to repel the Vandals from Rome. (Evagrius, ii. 16.) Leo then adopted Anthemius as his colleague; invested him with the robe and diadem of the western empire; and sent him to Rome, attended by several counts of high rank, and a train of soldiers and followers scarcely inferior to an army. At Rome Anthemius was welcomed unanimously by all ranks of the citizens: he entered the city in triumph; and his own inauguration was followed by the nuptials of his daughter with the patrician Ricimer, the real emperor of the west. On the 1st of January, A. D. 468, Anthemius commenced his second consulship, and the event was celebrated by the poet Sidonius Apollinaris, the delegate and orator of the Arverni (Auvergne in Aquitaine) in a panegyric of more than 500 lines, which is still extant, and which gave a flattering sketch of the past life and the future glories of Anthemius. His predictions, however, were not verified. The reign of Anthemius was marked by calamities abroad and dissensions at home. In the expedition undertaken by Leo in A. D. 468, against the Vandals in the Roman Numidia, Anthemius did not sustain his former reputation. In A. D. 471-2, Spain was finally severed from the western empire by the Visigoths; and Anthemius could only protect his Gaulish provinces from the same enemy, by inviting from Britain a band of turbulent auxiliaries, who were more dreaded by the provincials than even the Visigoths. His civil government was distinguished by the celebration of the Lupercalia, an ancient festival which was not abolished till the end of the fifth century A. D., and by the trial of Arvandus, præfect of Gaul. The Lupercalia were probably solemnised with unusual pomp by Anthemius, and may have strengthened the imputation of paganism, and of a design to restore the worship of the ancient gods, to which his intimacy with the philosopher Severus subjected him. (Damascius, *Vita Isidori*, ap. Phot. *Biblioth.* p. 1049. Cod. 242.) From Philotheus, a Macedonian sectary, Anthemius had imbibed also the doctrines of toleration, and was with some difficulty restrained by Pope Hilary (Baronius, *Annal.* A. D. 467. No. 3.) from permitting heretics to assemble publicly in Rome. Yet on his departure from Constantinople in A. D. 467, Anthemius had devoted his palace on the shores of the Propontis to the pious and useful purposes of a chapel, an almshouse, and a bath. The trial of Arvandus was perhaps the last act of jurisdiction of the Roman senate over its Gaulish provinces. Arvandus, who had been twice præfect, was condemned for malversation, and Sidonius Apollinaris, the friend of the accused, remarks that under an emperor like Anthemius one might openly assist a state criminal. His quarrel with Ricimer divided Italy into two hostile provinces, of which Rome and Milan were the respective capitals. A brief reconciliation between Anthemius and his son-in-law was effected by Epiphanius, bishop of Pavia. But, on learning that Leo had dispatched Anicius Olybrius [OLYBRIUS] to

the assistance of Anthemius, Ricimer, with an army of Italians, Burgundians, and Suevi, moved from Milan to the Anio, and finally occupied the Vatican and Janiculum suburbs of Rome. He disarmed Olybrius by offering him the throne of Anthemius. But the senate and the populace of Rome adhered generally to Anthemius, and a body of Gothic troops enabled him to hold out for three months. The last conflict between Ricimer and Anthemius was on the bridge of Hadrian. The fall of Gilimer, the captain of his Gothic mercenaries, determined the fate of Anthemius. He escaped death in battle; but was dragged from the church where he had concealed himself, and murdered by the command of Ricimer, July 11th, A. D. 472. (Sidonius Apollinaris, *Anthemii Panegyricus*, vv. 1—548.; *Epistolæ*, i. 7, 9. ii. 1. iii. 9.; Tillemont, *Histoire des Empéreurs*, vi.; and the notes of Sirmond to his editions of Sidonius and of Ennodius; Sirmond, *Opera*, vol. i. p. 1647. ff.)

W. B. D.

ANTHERIC, called also Antharic or Antharit, and Autharis and Autari by the Italian chroniclers, was the son of Clefo, one of the chiefs of the Longobards, who was elected king of the Longobard nation in a general assembly held at Pavia after the death of Alboin, A. D. 573. Clefo was a rude warrior; he put to death, according to Paulus Diaconus, many of the principal men among the Roman or Italian population, and banished others from Italy, whose property he seized. After eighteen months' reign, Clefo was stabbed by a servant of his household. Antheric was then very young, and the Longobards instead of choosing another king, preferred leaving the administration in the hands of their dukes, who acted as governors of the principal towns of North Italy. Paulus mentions the Dukes of Ticinum or Pavia, Bergomum, Brixia, Tridentum, and Forum Julii, the last of whom had been appointed duke by Alboin at the time of his invasion of Italy. There were also thirty more dukes, who ruled over as many towns. The government of these dukes lasted ten years, during which time each duke acted in an arbitrary manner, and endeavoured to extend his dominion over the neighbouring Italian populations, many of whose principal men were put to death by the Longobards, and their property was confiscated. The rest were bound to pay to the respective dukes one third of their income. It was during this rule of the dukes that, according to Paulus Diaconus, the churches were plundered, the priests were killed, and towns were destroyed. It was then that the Longobards extended their conquests to the south of the Apennines, over Tuscany, Umbria, Picenum, Campania, and other regions, and the foundations of the great Longobard duchies of Spoletum and Beneventum were laid. Faroaldus, duke of Spoletum, is mentioned by Anastasius Bibliothecarius as having laid siege to Rome after the death of Benedict I., A. D. 578. He also took Classis, the port of Ravenna. The Longobards of Beneventum under their duke, Zoto, plundered the monastery of Monte Casino, about A. D. 582, and about the same time they were besieging Naples, which, however, they did not succeed in taking.

In the meantime Maurice, emperor of Constantinople, who saw his dominions in Italy invaded by the Longobards, entered into negotiations with Childebert, the Frankish king of Austrasia, for the purpose of forming an offensive alliance against the Longobards, and sent him fifty thousand golden "solidi" as a subsidy. Childebert ruled over northern and eastern France and the countries on both banks of the Rhine, including the duchy of Alemannia, which extended over part of Helvetia and Rhætia as far as the frontiers of Italy. He crossed the Alps with a large force, A. D. 584; but the Longobards, instead of meeting him in the open field, prevailed upon him by negotiations, assisted by a seasonable payment of money, to return to his own country, on learning which the Emperor Maurice was very angry, and demanded of Childebert, though in vain, the reimbursement of his subsidy. Under these circumstances the Longobards resolved upon electing a king who could direct their forces, and their choice fell upon Antheric, son of Clefo, who is represented as a handsome, pleasing, and brave youth. This election appears to have taken place about the year 585, but the precise date is uncertain. Antheric assumed the surname of Flavius in imitation of the Roman emperors, and his example was followed by the subsequent kings of the Longobards. About the same time a certain Droctulf, a native of Suabia or Alemannia, who had, through his personal qualities, attained the rank of duke among the Longobards, went over to the Byzantines of Ravenna, and being entrusted with some troops and boats he took from the Longobards the town and port of Classis. He afterwards threw himself into the strongly-fortified town of Brixellum, on the banks of the Po, which he defended stubbornly for a time against Antheric, who, however, ultimately took it. Droctulf retired to Ravenna, where he died some time after, and was buried in the church of St. Vitale: his epitaph is given by Rossi and other historians of Ravenna. After the taking of Brixellum, Antheric concluded a truce for three years with the Exarch Smaragdus. About the year 588 Childebert, king of the Franks, having again invaded the frontiers of Italy, was encountered by Antheric at the head of his Longobards, who defeated the Franks, making

a great slaughter of them. The place of the battle is not mentioned. Soon after, Autheric sent Ewin, duke of Tridentum, to invade Istria, which was under the sway of the Byzantines, and the Longobards, after having devastated that country and collected a great booty, withdrew. Antherie took also the island Comacina in the Lake of Como, which still held out for the eastern emperor.

About the year 589, King Antheric sent ambassadors to Garibald, duke of Boioaria, to ask in marriage his daughter Theudelinda, to which her father consented. On the return of the ambassadors, Antheric went himself in disguise, with a new party of Longobard envoys, to Boioaria, to see his bride. Pretending to be one of the envoys who had been sent to see and do homage to their new queen, he asked Garibald to be allowed to receive a cup of wine from her own hand. Theudelinda, having accordingly handed him the wine, he, on returning the cup, contrived to touch her fingers, and to draw her hand across his face, at which Theudelinda blushed. She related the occurrence to her nurse, who observed that the man must be her future husband, or he would not have dared to have taken such a liberty with her.

After this, the messengers, having taken leave of Garibald, returned home, escorted by Boioarian horsemen. Shortly after, the country of Boioaria being invaded by the Franks, Theudelinda ran off to Italy, accompanied by her brother Guntwald, and was married to Antheric near Verona, A. D. 589.

About the year 590, the Franks of Austrasia made another irruption into Italy, by the way of Rhætia, with a very large force. This attack had been concerted between King Childebert and the Emperor Mauriee, who ordered the Exarch Romanus to support it by a corresponding movement of his troops from Ravenna. The Franks overran the territory of Milan and the banks of the Po and of the Adige, destroying many small towns, and making the inhabitants slaves. Antheric withdrew his troops into the fortified towns until the summer came, when disease broke out among the Franks, whose leaders then concluded a truee with the Longobards, and retraced their steps across the Alps. The Exarch Romanus, on his side, had taken Modena and Mantua, and received the allegiance of the Longobard Dukes of Parma and Piacenza, who gave up to him their own sons as hostages. If the Frankish leaders had waited to form a junction with the imperial troops, they might have put an end to the dominion of the Longobards in Italy; but the Franks seem to have cared more for plunder than for regular warfare, for which their disorderly bands were ill calculated. There are some important letters given in Duchesne's "Historiæ Francorum Scriptores," which passed between King Childebert, the Emperor Maurice, and the Exarch Romanus, concerning this ill-contrived campaign. The exarch, writing to Childebert after the withdrawal of the Frankish troops, expresses his grief for this untimely and uncalled-for retreat, which he believes to be contrary to Childebert's intention, and hopes that the king will send a new army in the ensuing year before the harvest, with instructions to his officers to spare the houses and persons of the Italian population, for the relief of which their assistance was wanted: and not only not to make slaves of them, but to restore liberty to those who had been carried into slavery by the Franks during the preceding campaign. Antheric, foreseeing a fresh attack, sent ambassadors to Gontran, king of Burgundy, and uncle of Childebert, to request his mediation for the object of restoring peace between the Franks and the Longobards. Gontran listened favourably, and forwarded them with his own recommendation to his nephew Childebert. While the ambassadors were waiting for Childebert's decision, messengers arrived in Austrasia from Queen Theudelinda with the news of her husband's death. Antheric died at Pavia in September 590, and report ascribed his death to poison. So says Paulus Diaconus, who, however, does not say upon whom the suspicion rested. Theudelinda was acknowledged as regent, and married again soon after. [AGILULFUS.] There is a circular letter of Pope Gregory I. to the bishops of Italy, in which he tells them that the impious Antheric having, in the previous Easter solemnities, forbidden the children of the Longobards to be christened in the Catholic communion, God in punishment had visited him with death. Antheric, like most of the Longobards of his time, who were no longer heathens, belonged to the Arian communion.

Antheric, during his short reign of six years, appears to have done much towards consolidating the dominion of the Longobards, and establishing order in the countries conquered by them. The benefit of this was felt the more after the preceding anarchy during the administration of the dukes. It is to the period of Antheric's reign that the passage of Paulus Diaconus (b. iii. p. 16.), in which he extols the security and justice that prevailed in the kingdom of the Longobards, seems to apply. After stating that, in consequence of the restoration of the kingly authority in the person of Antheric, the dukes agreed to give each one half of his property for the support of the crown, and of the various officers under the crown, Paulus goes on to say that a new partition was made of the subject-people, or Italian native population, for the purpose of equalising among them the charge of supporting their Longobard guests, that is to say the body of the conquerors. "But," he adds, "what is most wonderful is, that under the reign of the Longobards there were neither

violence nor frauds of any sort. No one plundered or oppressed his neighbour; there were neither robberies nor thefts, and every one might go wherever he pleased in perfect security." This passage has given rise to much controversy. Tiraboschi, Maffei, and Manzoni are inclined to doubt the truth of the statement of Paulus, or at most they consider it as applicable chiefly to the relations of the Longobards, the conquering race, between themselves, and not to their conduct towards the subject Italian population. Others, as Muratori, Giannone, Denina, and Bossi, adopt the passage as an unqualified testimony in favour of the equity of the Longobard government. The question has been discussed with great temperance by Manzoni in his very well written "Discorso sopra alcuni Punti della Storia Longobardica in Italia." There is one fact more mentioned by Paulus as a current tradition concerning Antheric, which is deserving of notice. That king is said to have visited the newly conquered countries of Spoletum and Beneventum, and to have advanced as far as Rhegium at the southern extremity of Italy, where he waded on horseback into the sea as far as a pillar that stood there near the shore. This pillar, which is mentioned by other writers by the name of "Columna Rhegina," he touched with the point of his spear, saying, "This shall be the boundary of the Longobards;" the pillar, says Paulus, is reported still to exist, and to be known by the name of Antheric's pillar. Muratori, Gibbon, and others have spoken at length on this passage concerning Antheric.

The principal authorities for the early period of the Longobard domination in Italy are Gregory of Tours, the chronicler Fredegarius, and Paulus Diaconus, who lived long after. A. V.

ANTHE'RMUS, an ancient sculptor of the island of Chios; he was the son of Micciades, and the grandson of Malas, likewise artists. He was also the father of the distinguished artists Bupalus and Anthermus, or Athenis, as Thiersch reads with Suidas and the scholiast on Aristophanes (*Birds*, 573), who were contemporary with the poet Hipponax, who lived about Olympiad 60, and later. [BUPALUS.] Anthermus therefore lived about Olympiads 50 and 55 (B. C. 580—560), and was contemporary with the sculptors Dipœnus and Scyllis. Sillig, from the Scholiast on Aristophanes, and for other reasons given in his "Dictionary of Ancient Artists," has converted the name Anthermus into Archeneus in that work, and in his edition of Pliny into Archennus. Thiersch has retained the common reading of Pliny, Anthermus. (Pliny, *Hist. Nat.* xxxvi. 5.; Thiersch, *Epochen der bildenden Kunst unter den Griechen*, ed. 1829; Sillig, *Catalogus Artificum*, "Anthermus.") R. N. W.

ANTHEUS, a sculptor mentioned by Pliny amongst those artists who assisted in restoring sculpture about the hundred and fifty-fifth Olympiad, or B. C. 176. (Pliny, *Hist. Nat.* xxxiv. 8.) R. W. jun.

ANTHIA'NUS, FU'RIUS, a Roman jurist, whose period is unknown. He wrote on the "Edict" (ad Edictum), and there are three extracts from his work in the "Digest," all taken from the first book of his work. The Florentine Index mentions five books of this work on the "Edict," but it has been inferred from the terms in which the five books are mentioned (μέρος δϐίκτου βιβλία πέντε), coupled with the fact of all the three extracts being from the first book, that the entire work was not extant in the time of Justinian. But the inference hardly amounts to a probability. G. L.

A'NTHIMUS, PATRIARCH. [AGAPETUS I.]

ANTHOINE, ANTOINE IGNACE, was born on the 21st of September, 1749, at Embrun, of a good family. He early entered the service of a merchant of Marseille, by whom he was placed at the head of a branch of the house at Constantinople. Having, while in this situation, conceived extensive plans for the enlargement of French commerce by the navigation of the Black Sea, he submitted several memoirs on the subject to the home government, through the Comte de St. Priest, the ambassador at Constantinople. They were well received, and Anthoine was sent to Russia and Poland to make arrangements with those countries. He was thus occupied during the years 1781, 1782, and 1783, and at length succeeded in obtaining from the Empress Catherine II. permission to set up an establishment at Cherson, which proved highly successful. Its progress was indeed often obstructed by the wars in which the Porte engaged from time to time, but Anthoine persevered in the face of all discouragements, and lived to see a vast trade spring up between the ports of the Euxine and those of France, especially Marseille. One of his highest triumphs was the procuring of timber fitted for the masts of the largest vessels from the forests of Lithuania, with such expedition that it reached France in less than four months by way of the Black Sea and the Mediterranean, although it had always taken three years on its northward route by the Baltic, which was the only one open before his projects had been carried into effect.

Anthoine received letters of nobility from Louis XVI., as a reward for his services, in 1786. In that year he took up his residence at Marseille, and married Mademoiselle Clary, a lady belonging to one of the richest families of the city, and whose sister became the wife of Joseph Bonaparte.

In 1793 Anthoine was compelled by the progress of the revolution to take refuge in Genoa for a time, but he soon returned, and

filled several municipal offices. The revolution of the 18th Brumaire seemed to open to him a career of ambition, on account of his connexion with Napoleon's family, but the only favours he obtained were the star of the legion of honour, and the title of Baron de St. Joseph. In 1805 he became mayor of Marseille, in which office he distinguished himself by his special attention to the public buildings. In 1813 he resigned the office, and his only further appearance in public was in 1815, during the hundred days, when he acted as deputy to the Chamber of Representatives for the department of the mouths of the Rhone. He died at Marseille in 1826.

Anthoine published in 1805, at Paris, an "Essai Historique sur le Commerce et la Navigation de la Mer Noire," 1 vol. 8vo., in which he entered at full length into the plans he had conceived, and the history of the measures adopted for carrying them into execution. An enlarged edition appeared in 1820, with additions, bringing the information on these points up to the period of publication. (Anthoine, *Essai Historique sur le Commerce, &c., de la Mer Noire*; Arnault, *Biographie Nouvelle des Contemporains*, i.) J. W.

ANTHOINE, NICOLAS, was born of Roman Catholic parents, at Brieu, in Lorraine, and educated at the College of Luxemburg, and by the Jesuits at Cologne. He was converted to Protestantism at Metz, by the celebrated Paul Ferry. He then went to Sedan to study divinity, and afterwards to Geneva. The difficulties he met with in reconciling certain texts of the Old and New Testaments induced him at length privately to renounce Christianity, and become a convert to Judaism. He went to Metz, and requested admission to the synagogue, but the Jews there referred him to their brethren at Venice, who also evaded receiving him, and persuaded him he might be a good Jew without the external rites, if he held the true faith inwardly. Returning to Geneva, he became tutor to the children of M. Diodati, and unsuccessfully contended for the professorship of philosophy. He afterwards obtained testimonials from Geneva, which procured his admission as a minister, by the Synod of Burgundy, and his appointment to the ministry of Divonne, in the Pays de Gex. Here some remarkable omissions in the service raised a suspicion of his orthodoxy, and on this being intimated to him he went raving mad, and in that state uttered numberless blasphemies. He was sent to the hospital, and after a time recovered, but, although now quite calm, he continued in his opinions, and in three petitions presented to the Council, boldly avowed himself a Jew. He was at length brought to trial, when he persisted in his avowal, but protested against the expressions he had uttered during his fits of madness being used against him; which, however, his prosecutors made no scruple of doing. He was pronounced guilty, and sentenced to be strangled, and afterwards burnt. His old instructor, Paul Ferry, had during his imprisonment written a long and eloquent letter to the Council, in which he detailed various extravagances he had long before observed in Anthoine's conduct, and attributed his strange proceedings to what would in the present day be called a monomania. This letter produced such an impression that the ministers of Geneva went in a body as soon as Anthoine was condemned, to request that his execution might be stayed. Their application was without effect, and the sentence was executed the day on which the trial concluded, the 20th of April, 1623. (Memoir in the *Harleian Miscellany*, iii. 205—210, which is reprinted from a pamphlet of the time.) J. W.

ANTHONIE, FRANCIS, or FRANCISCUS ANTONIUS, as he calls himself in his Latin writings, was the son of a rich goldsmith in London, where he was born in 1550. In 1569 he went to Cambridge; and after taking his master of arts degree, in 1574, remained there for many years studying chemistry very sedulously. About 1590 he returned to London, and, not long after, began to make himself notorious by selling a medicine which he called *aurum potabile*, professing that it contained a solution of gold, and could cure all diseases. In 1600 he was summoned before the president and censors of the college of physicians, by whom, after confessing that he had practised medicine and cured twenty or more people without a licence, he was interdicted from practice, and, a month after, was committed to the Compter prison and fined five pounds. In a fortnight, however, he was liberated by a warrant from the chief justice, upon whom the authorities of the college forthwith waited to request him to preserve their privileges, and Anthonie, humbly begging pardon, was again fined five pounds and set at liberty. Not long after he was again accused of practising, again confessed, and was again fined; but this time he refused to pay, and the fine was therefore raised to twenty pounds, and he was committed to prison. He remained in confinement for eight months, and then, at the repeated petitions of his wife, was released. Two years later a fresh prosecution was instituted against him; but he had now received the patronage of so many and such great persons that the college seem to have thought it best to suffer him to practise with impunity, and he was attacked only by pamphlets. To these he replied in a defence of himself and his remedy, with the title "Medicinæ Chymicæ, et veri Potabilis Auri, Assertio," Cambridge, 1610, 4to.; a treatise in the ordinary style of the Hermetic philosophy, in which he maintained that minerals in general have great medicinal virtues, and that gold must, from its very nature, have more than any other of them. He gave also a general sketch of his plan of

dissolving gold, but no guide to it, and added a few cases of the success of its administration. Anthonie's Essay was replied to by Dr. Matthew Gwynne, a distinguished fellow of the college of physicians, in a treatise entitled "In Assertorem Chymicæ sed veræ Medicinæ Desertorem," London, 1611, 4to.; a work satirical and pedantic enough, but with respect to science or knowledge of medicine, not at all superior to that which it was intended to confute.

In 1616, Anthonie published another defence of himself, in a book called "The Apologie, or a Defence of a Verity heretofore published concerning a Medicine called 'Aurum Potabile'" London, 1616, 4to. This, which is little else than his former treatise in a more popular style, and with many new cases of seemingly well-attested success, was published at the same time in Latin, and soon after was, together with the first, printed and widely circulated abroad, with the title "Panacea Aurea, sive Tractatus duo de Auro Potabili," Hamburg, 1619, 12mo. It was very angrily answered by Dr. Cotta, whose reputation had been a little attacked in it, in a pamphlet, "Cotta contra Antonium, or an Ant-Antony," London, 1620, 8vo., and by Thomas Rawlin, in "Admonitio Pseudo-Chymicis," London, without date, and by others. However, all these answers only made Anthonie the more notorious, and he died a wealthy man in 1623, not less distinguished for his cures than for his hospitality and bounty to the poor. He left two sons, John and Charles, who were both physicians. Charles practised at Bedford, and John (who wrote his name Anthony), continued to sell his father's medicine, till, about the year 1655, it fell into disrepute. He then adopted another course, and wrote a book of pious meditations, with the title, "The Comfort of the Soul, laid down by way of meditation," London, 4to., 1654, and which was afterwards published as "Lucas Redivivus, or the Gospel-Physitian," London, 4to., 1656.

The notion of a potable gold did not originate with Anthonie. It had long been expected that some solution of that metal would be a medicine of the highest value, and many before him had supposed that they had determined its curative properties. What his medicine was cannot now be settled. The author of his life in the "Biographia Britannica" professes to give the method of making it from a manuscript in Anthonie's own handwriting. If the method he describes be the true one, there was certainly no gold in the *aurum potabile*; but probably this author is wrong in this as in some other particulars, for, from the prescription he gives, no medicine resembling the *aurum potabile* in appearance could be prepared. The probability is, that gold was not the most active ingredient of the medicine; for there is sufficient evidence that it produced greater effects than that metal does, except when given in much larger doses than it would have contained. It is equally uncertain what amount of good or mischief was done by its use; but it probably owed its reputation more to the character and conduct of its proprietor than to its own merits. Anthonie certainly is not to be classed with quacks of modern times. The notion that a universal medicine might be found was then generally entertained, even by the learned; and many looked for it in gold: his knowledge of chemistry was fully equal to that of his opponents, and, in medicine, he seems to be little inferior to them. (*Biographia Britannica*; Goodall, *The Royal College of Physicians of London established by Law, &c.*) J. P.

A'NTIAS, QUINTUS VALE'RIUS. [VALÉRIUS.]

ANTI'CHIO, PIE'TRO, a Venetian painter of the eighteenth century. In the church of San Salvatore there are two pictures by him — Christ driving the Sellers and Money Changers from the Temple, and the Pool of Bethesda. Antichio visited Germany, and met with considerable success in various places in that country. His pictures are conspicuous for high colouring. He died in 1763. (*Le pubbliche Pitture di Venezia*, 1733; Füssli, *Allgemeines Künstler Lexicon.*)

R. N. W.

ANTICHISSIMO. [GUIDO DA BOLOGNA.]

ANTICLI'DES (Ἀντικλείδης), of Athens, a Greek historian who seems to have lived shortly after the time of Alexander the Great, but concerning whom no particulars are known. He was the author of several works, some of which are highly spoken of by the ancients; but all are lost, with the exception of a few fragments. 1. "Νόστοι," that is, the "Return." Whether the main subject of this work was the return of the Greek heroes from Troy, as was the case in the epic poems called Νόστοι, or from some other expedition, cannot be said with certainty. It must have been a very voluminous work, since Athenæus quotes a passage from the seventy-eighth book. The fragments preserved in Athenæus, Strabo, and others, show that the author treated his subjects in a critical spirit, and that the work contained accounts belonging to the earliest period of Grecian history. 2. "Δηλιακά," that is, "A History of the Island of Delos," of which the scholiast on Apollonius Rhodius quotes the second book. 3. "Ἐξηγητικός." The nature of this work is not very clear, though what Athenæus quotes from it suggests that it treated on mythological subjects. 4. "A History of Alexander the Great," which is mentioned by Plutarch, and of which Diogenes Laertius quotes the second book. In this work the author seems to have entered at some length into the early history of Egypt, and it is not improbable that what Pliny quotes from him respecting the inven-

tion of the alphabet by an Egyptian, as well as what Plutarch quotes from him respecting the Egyptian goddess Isis, belonged to this history of Alexander. (Vossius, *De Historicis Græcis*, p. 389, &c. ed. Westermann; C. W. Müller, *De Cyclo Græcorum Epico*, p. 126.) L. S.

ANTI'CO, LORENZO, also known under the Latinized form of his name, ANTIQUUS, a priest, was born at the city of Lentini in the island of Sicily about the middle of the sixteenth century. Quesnel, in his "Catalogus Bibliothecæ Thuanæ," 222, has erroneously classed him with the ancient grammarians. Having entered into priest's orders, he went to Padua, and became professor of grammar in the university of that city. He wrote: — 1. "De Eloquentia Compendiarii Libri Tres. Adjecta est brevis Copia Verborum et Rerum Appendix" ("A Compendium of Eloquence, &c."), Venice, 1594, 8vo., and Padua, 1618, 8vo. 2. "De Institutione Grammaticæ Commentarii Tres" ("Three Commentaries on Grammar"), Padua, 1601, 8vo. 3. "Summa Rhetoricarum Præceptionum ex Aristotele, Cicerone et Quintiliano excerptarum" ("Substance of Precepts of Rhetoric taken from Aristotle, Cicero and Quintilian"), Padua, 1585, 8vo. (Mongitore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d'Italia*; Adelung, *Supplement to* Jöcher's *Allgemeines Gelehrten-Lexicon*, art. "Antiquus.") J. W. J.

ANTICO'NE, GIAMBATTI'STA, a clever miniature painter of Naples of the end of the sixteenth century. He was the scholar of Sofonisba Anguisciola. (Dominici, *Vite de' Pittori, &c. Napolitani.*) R. N. W.

ANTI'DOTUS, a Greek painter, probably of Athens. He was the scholar of Euphranor, and the master of Nicias, which latter circumstance obtained him more celebrity than any of his own performances. He was more severe in colouring than his master, and was more distinguished for the care with which he finished his works, than for their number. Pliny mentions three of his paintings: — a warrior fighting, with a shield; a wrestler; and a flute player. (*Hist. Nat.* xxxv. 40.) R. N. W.

ANTI'GENES (Ἀντιγένης), the name of several ancient Greek physicians, who have been sometimes confounded. One of these is called by Cælius Aurelianus "Antigenes Cleophantinus," and is mentioned by him as having noticed catalepsy under the name of ἀναυδία. He was one of the followers of Cleophantus, and as Mnemon, one of his fellow pupils, is known to have lived in the reign of Ptolemy Euergetes, king of Egypt, B.C. 247—222, Antigenes must therefore have lived about the same time. He wrote a work "On Fevers and Tumours," which is quoted by Cælius Aurelianus, but is perhaps not now extant. This is probably the same physician who is mentioned by Galen in company with Praxagoras, Erasistratus, and several others who lived about the same time, whom he calls "the ancients," and who appear to have been celebrated for their knowledge of anatomy. Haller, however, considers them to have been two different persons.

Another physician of this name was one of the pupils of Quintus and Marinus, and was a contemporary of Galen in the second century after Christ. He lived at Rome, where he enjoyed some reputation, and had a great deal of practice among the noble and wealthy families of that city. Galen gives an account of his being ridiculed by Antigenes for predicting the recovery of the philosopher Eudemus, and of the wonder of Antigenes when Galen's prognosis was verified by the event. (Cælius Aurelianus, *De Morb. Acut.* lib. ii. cap. 10. p. 96. ed. Amman; Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. § 6. tom. xv. p. 136.; *De Præsot. ad Posth.* cap. 3. tom. xiv. p. 613. ed. Kühn; Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, vol. xiii. p. 63. ed. vet.; Haller, *Biblioth. Medic. Pract.*, tom. i.) W. A. G.

ANTI'GENES (Ἀντιγένης), one of the generals of Alexander the Great. He had distinguished himself, as a young man, in the reign of Philip of Macedonia, and during the siege of Perinthus, in B.C. 340, he lost one eye by a missile. He refused to have the weapon extracted from his eye until he had helped to drive the Perinthians, who had made a sally, back into their town. He afterwards served in the army of Alexander during his Asiatic expedition, and distinguished himself on various occasions by his bravery, as in the siege of Halicarnassus, B.C. 331, and in the battle against Porus, B.C. 327. In B.C. 324, when Alexander entertained his soldiers in the most magnificent manner at Susa on the Choaspes, and paid the debts of his soldiers, Antigenes, after having made some arrangement with his creditors, made out that he owed a much larger sum than was really the case, wishing to pocket the surplus. The king on discovering the deception, drove Antigenes from his court and deprived him of his office in the army. This disgrace made so deep an impression upon him, that he meditated his own destruction. But Alexander, who esteemed him for his valour, was unwilling to let things come to extremities: and ordered that he should have the sum which he had demanded. After the death of Alexander, Antigenes, together with Teutamus, had the command of the Macedonian Argyraspids under Eumenes. In B.C. 318 Teutamus was on the point of allowing himself to be bribed by Antigonus to betray Eumenes, but Antigenes, whom Teutamus tried to gain for his project, not only resisted the temptation, but persuaded his colleague also to remain faithful to Eumenes. In a similar manner Antigenes was tried the year after by Seleucus, but all efforts were in vain. When the war between Eumenes and Anti-

gonus broke out, Antigenes advised Eumenes to march to western Asia, but his counsel was neglected, and Eumenes advanced into eastern Asia. In the unfortunate campaign which followed, B. C. 316, the treachery of the Argyraspids delivered Eumenes and his army into the hands of Antigonus, who immediately ordered Antigenes to be burnt alive. (Plutarch, *Alexand.* 70.; Arrian, *Anab.* v. 16.; Curtius, v. 2., viii. 14.; Diodorus Siculus, xviii. 59. 62., xix. 13. 15. 21. 44.; Plutarch, *Eumenes*, 13.; Arrian, *apud Photium*, p. 71. ed. Bekker.) L. S.

ANTIGENES (Ἀντιγένης), a Greek historian who is mentioned by Plutarch among those who wrote the history of Alexander the Great, and described the interview of the queen of the Amazons with Alexander after he had crossed the river Orexartes. Beyond this nothing is known about him. (Plutarch, *Alexand.* 46.; Pliny, *Elenchus to Book V. of his Hist. Nat.*; Herodian, *De Monosyllab.* p. 41.) L. S.

ANTIGE'NIDAS, or ANTIGE'NIDES, (Ἀντιγενίδας or Ἀντιγενίδης), of Thebes, a celebrated flute-player and writer of songs (μέλη). According to Suidas, he was a son of Satyrus, and according to Harpocration, of Dionysius. He acquired great reputation in his art as early as the time of Epaminondas and Iphicrates, and he was still living in the reign of Alexander the Great, in whose retinue he appears to have been, and whom he delighted with his music. Suidas calls him the flute-player of Philoxenus, which seems to mean that he distinguished himself chiefly in the mimic representation of the dithyrambs of that poet. Suidas also states that he was the first who used Milesian sandals, and that in the representation of the comastes (κωμαστής), a dithyramb of Philoxenus, he wore a crocus-coloured cloak. Antigenidas had two daughters, Melo and Satyra, who followed the profession of their father, and whose names have been immortalised in an elegant epigram of Leonidas, still extant in the Greek anthology (v. 206.). (Bode, *Geschichte der Lyrischen Dichtkunst der Hellenen*, ii. 321, 322. note 1., where all the passages of ancient writers concerning Antigenidas are given.) L. S.

ANTIGNAC, ANTOINE, a celebrated song writer, was born at Paris in the year 1770. He held a situation in the administration des postes. As a writer he was agreeable and sprightly in his chansons à boire et à manger, which were his favourite topics. His satirical pieces are described as rather heavy and monotonous in their construction; but his writings generally possess some elegance, although they do not rank among the first of their class. His politics were of a very accommodating nature. The "Dictionnaire des Girouettes" mentions a song composed by him in 1814 in favour of the restoration of the Bourbon dynasty, and also some couplets written by him on occasion of the return of Napoleon, which were sung on the 30th of March, 1815, at a dinner given to some of his generals. Antignac died at Paris in the month of September, 1825.

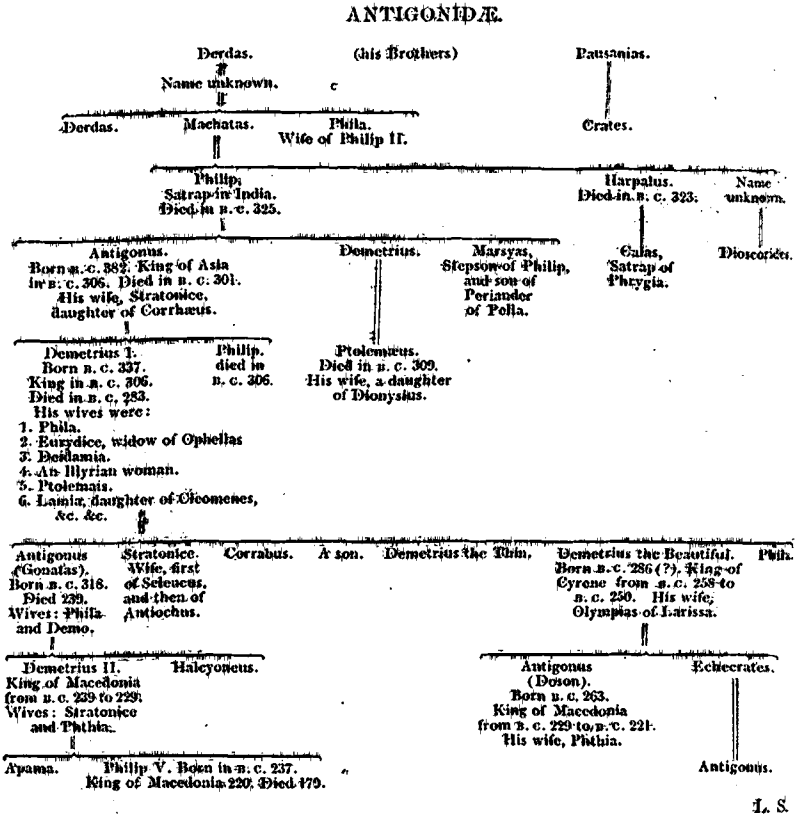
His compositions are extremely numerous: they will be found in "Le Caveau moderne;" "Le Chansonnier des Graces;" "Le Journal des Gourmands et des Belles; ou, L'Epicurien François," 1806, and continued from 1808 under the title, "L'Epicurien François; ou, les Diners du Caveau moderne; "Annales Maçonniques," Paris, 1807-10, 8 vols. 8vo., reprinted in "La Lyre Maçonnique, redigée par J. A. Jacquelin," Paris, 1809—1814, 6 vols. 12mo. He also published a collection under the title "Chansons et Poésies diverses," Paris, 1809, 8vo; and a little piece written on occasion of the marriage of Napoleon with Maria Louisa, entitled "Cadet Roussel aux Préparatifs de la Fête," Paris, 1810, 8vo. (Mahul, *Annuaire Nécrologique*, 1825; Rabbe, *Biographie des Contemporains*; *Biographie Universelle*, Suppl.) J. W. J.

ANTIGONE (Ἀντιγόνη), a daughter of Cassander, the brother of Antipater. She was the second wife of Lagus, the founder of the house of the Ptolemies, by whom she became the mother of Berenice, who was first married to Philip of Macedonia, the son of Amyntas, and afterwards to her half-brother, Ptolemy I., king of Egypt. (Schol. *ad Theocrit.* xvii. 34. 61.; Plutarch, *Pyrrhus*, 4.; Droysen, *Geschichte der Nachfolger Alexanders*, p. 417. note 26.) L. S.

ANTIGONE (Ἀντιγόνη), a daughter of Philip of Macedonia by Berenice, who afterwards married Ptolemy I. It was owing to the influence of Berenice that Pyrrhus, during his stay at the court of Ptolemy, received Antigone as his wife. Antigone was very much attached to Pyrrhus, and assisted him in carrying out his plan of returning to Epirus. She bore him a son of the name of Ptolemy, but appears to have died soon after. (Plutarch, *Pyrrhus*, 4, 5, 6. 9.) L. S.

ANTIGO'NIDÆ, The, were a princely family of Elymiotis, a province of Macedonia, several members of which were raised to the throne of Macedonia after the death of Alexander the Great. The following stemma of the family is taken from Droysen, *Geschichte der Nachfolger Alexanders.*

ANTIGONIDÆ.



L. S.

ANTI'GONUS (Ἀντίγονος), an ancient Greek army surgeon, who must have lived some time in or before the second century after Christ, as the earliest writer who mentions him is Galen, by whom some of his medical prescriptions are quoted with approbation. He is perhaps the same person who is mentioned by Marcellus Empiricus, but is probably not the physician who is introduced by Lucian in his "Philopseudes," and who seems to have been a sort of impostor. Fabricius says that one of the medicines of Antigonus is mentioned by Paulus Ægineta, but this seems to be an oversight, as, in the passage alluded to, the name is not *Antigonus*, but *Antiochus*. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 63. ed. vet.; C. G. Kühn, *De Medicinæ Militaris apud Vett. Græcos Romanosque Conditione*, fascic. v. p. 5, 6., Leipzig, 1826, 4to.; Id., *Additamenta ad Elenchum Medicorum Veterum a Jo. A. Fabricio in "Biblioth. Græc." vol. xiii. p.* 17—456. *exhibitum*, fascic. ii. p. 8. Leipzig, 1826, 4to.; Id., *Index Medicorum Oculariorum inter Græcos Romanosque*, fascic. i. p. 9., Leipzig, 1829, 4to.; Galen, *De Compos. Medicam. sec. Locos*, lib. ii. cap. i. tom. xii. p. 557. 580. ed. Kühn; Marcellus Empiricus, *De Medicam.* cap. 8. p. 266, 267. 274. ed H. Steph.; Paulus Ægineta, *De Re Med.* lib. vii. cap. 8. init.)

W. A. G.

ANTI'GONUS (Ἀντίγονος), a Greek historian, wrote a work on the history of Italy, beginning as we may infer from Festus (sub. voc. "Romam") with the earliest times. (Dionysius Halicarn., *Rom. Antiq.* i. 6.) L. S.

ANTI'GONUS, a sculptor. The place of his birth and his date are unknown. Pliny mentions him as one of the numerous artists who represented the battles of Attalus and Eumenes against the Gauls. Attalus I., king of Pergamus, the successor of Eumenes, obtained his great victory over the Gauls in the hundred and thirty-fifth Olympiad, or 239 years before Christ, and Antigonus probably lived about that time. Besides having executed other works in sculpture, noticed by Pliny, Antigonus is said to have written on his art. (Pliny, *Hist. Nat.* xxxiv. 8.) R. W. jun.

ANTI'GONUS (Ἀντίγονος), a son of the Jewish king ARISTOBULUS II. and brother of Alexander. [ALEXANDER, son of ARISTOBULUS II.] He was the last of the Maccabees that sat on the throne of Judæa (B. C.

40—B. C. 37). This is the chronology of Dion Cassius (xlix. 22.). According to Josephus (*Jew. Antiq.* xiv. 16.), Antigonus reigned from B. C. 37—B. C. 34. Respecting this chronological difference, see Ideler, *Handbuch der Chronologie*, ii. 389, &c., and Wernsdorf, *De Fide Librorum Maccabæorum*, p. 24.

After his father had been poisoned by some of the partisans of Pompey the Great, and his brother, Alexander, had been put to death at Antioch (B. C. 49), Antigonus was expelled from Judæa by Antipater and his sons, Herodes and Phasaël, who were then all-powerful in Judæa. Antigonus applied to Julius Cæsar for support, but in vain. In B. C. 42 he attempted an invasion of Judæa, but was repelled by the sons of Antipater, who were supported by Antony. A great number of the people were in favour of Antigonus, but nothing could be done until the war of the Romans with the Parthians, in which the Parthians made themselves masters of Syria. Antigonus gave the Parthians one thousand talents of silver and five hundred women, in return for which he received auxiliary troops, by means of which he took possession of Jerusalem, and expelled Herodes and Phasaël, B. C. 40. Herodes escaped to Rome, and Phasaël, who fell into the hands of the Parthians, had his ears cut off by the command of Antigonus, in order that he might never be able to obtain the office of high priest. Herodes was recognised by the Roman senate as the legitimate king of Judæa, and Antigonus was declared an enemy of the Roman state. Herodes accordingly hastened to Judæa and laid siege to Jerusalem, but being ill-supported by his Roman friends, who allowed themselves to be bribed by Antigonus, he could effect nothing. At last M. Antony took an active part in the affair, and sent his legate, C. Sosius, to support Herodes. C. Sosius besieged Jerusalem for five months, at the end of which Antigonus surrendered, and in the most cowardly manner fell prostrate before Sosius, and implored his mercy. The Roman general treated him with contempt. Antony himself wished to spare his life, that he might adorn his triumph at Rome, but Herodes, who felt unsafe as long as Antigonus was alive, bribed Antony to put him to death. Antigonus was accordingly beheaded by the axe of a lictor at Antioch, or, according to others, nailed to a cross, in B. C. 37. (Josephus, *Jew. Antiq.* xiv. 13—16., xv. 1.; *Jewish War*, i. 13, &c.; Dion Cassius, xlviii. 4., xlix. 22.; Plutarch, *Antonius*, 36.) L. S.

ANTI'GONUS (Ἀντίγονος), often called king of ASIA, (though on his coins and in ancient authorities he is simply called king, and surnamed Cyclops, or the "one-eyed," was the son of Philip, a prince of Elymiotis in Macedonia, and was born about B. C. 382. He accompanied Alexander the Great on his Asiatic expedition as commander of the allies; and at the siege of Halicarnassus (B. C. 334) he was among those who had distinguished themselves by their courage. In B. C. 333 this post was given to Balacrus, the son of Amyntas, and Antigonus was appointed satrap of Phrygia. After the battle of Issus (B. C. 333) some of the generals of Darius collected their scattered forces and attempted to recover Lydia, but Antigonus, although he had few troops at his command, gained three successive victories over the barbarians, and dispersed the enemy. The year following he made a successful campaign in Lycaonia. This is all we know about Antigonus during the reign of Alexander the Great, and the time in which he displayed his energy and ambition does not begin till after the death of Alexander. In the division of the empire which was then (B. C. 323) made, Antigonus obtained Lycia, Pamphylia, and the Greater Phrygia. Eumenes, a friend of Perdiccas, was to have Cappadocia, and Antigonus was commanded by Perdiccas to assist him in gaining possession of it: but Antigonus disobeyed the command of Perdiccas, who assumed the authority of sovereign, to which Antigonus was unwilling to submit. Perdiccas making preparations to punish him, Antigonus fled with his son Demetrius, afterwards surnamed Poliorcetes, to Antipater, the regent of Macedonia, who was at war with the Ætolians (B. C. 321). Antipater, Craterus, and Ptolemy, who were themselves in danger, espoused the cause of Antigonus, and war broke out between these confederates and Perdiccas, but Perdiccas was murdered in the same year. Antipater, who succeeded him as regent of the empire, restored to Antigonus his satrapy, and gave him the command of the greater part of the armies in Asia, for the purpose of making war against Eumenes and the other friends of Perdiccas. Antigonus gradually gained over nearly the whole army of Eumenes, who was at last besieged in the stronghold of Nora in Cataonia. Leaving a portion of his troops to maintain the siege, Antigonus marched with the rest of his forces into Pisidia to attack Alcetas and Attalus, who, as friends and relations of Perdiccas, still held out against Antipater. Both were defeated in the course of the winter of B. C. 320 and 319, and Antigonus came into the possession of a great power. The death of Antipater in B. C. 319 was a favourable event for Antigonus, who had for some time entertained the intention of making himself independent of the regent. When Polysperchon became the successor of Antipater, and Cassander, the son of Antipater, laid claims to the regency, Antigonus also refused to recognise Polysperchon in his new dignity, and allied himself with Cassander, although they seem to have hitherto been unfriendly. Their alliance was joined by Ptolemy, and Antigonus, perceiving the advantage which he might derive if Eumenes also, who was still blockaded in Nora, could

be induced to join them, made overtures towards a reconciliation and offered favourable terms. Eumenes, unshaken in his adherence to the royal house of Macedonia, and unwilling to submit to a man who seemed to wish to usurp the throne, commenced negotiations, but availed himself of an opportunity which occurred during the transactions, and escaped from Nora into Cappadocia. Polysperchon now appointed Eumenes commander of the troops in Asia, and empowered him to make use of the royal treasures, which were kept in a place in Cilicia, and guarded by the Argyraspids, the veterans of Alexander's army, under Antigenes and Teutamus. Eumenes was well received on his arrival in Cilicia by the commanders of the Argyraspids, raised troops, and soon put himself in possession of nearly the whole of Phœnicia. But when Antigonus, who had gained a victory near Byzantium over Clitus, the admiral of Polysperchon, in the year B.C. 317, advanced, Eumenes withdrew to Upper Asia. Here the satraps of Persia, Carmania, Aria, and Bactria were in arms against Pithon of Media and Seleucus of Babylonia. Eumenes joined the satraps, and Antigonus allied himself with Pithon and Seleucus. On his arrival in Susiana Eumenes was joined by his allies. A considerable force was thus assembled, and if union had existed, the partisans of Eumenes might have maintained themselves against their enemy. But while they were considering who was to have the command, Antigonus, who had already arrived in Mesopotamia, hastened to meet Eumenes, hoping to overtake him before he was joined by his allies. The news that this junction had already taken place delayed his march a little, and he rested his exhausted troops. At Babylon he was joined by the troops of Pithon and Seleucus, and then crossed the Tigris towards Susa. The intelligence of his approach induced Eumenes to retire towards the mountains of the Uxii, along which the Pasitigris flows, and to leave the citadel and the treasures of Susa in the care of Xenophilus. Eumenes took up his position on the eastern bank of the Pasitigris. On his arrival at Susa, Antigonus made Seleucus satrap of the province of Susiana, and giving him a sufficient army to besiege the citadel, he marched against the enemy. It was in the heat of the summer (B.C. 317), and it was not without great difficulty that he reached the river Copratas, the modern river of Dizful, a western tributary of the Pasitigris (the river of Shuster). Antigonus sent a part of his troops across the river, and Eumenes in the mean time recrossed the Pasitigris, and defeated that part of the army of Antigonus which had crossed the Copratas. Antigonus, who was unable to assist his troops which had crossed the Copratas, withdrew towards the town of Badaca, which Diodorus places on the Eulæus (the modern Shapur), where the army rested for several days, and then marched into Media, through the country of the Cossæans, to join Pithon. This march of nine days was through narrow defiles between high mountains, in which the troops were constantly attacked by the natives and suffered severe losses. The soldiers became disheartened and discontented, but Antigonus succeeded in inspiring them with fresh confidence, and on their arrival in Media a supply of provisions and pay restored their courage. The army of Antigonus received also great reinforcements here. Eumenes in the meantime marched to Persepolis, where Peucestas treated the army with the utmost liberality. About the autumn (B.C. 317), Antigonus marched into Persia, and Eumenes and his allies set out to meet him. The two armies encamped at a short distance from one another. Several days passed without any thing decisive, and Eumenes broke up in the night and marched towards Gabiene, to prevent Antigonus joining Seleucus. On discovering this diversion, Antigonus hastened in pursuit of the enemy. In Gabiene the two armies met, and a great battle was fought which, though indecisive, lasted during a whole day. In the following night the two armies quietly retreated. Antigonus, although his losses were greater than those of Eumenes, appeared master of the field, and withdrew to the district of Gadamarta in Media, where he found ample provisions and a favourable place for winter quarters. Eumenes took up his winter quarters in Gabiene, but his army was dispersed over the whole province, and the soldiers abandoned themselves to pleasure. Antigonus, who was informed of this, thought it a favourable opportunity for crushing his enemies. With a view to surprise them he broke up at the close of the year, and marched with the greatest precaution through the great salt desert towards Gabiene. But Eumenes was informed of his movements, and hastily assembled his troops. Antigonus determined to fight a decisive battle at any cost. The elephants of Eumenes, while they were driven to his camp, nearly fell into the hands of Antigonus. The armies met in the neighbourhood of Gadamarta, and a fierce battle ensued. Antigonus had a decided advantage, and in the evening Eumenes retreated in order to deliberate on his future operations. No resolution was come to, and, on the next day (B.C. 316), the discontented and treacherous Argyraspids delivered Eumenes and their own commanders into the hands of Antigonus, who put to death Eumenes, Antigenes, and several other men of distinction.

Antigonus, who had now the whole army of Eumenes at his command, was by far the most powerful among the generals of Alexander He was, however, unwilling to share his booty with allies whom he treated as if he was their master. Pithon, dissatisfied with

such conduct and dreading to fall into a state of complete dependence, endeavoured to raise the troops against Antigonus. Antigonus, receiving intelligence of this, contrived to entice Pithon to come to him, and had him senteneed to death as a traitor by a court martial. Seleucus, the other ally, with whom Antigonus purposely sought to quarrel by calling him to account for his administration, dreaded a conflict with his powerful and crafty rival, and fled to Ptolemy in Egypt. Antigonus now distributed the satrapies of Asia according to his own pleasure, and laden with immense booty returned to Western Asia. His power induced all those who were anxious to maintain themselves in independence, to demand of him the recognition of their rights to certain provinces, and an equal division of the royal treasures; but Antigonus refused all negotiations, and a coalition was formed against him consisting of Ptolemy, Seleucus, Lysimachus, Asander, and Cassander. Vigorous preparations were made to crush him by the united forces of these generals. The long struggle began in B. C. 315, and was carried on with one interruption, with great energy and varying success, partly in Syria and Phœnicia, partly in Asia Minor, and partly in Greece. Asander was defeated and capitulated in B. C. 313, and in B. C. 311 a general peace was concluded with Cassander, Ptolemy, and Lysimachus, according to which Alexander Ægus, for whose rights Antigonus pretended to have fought, was recognised as king of the whole empire, and Cassander as his chief-general in Europe, until the young king should be of age. Lysimachus received the command in Thrace, Ptolemy in Egypt and the adjoining countries of Libya and Arabia, and Antigonus had all Asia. The Greek towns were to be left free, in order that none of the rulers might possess them, all being anxious to gain possession of them. Seleucus, who is not mentioned in this peace, had established himself the year before in Eastern Asia, and it was probably after the conclusion of the peace, that Antigonus made war upon him, but he had not time to strike a decisive blow; for (B. C. 310) fresh hostilities broke out in the west and called for his presence there. Hostilities were commenced by Ptolemy, who took possession of several Greek towns in Asia Minor on the ground that they were still occupied by garrisons of Antigonus notwithstanding the peace which secured their independence. Cassander induced Ptolemy, the nephew of Antigonus, who commanded the forces on the Hellespont, to abandon the cause of his uncle; Polysperchon also was persuaded by Cassander to revolt against Antigonus and to poison Hercules, the son of Alexander the Great by Barsine, who had been set up as a pretender, for Alexander Ægus and his mother Roxana had been murdered by Cassander soon after the peace. Demetrius and Philip, the sons of Antigonus, soon recovered those parts of Asia Minor which had been taken by Ptolemy. Ptolemy had for some time entertained the plan of marrying Cleopatra, the sister of Alexander the Great, which would have increased his power and influence; and in order to prevent the marriage, Antigonus, who himself had at one time wished to marry her, caused her to be put to death. The last member of the royal family being thus got rid of, the bond which had hitherto united the distracted empire was broken, and the ambition of the generals was now undisguised. Greece seemed to be lost to Antigonus, since Cassander and Ptolemy had got possession of it. But Antigonus determined to send a large force into Greece, and in order to gain the good will of the people, he declared his intention to carry into effect the terms of the peace of the year B. C. 311, and to restore all the Greek towns to independence. The command was given to his son Demetrius, who had scarcely accomplished the liberation of Athens and Megara when he was called back by his father (B. C. 306) and ordered to take possession of the island of Cyprus, which had been occupied by Ptolemy. The fleets of Demetrius and Ptolemy met off Salamis, in Cyprus, and a great battle was fought in which Ptolemy was completely defeated. After this victory Antigonus assumed the title of king, and gave the same title to his only surviving son Demetrius. Their example was followed by Ptolemy, Seleucus, and Lysimachus; but Cassander did not venture to do the same, apparently from fear of the Macedonians. Elated by his success in Cyprus, Antigonus now resolved to crush Ptolemy. In the year of the victory off Salamis, Antigonus marched into Egypt as far as the Nile, while Demetrius sailed with his fleet towards the mouth of the river. But the undertaking failed. The measures of Ptolemy rendered it impossible for Antigonus to cross the river with his troops, and the fleet under Demetrius was scattered by a storm. Antigonus was obliged to return to Syria, and Ptolemy celebrated a victory which he had won without striking a blow. In B. C. 305 Antigonus directed his forces against the island of Rhodes, partly to punish the islanders for having refused to join him in the Egyptian war, and partly to destroy their commerce, and thus indirectly to injure Egypt. The Rhodians refused to submit to the humiliating terms proposed by Antigonus, and Demetrius laid siege to the town of Rhodes. But his military skill was ineffectual against the brave defence of the islanders, and when at last the Athenians and Ætolians petitioned Antigonus to raise the siege and send more forces to Greece, where Cassander assumed a threatening position, Antigonus commanded his son to sail to Greece. After having concluded a peace honourable and

favourable to the Rhodians in B. C. 304, Demetrius sailed to Greece, and, without much difficulty, got possession of the most important towns, such as Athens, Argos, Sicyon, and Corinth. [DEMETRIUS.] Cassander soon found himself pressed so hard, that he sued for peace. The haughty Antigonus demanded unconditional surrender. This demand roused the last energies of Cassander: he formed an alliance with Lysimachus in Thrace, whose own dominions were exposed to danger if Macedonia fell into the hands of Antigonus, and the two allies sent ambassadors to Seleucus and Ptolemy. These kings had learned by experience to view Antigonus as their most dangerous enemy, and the new coalition against him was soon formed, B. C. 302. Antigonus, now eighty years of age, determined to fight a decisive battle against Lysimachus, who had crossed into Asia Minor, before Seleucus could arrive from Upper Asia. But his plan was frustrated, and the whole of the year B. C. 302 was passed in inactivity. In the mean time Seleucus joined Lysimachus, and Antigonus was obliged to call his son Demetrius from Greece. The hostile armies met in B. C. 301, in the plains of Ipsus in Phrygia. The aged Antigonus, who had always gone to battle with great calmness, entered on the decisive contest with dark forebodings. The great battle of Ipsus was fought in the summer of the year B. C. 301, and Antigonus lost his empire and his life. Demetrius fled with his mother Stratonice, and the dominions of Antigonus were divided; Seleucus received the countries from the coast of Syria to the Euphrates, together with portions of Phrygia and Cappadocia, and Lysimachus the greater part of Asia Minor.

Antigonus was a bold and successful soldier, unprincipled and cruel when he had an object to accomplish. But he was not one of the worst men of the age in which he lived. He had a strong intellect and great knowledge of men. He despised flatterers, and he was not dazzled by his extraordinary success, which nearly raised him to the sovereignty of the empire of Alexander the Great. When a flattering poet once called him a god and a son of the sun, he replied, "My servant knows nothing about it." In his old age he had learned that gentle means were necessary to keep together what he had acquired by conquest. (Arrian, *Anabasis*, i. 30.; Curtius, iv. 1, 5., v. 2., x. 10.; Diodorus Siculus, xviii.—xx.; Plutarch, *Eumenes* and *Demetrius*; Mannert, *Geschichte der unmittelbaren Nachfolger Alexanders*, Leipzig, 1787, 8vo.; Droysen, *Geschichte der Nachfolger Alexanders*, books i.—iii.; Thirlwall, *History of Greece*, vol. vii. On the subject of the campaign of Antigonus and Eumenes in Susiana, and the identification of the rivers of Susiana, see Major Rawlinson, *London Geog. Journal*, vol. ix., and Professor Long, vol. xii.) L. S.

ANTIGONUS CARYSTIUS (Ἀντίγονος ὁ Καρύστιος), an ancient Greek philosopher, the author of a work still extant, entitled Ἱστοριῶν Παραδόξων Συναγωγή, "A Collection of Marvellous Stories." He was born at Carystus, in the island of Eubœa, but nothing more is known of the events of his life. With respect to his date, he is said by Aristocles to have lived near the times of Pyrrho and Timon Phliasius, whence several writers have placed him under the reign of Ptolemy Philadelphus, second king of Egypt, B. C. 285—247. The expression, however, in Aristocles must, as Clinton remarks, be understood with some latitude; for, as Antigonus wrote the life of Lyco, who died B. C. 226, he must have still written after that year, while Pyrrho probably died sixty years before this date.

The works which Antigonus is known to have written, are — 1. The "Collection of Marvellous Stories," mentioned above. In this treatise the author quotes largely from Aristotle's spurious work "De Mirabilibus Auscultationibus," (cap. 32—127.), and also from the lost work on the same subject by Callimachus (cap. 144—176.). It contains some curious matter, but the greater part of the work, as the title might lead one to expect, is occupied with the most absurd fables, many of which were afterwards repeated and embellished by Nicander, Oppian, Pliny, Ælian, and others. It was first published in Greek and Latin at Basle, 8vo. 1568, edited by Guil. Xylander, together with the works of Marcus Aurelius Antoninus "De Vita Sua," Apollonius Dyscolus "Hist. Mirab.," Phlegon Trallianus, and Antoninus Liberalis. It was edited with notes, and a much improved text, together with Xylander's Latin version by Meursius, at Leiden, 4to. 1619, which edition is sometimes bound up with Apollonius Dyscolus and Phlegon, and a new title-page, "Historiarum Mirabilium Auctores Græci," Leiden, 4to. 1622. It is also contained in the seventh volume of the collection of Meursius's works, Florence, fol. 1746. The edition of J. Beckmann, Leipzig, 4to. 1791, contains the Greek text, Xylander's Latin version, and the notes of Xylander, Meursius, Bentley, Schneider, Niclas, and others, besides those of the editor, who published some additional observations in his edition of Marbodus "De Gemmis," Göttingen, 8vo. 1799. The last edition of this work is by Anton Westermann, entitled "Scriptores Rerum Mirabilium Græci, &c." Brunswick, 8vo. 1841. 2. Another of his works, and probably the principal work, was entitled Βίοι, "Lives," and apparently consisted chiefly of memoirs of different philosophers. It is not now in existence, but it is frequently quoted by Athenæus, Eusebius, and Diogenes Laertius, who have preserved some few

fragments of the work. 3. Περὶ Λέξεως, "On Style," quoted by Athenæus. 4. Περὶ Ζώων, "On Animals," quoted by Hesychius. 5. Ἀλλοιώσεις, "Metamorphoses," quoted by Antoninus Liberalis as the work of "Antigonus," is considered by Fabricius to belong to Antigonus Carystius. To these works is added by Fabricius and others an heroic poem, entitled "Antipater," Ἀντίπατρος, of which two lines are quoted by Athenæus (iii. 82. ed. Casaub.). However, Schweighæuser and Clinton consider that Athenæus is here quoting the "Life of Antipater," by Antigonus, which formed part of his collection of "Lives," and that the two verses belong not to Antigonus himself, but to some unknown poet.* (Fabricius, *Biblioth. Græca*, vol. iv. p. 303. ed. Harles; Schweighæuser's Index to Athenæus, tom. xiv. p. 32.; Clinton, *Fasti Hellen.* vol. iii.; Hofmann, *Lexicon Bibliograph.*) W. A. G.

ANTI'GONUS (Ἀντίγονος) of CUMÆ in Asia Minor, wrote a work on agriculture, which is now lost, but is referred to by other ancient authors who wrote on the same subject. The time in which he lived is unknown. (Varro, *De Re Rustica*, i. 1.; Columella, i. 1.; Pliny, *Elenchus*, lib. 8. 14, 15, and 17.) L. S.

ANTI'GONUS (Ἀντίγονος), surnamed DOSON (Δώσων), that is, he who is about to give. This nickname is said to have been given to him by the Greeks, because he was always ready to promise, but not to keep his promises. He was sometimes also called Antigonus Euergetes, or Antigonus Soter; and as he was the guardian of Philip of Macedonia, he is sometimes called Antigonus the Guardian (ἐπίτροπος).

According to the chronicle of Eusebius, Antigonus Doson was a son of Demetrius of Cyrene, the son of Demetrius Poliorcetes, by Olympias, the daughter of Polycletus of Larissa. After the death of Demetrius II., king of Macedonia, in B. C. 230, Antigonus undertook the government of Macedonia in the name of his ward Philip, the son of Demetrius II., who was then only five years old. At the commencement of his regency the Dardanians in the north and the Thessalians in the south rose in arms against Macedonia to gain their independence, but Antigonus defeated their attempts. He married Chryseis, the widow of Demetrius II., with the view of seating himself on the throne of Macedonia, and he actually assumed the diadem. The Macedonians perceiving his ambitious design revolted and besieged him in his palace. Antigonus, with heroic courage, came forward from his palace without arms or attendants, flung the diadem and his purple among the crowd, and told them to give the ensigns of royalty to some one whom they knew how to obey. He reminded them of the benefits he had conferred upon his country, and the enumeration of his services together with his intrepidity had such an effect upon the people, that they expressed their regret for what they had done, and entreated him to resume the government. But Antigonus refused until the leaders of the insurrection were given up to him for punishment. The influence of Macedonia in Greece had been gradually lost, and Aratus, by his prudent and generous conduct, induced Diogenes, the Macedonian commander at Athens, to withdraw his garrison, and to restore Athens to independence. About B. C. 228 the Ætolians endeavoured to induce Antigonus to make war upon the Achæan league, but he was prudent enough not to enter into the scheme; he foresaw a change in the affairs of Greece, and determined to wait his time. Aratus in the mean time kept up an understanding with Antigonus, and negotiated with him for assistance against Cleomenes III. of Sparta. When the war between the Achæans and Cleomenes broke out, Antigonus was invited into southern Greece by Aratus, and Acrocorinthus, the citadel of Corinth and the key of Peloponnesus, was surrendered to him. Antigonus had been prepared for this event, and had been waiting in Thessaly. Towards the autumn of the year B. C. 223, he arrived at the isthmus of Corinth. The war against Cleomenes III. and the Ætolians, which now began, lasted nearly three years. Cleomenes had a fortified position near Corinth, but an insurrection at Argos compelled him to withdraw into Peloponnesus, especially as a part of the hostile fleet sailed to the coast of Argolis, and thus the road into the Peninsula was open to Antigonus, who quickly followed Cleomenes to Argos. Several important towns opened their gates to the Macedonians, but as the winter was approaching Antigonus stopped further operations and went to the diet of the Achæans at Ægium, where he himself dictated the terms of peace between himself and the Achæans, and he was overwhelmed with honours and flattery. In the following spring he moved towards Tegea in Arcadia, which surrendered to him. Orchomenus was taken and plundered by his soldiers. Mantinea after a short siege fell into his hands: the most distinguished citizens were put to death or sent in chains to Macedonia, and the remaining population, women and children included, were sold as slaves. The empty town was given as a present to the Argives, and the name was changed into Antigonea, which was still in use in the time of Plutarch. Antigonus having concluded his campaign before the end of the summer, sent a part of his troops to Macedonia, and went himself again to Ægium. In the summer of the next year, B. C. 221, Antigonus marched

* A Greek epigram attributed to Antigonus Carystius is preserved in the Greek Anthology. (lib. ix. § 406. ed. Tauchn.)

with a large army to Sellasia, where Cleomenes was encamped. In the battle which ensued, Cleomenes and his army were completely defeated, and Antigonus took Sellasia, which was plundered and destroyed. Sparta now surrendered at discretion, and was treated with moderation, as Antigonus wished to appear the deliverer of the Peloponnesus. But he changed the constitution of Sparta, and appointed Brachylles, a Bœotian, governor of the city. The king only remained a few days at Sparta, as he received intelligence that the Illyrians had invaded Macedonia. Antigonus accordingly hastened back, and drove the Illyrians from his dominions. Immediately after this victory he was attacked by an illness which terminated his life in the autumn of the year B. C. 221. He was succeeded by his ward Philip, who was only fourteen years old. The nine years during which Antigonus Doson governed Macedonia were comparatively a happy period for the country. His courage and prudence secured the kingdom against internal and external enemies, and re-established the Macedonian influence in Greece. Antigonus is praised by Polybius for his prudence and moderation, but his cruel treatment of the Mantineans is inexcusable. (Justinus, xxviii. 3, 4.; Athenæus, vi. 251.; Livy, xl. 54.; Polybius, ii. 45—70.; Plutarch, *Cleomenes* and *Aratus*; Suidas, under Ἀντίγονος; Niebuhr, *Kleine Schriften*, p. 232. &c.; Schorn, *Geschichte Griechenlands, von der Entstehung des ätolischen und achäischen Bundes bis auf die Zerstörung Corinths*, p. 92. &c., and p. 114—135.) L. S.

ANTI'GONUS (Ἀντίγονος), son of ECHECRATES, the brother of Antigonus Doson. He was a faithful friend of Philip V. of Macedonia, and hated by Philip's son, Perseus, who had induced his father by calumny to put to death his son Demetrius. Philip from the moment that the act was committed sank into deep grief, as he was haunted by the idea that he might have wronged Demetrius. Antigonus often hinted that he knew who was the guilty person; and when Philip at last insisted upon knowing the secret, Antigonus, unwilling to make the revelation himself, produced Xychus as a witness. When the crime thus became known to the king, Perseus withdrew to Thrace. Philip, to prevent Perseus reaping the fruit of his falsehood, declared Antigonus his successor on the throne of Macedonia, and soon after died, B. C. 179. His physician, who had kept up a secret correspondence with Perseus, immediately informed him of the event. Perseus succeeded in gaining possession of the throne, and immediately put Antigonus to death. (Livy, xl. 54—58.) L. S.

ANTI'GONUS EUE'RGETES. [ANTIGONUS DOSON.]

ANTI'GONUS (Ἀντίγονος), surnamed GONA'TAS or GONNA'TAS (Γονατᾶς), a grandson of Antigonus, king of Asia, and son of Demetrius Poliorcetes, by Phila, the daughter of Antipater. During the lifetime of his father, Antigonus stood by him in his varied fortunes. In B. C. 287, when Demetrius was expelled from Macedonia and fled into Asia, Antigonus kept possession of his post in the Peloponnesus, and when at last Demetrius fell into the hands of Seleucus, Antigonus offered himself and all he possessed as a ransom for his father: but Demetrius died a prisoner. [DEMETRIUS POLIORCETES.] Antigonus had been declared king of Macedonia by his father, but he does not appear to have adopted that title till after his father's death, in B. C. 283. Antigonus at this time possessed only a few towns in Greece, which were occupied by his garrisons, and gave him some influence in the affairs of Greece. After the murder of Seleucus, in B. C. 280, by Ptolemy Ceraunus, Antigonus began the contest for the throne of Macedonia with Ptolemy Ceraunus, but being defeated in a sea-fight, he withdrew to the coast of Bœotia. During the period which followed, he was prevented from making any further attempts upon Macedonia, partly by the insurrections in the Greek towns, where the spirit of freedom was reviving, and partly by the invasion of Greece by the Gauls under Brennus. After the death of Sosthenes, one of the claimants of the throne of Macedonia, who had maintained himself for two years and then was killed in battle against the Gauls, Macedonia fell into anarchy, and several pretenders disputed the throne. Antipater, a nephew of Cassander, maintained his position longest, but he was defeated in B. C. 276 by Antigonus Gonatas, who now occupied the throne of Macedonia. Antigonus owed his victory in a great measure to his Gallic mercenaries. His active energy was required in several quarters at once to secure his tottering throne against attacks from within and without, as well as to recover several districts which had been severed from his kingdom. A new pretender now rose in the person of Antiochus I., king of Syria, who claimed the kingdom of Macedonia as the heir of his father Seleucus; but the matter was settled amicably between the two kings. Scarcely was this danger averted when the Gauls again invaded Macedonia, but they were completely defeated, and Antigonus now besieged the tyrant Apollodorus in his fortress of Cassandrea. The siege lasted ten months without any prospect of a successful result, until at last the tyrant was betrayed into the hands of his enemy and put to death. The throne of Macedonia was now apparently secure, and the king thought that the time was come for crushing the spirit of liberty in the towns of Greece. But while he was preparing his campaign, Pyrrhus returned from Italy, in B. C. 274, and having no means to support his troops, and bearing

also a personal grudge against Antigonus, who had refused to send him relief to Italy, Pyrrhus invaded Macedonia. The people flocked to his standard, and a great battle showed that the power of Antigonus rested merely on his mercenaries. Antigonus lost his throne in B. C. 273, but maintained himself in the maritime towns of Macedonia, where he waited for an opportunity of recovering what was lost. Before Pyrrhus undertook any thing further, he marched into Peloponnesus, and Antigonus availed himself of the absence of Pyrrhus to recover Macedonia, which he found the more easy as the cruel and savage conduct of the soldiers whom Pyrrhus had left behind had disgusted the Macedonians.

After the death of Pyrrhus at Argos, in B. C. 272, Antigonus again appeared safe in his dominions, and he now resumed his project of uniting all Greece with Macedonia. He succeeded in extending his sway over Peloponnesus, and to accomplish his plans the more successfully he supported the numerous tyrants who sprang up in various parts of Greece, and some of whom owed their power to him. Some of the tyrants, as Aristotimus of Elis, committed, under his protection, the most revolting outrages. But the means which Antigonus had recourse to for establishing his supremacy in Greece did not answer their end, and only revived an ancient union among a great portion of the Greeks, which is known by the name of the Achæan league. After the subjugation of several Greek towns, Antigonus began, in B. C. 268, the siege of Athens; and when, after a long protracted blockade, Athens was on the point of surrendering, an event occurred which saved Athens, and again threatened to deprive Antigonus of his throne: Alexander of Epirus, the son of Pyrrhus, marched with an army into Macedonia. Antigonus raised the siege of Athens, and hastened to Macedonia. His army treacherously went over to Alexander. Macedonia was lost: Thessaly alone and his Greek subjects remained faithful to him. But fortune quickly turned in his favour. Demetrius, whom Justin calls a son, and others a brother of Antigonus Gonatas, collected fresh troops, defeated Alexander in a battle near Derdium, and not only expelled him from Macedonia, but compelled him to surrender his own kingdom of Epirus, and flee to Acarnania. Epirus however remained only a short time in the possession of Antigonus, as the Epirots, with the assistance of the Ætolians, expelled the Macedonians and restored Alexander to the throne. In the meantime Areus of Sparta had conquered several possessions in Peloponnesus which belonged to Antigonus, and as soon as Antigonus had settled the affair with Alexander of Epirus, he hastened to the isthmus of Corinth. In B. C. 265 he fought a battle near Corinth, in which Areus fell, and his Spartans were compelled to return home. After this victory Antigonus again turned his thoughts towards Athens, the conquest of which was his favourite scheme, notwithstanding his oaths and treaties. He besieged the city in vain until the autumn of B. C. 263, and then concluded a truce. The Athenians confiding in the king's honesty provided themselves only with sufficient supplies till the autumn of the next year, and just before the harvest of the year B. C. 262 was about to commence, Antigonus unexpectedly appeared with his army before the city. The Athenians were compelled to admit Macedonian troops. The upper part of the city and the Museum however were evacuated again after the fortifications were destroyed. Antigonus was now at peace for several years, during which however he did every thing to prevent the extension of the Achæan league. In B. C. 243 Aratus succeeded in taking possession of Acrocorinthus and expelling the Macedonian garrison, and after this event the Macedonian influence in Peloponnesus died away. Corinth and Megara joined the league, which also concluded an alliance with Egypt, to protect itself against Macedonia. Antigonus, bent upon recovering what he had lost, formed still closer connections with the tyrants who still existed in several parts of Greece, and concluded an alliance with the Ætolians. Emissaries were even sent by Antigonus and Aristippus, tyrant of Argos, to assassinate Aratus. A war broke out between the Achæans and Ætolians, in which Antigonus took no part. After the defeat of the Ætolians near Pallene in Peloponnesus by Aratus, a peace was concluded with Macedonia, as Antigonus now saw that it was impossible to effect any thing against the Achæan league, and he thought it advisable to secure by a treaty what he still possessed in Greece. He died shortly after, at the age of eighty, in B. C. 240, and left his kingdom in a prosperous condition to his son Demetrius II. The surname Gonatas is usually derived from Gonni or Gona, a town of Perrhæbia in Thessaly, which is said to have been the place where he was born and educated. But Niebuhr thinks that Gonatas is a Macedonian word and the same as the Romaic γονατὰς, an iron plate to protect the knee, and that Antigonus derived his surname from wearing this unusual piece of armour. His reason for thinking so is the circumstance that Demetrius Poliorcetes did not come into the possession of Thessaly till after Antigonus had grown up to manhood. If his name is derived from the town, the penultima will be long (Gonátas) according to the best analogy. (Plutarch, *Demetrius, Pyrrhus, Aratus, Apophthegm. Reg.*; Justinus, xvii. 2., xxiv. 1., xxv. 1, 2, 3., xxvi. 1, 2.; Pausanias, i. 13.; Polybius, ii. 43—45., ix. 29. 34.; Niebuhr, *Kleine Schriften*, p. 227.; Schorn, *Geschichte Griechenlands, von der*

Entstehung des ätolischen und achäischen Bundes, &c., p. 39—83.) L. S.

ANTI'GONUS THE GUARDIAN. [ANTIGONUS DOSON.]

ANTI'GONUS (Ἀντίγονος), son of HYRCANUS I., and brother of Aristobulus I. During the lifetime of his father, Antigonus and his elder brother conducted the siege of Samaria, and defeated Antiochus of Cyzicus, who came to the assistance of the Samarians. After the death of Hyrcanus, B. C. 107, Aristobulus changed the dignity of high priest, which he inherited, into that of king of Judæa, and the kingly dignity remained in his family until the death of Antigonus, the son of Aristobulus II. Aristobulus on ascending the throne made his brother Antigonus, of whom he was very fond, his colleague, and threw all the other members of his family into prison. Antigonus, however, did not long enjoy his dignity. He had many secret enemies, and among them his brother's wife. They did all that they could to render him suspected by his brother, who was even told that Antigonus entertained the design of killing him and setting himself up as sole king. Aristobulus disbelieved these reports; but on one occasion while he was ill he was more intimidated than usual, and gave orders that every one who entered his palace in arms should immediately be put to death. The queen and her associates persuaded the unsuspecting Antigonus to go and see his brother in full armour, and as he entered the palace, he was cut down by the guards, B. C. 106. [HYRCANUS; ARISTOBULUS I.] (Josephus, *Jewish Antiq.* xiii. 10. § 2., 11. § 1. and 2.; *Jewish War*, i. 3.) L. S.

ANTI'GONUS, surnamed SOCHÆUS, from the town of Socho in Judæa, was a Jewish teacher and the successor of the high priest Simeon, surnamed the Just, who is called a contemporary of Alexander the Great. An opinion of his set forth by his disciple Zadok, that virtue must be practised without any view to rewards was, according to the Jewish tradition, supposed to have given rise to the sect of the Sadducees. (Winer, *Biblisches Realwörterbuch*, under "Sadducæer.") L. S.

ANTI'GONUS SOTER. [ANTIGONUS DOSON.]

ANTILES, ANTILIS, ANTILLUS. [ANTYLLUS.]

ANTILLON, ISIDO'RO DE, was born in a village of Aragon, in what year is uncertain. He studied at Saragossa, where he distinguished himself. Soon after the termination of his academic career he was appointed professor of astronomy, geography, and history to the royal college of nobles at Madrid. Antillon was one of the most enthusiastic opponents of the French invasion in 1808. He was one of the junta which conducted the defence of Saragossa. After the reduction of that city he took refuge in Seville, where he took part in several periodicals published with a view to stimulate the Spaniards to resistance. Thence he was obliged to fly to Cadiz, and subsequently to Majorca, where he contributed to the "Aurora," a patriotic journal. Antillon was quite as much an anti-royalist as an anti-gallican. His sentiments were little calculated to promote his interests when Ferdinand VII. re-ascended the throne. He was arrested by order of the king in 1820, and sent for trial to Saragossa, but died at a village on the way, and was hurriedly interred. During Riego's brief triumph his body was removed to a more honourable place of sepulture. Antillon published a number of maps and memoirs, scientific and political. His most esteemed work is:—"Elementos de la Geografia, astronomica, natural y scientifica de España y Portugal." We have not been able to ascertain the date of the first edition of this work; the second was published in 1815; the third at Madrid in 1824. A French translation of the second edition appeared at Paris in 1823. The translator omits Antillon's critical examination of the methods employed to determine the positions and altitudes of a number of places in the Peninsula important in a geodetic point of view. (*Supplement* to the *Biographie Universelle*, voce "Antillon;" *Géographie physique et politique d'Espagne et du Portugal, par* Don Isidore Antillon; *Manuel du Libraire, par* Brunet.) W. W.

ANTIMA'CHIDES. [ANTISTATES.]

ANTI'MACHUS, a Grecian statuary who is mentioned by Pliny as the author of some statues of noble women. His date and country are unknown. (Pliny, *Hist. Nat.* xxxiv. 8.) R. W. jun.

ANTI'MACHUS (Ἀντίμαχος). There are three Greek poets of this name.

ANTIMACHUS of CLAROS, a small town in the territory of Colophon, whence he is usually called a Colophonian. He was a son of Hyparchus, and lived towards the end of the Peloponnesian war (B. C. 404). He distinguished himself as an epic and elegiac poet. The statement of Suidas, that he was a disciple of Panyasis, is scarcely reconcileable with chronology. Plutarch, in his life of Lysander, relates that at the festival of the Lysandria, which the Samians celebrated in honour of Lysander, Antimachus had a poetical contest with one Niceratus of Heraclea, and Lysander himself awarded the prize to Niceratus. This defeat disheartened Antimachus so much that he destroyed his own poem, but Plato the philosopher, then a young man, who happened to be present, comforted the disconsolate poet. Cicero relates another anecdote in which Antimachus is likewise brought in contact with Plato. On one occasion, he says, Antimachus read his great poem (probably "The Thebais") to a numerous audience; but all his hearers finding the poem too tedious gradually with-

drew, with the exception of Plato, and the poet observing this, said, "I shall continue to read, for one Plato is to me worth thousands of others." It is almost certain that the statements of Plutarch and Cicero do not refer to the same occurrence, for it is not likely that the flattering Greeks, on an occasion like the Lysandria, should have withdrawn from the public solemnity. In Cicero's account therefore Plato must be conceived to have heard Antimachus either at Athens or in Asia Minor. A similar anecdote to that related by Cicero is also told of the poet Antagoras of Rhodes, who likewise wrote a Thebais, and Welcker has adduced good reasons for believing that Plato did not hear Antimachus, and was not present at the Lysandria in Samos. He is therefore of opinion that both anecdotes are either pure inventions or that the story about Antagoras was applied to Antimachus by some friend of his, to show that although the multitude did not appreciate his productions, they were duly valued by the learned. If then these anecdotes must be rejected, we know nothing of the life of Antimachus except that he was attached to Lyde, whom some call his mistress and others his wife, and that she died at an early age. The poet sought consolation for his sorrow in writing an elegy, which he called "Lyde," and in which he enumerated all the instances in the heroic age of Greece in which heroes had been deprived of their favourites by death. This elegy, which consisted of several books, was very celebrated in antiquity, though it does not appear to have been much relished by the grammarians of Alexandria. Its value consisted chiefly in the mythical and antiquarian lore incorporated in it, and it was on account of the quantity of mythical information scattered through the poem that Agatharchides of Cnidus made an abridgement of it. The fragments of this elegy are collected in the works cited below.

The principal poem of Antimachus was his "Thebais." It was a work of immense length, though it is not very credible, as Porphyrion says in his "Commentary on Horace," that the first twenty-three books contained only the events previous to the arrival of the seven heroes at Thebes. If, as it is stated by the Scholiast on Aristophanes, the poem also contained the war of the Epigoni, that is, the sons of the seven heroes, against Thebes, it must have been of enormous extent. From the extant fragments we may infer that the poem began with the story of Agenor and his daughter Europa, and ended with the restoration of Diomedes in Ætolia by Alcmæon. The "Thebais" was, like the "Lyde," a mass of mythical learning, and every thing in ancient story that was in any way connected with the subject was introduced into the poem. These materials were not worked up skilfully; the poem was deficient in poetic feeling, and also in artistic construction. This is the opinion of Quinctilian, with whom the other ancient critics agree. Antimachus borrowed expressions from the tragic writers, and frequently introduced Doric forms. The composition was merely the result of labour. Antimachus is the first of that numerous class of poets of the Alexandrine period with whom learning was a substitute for genius, and who wrote for the learned instead of for the world. In the Alexandrine canon Antimachus was ranked, next to Homer, as the first epic poet of Greece, and the emperor Hadrian is said to have preferred his poetry to the "Iliad" and "Odyssey." Besides these two great poems the ancients mention several other works of Antimachus, but it is doubtful if these works belong to Antimachus of Claros or to either of the other two poets of the same name. These works are: 1. "Artemis" (Ἄρτεμις), of which the second book is quoted by Stephanus of Byzantium. 2. "Delta" (Δέλτα), and 3. "Iachine" (Ἰαχίνη). Suidas calls Antimachus a grammarian, which F. A. Wolf considers to be a mistake arising from a confusion of the poet of Claros with a grammarian of the same name. Wolf also thinks that the edition of the Homeric poems ascribed to Antimachus refers only to the copy which Antimachus used, and in which he made some marginal notes. The fragments of Antimachus have been collected by C. A. G. Schellenberg, Halle, 1786, 8vo. with a critical "Epistola" by F. A. Wolf to the editor. Those belonging to the "Thebais" are also contained in Düntzer, "Die Fragmente der Epischen Poesie," p. 99., &c., and "Nachtrag," p. 38., &c. Compare Blomfield in the "Classical Journal," iv. 231.; N. Bach, "Philetæ, Hermesianactis, &c. Reliquiæ. Accedit Epimetrum de Antimachi Lyda," p. 240.; Welcker, "Der Epische Cyclus," p. 102—110.

ANTIMACHUS of HELIOPOLIS in Egypt, an epic poet who seems to have lived before the time of Augustus. According to Suidas he was the author of a poem called Κοσμοποιΐα ("The Creation of the World"), which consisted of three thousand seven hundred and eighty hexameter lines. Tzetzes, on Lycophron (245), quotes three hexameter lines from some Antimachus, in which the landing of Achilles on the coast of Troy is described; but as no distinguishing epithet is given to the poet it is uncertain to which of the three poets the lines belong.

ANTIMACHUS of TEOS, an epic poet, who must have lived at a very early period if, as Clemens of Alexandria states, Agias imitated one of his verses. From a statement in Plutarch it would seem that Antimachus had spoken in one of his works of the eclipse which was supposed to have occurred on the day on which Rome was founded. But we know neither the time at which he lived, nor on what subjects he

wrote. Only one line of his is preserved in Clemens Alexandrinus. (*Stromata*, vi. 622.; Plutarch, *Romulus*, 12.) L. S.

ANTI'MACO, MARCANTO'NIO, was one of those Italian scholars who distinguished themselves as teachers and critics in philology, after the great restoration of Grecian learning in the fifteenth century. The name by which he is known has the air of being, not his genuine family name, but one of the favourite translations of a modern word into a classical form. However, none of the notices of his life that have been consulted mention any such change. Antimaco, or Antimachus, was born in Mantua about the year 1473. In his youth he travelled into Greece, and there spent five years, under the instruction of a celebrated teacher of the language; after which he returned to Italy. For some time he taught classical literature, especially Greek, in his native town; but at length, probably about 1527, he was invited to a professorship in the university of Ferrara, which he held during the remainder of his life. He is supposed to have died in 1552. Antimaco wrote verses, both in Latin and in Greek; but the only published works of his that deserve any notice were translations from the Greek into Latin. A volume containing all these was published at Basle, for the first and last time, in 1540, small 4to. The pieces of which it gives translations are the following: — 1. The two Books on the History of Greece after the Battle of Mantinea, written by the modern Platonist, Gemistus Pletho; 2. the first four chapters from the "Ars Rhetorica" of Dionysius of Halicarnassus; 3. a considerable part (which the translator seems to have had some intention of completing) of the treatise "De Interpretatione," ascribed to Demetrius Phalereus; 4. the preface of Polyænus. To these translations is added an original composition, "Marci Antonii Antimachi de Laudibus Græcarum Literarum Oratio." The translations by Antimachus from Demetrius soon dropped out of notice. His translations from Dionysius were more fortunate. Indeed, they appear, in an amended form, in the current editions of our own time. They were adopted by Sylburgius in his edition of Dionysius, Frankfort, 1586, fol.; and after several subsequent republications, they were received in Hudson's edition, Oxford, 1704, fol., and thence transferred to Reiske's, Leipzig, 1774–75, 8vo. They are also in the curious collection of critical treatises entitled "Degli Autori del ben parlare, per secolari e religiosi, Opere diverse;" Venice, 1743, 4to., part iv. vol. iv. p. 609—617. Antimaco was held in much esteem by his contemporaries. Gyraldi wrote an epitaph on him, which will be found in Gruter (*Deliciæ Italorum Poetarum*, 1608, i. 1233.), and made him one of the interlocutors in his "Two Dialogues on the Poets of his own Times." (Tiraboschi, *Storia Della Letteratura Italiana*, 1787—1794, 4to. vii. 1110.; Mazzuchelli, *Scrittori d'Italia*; Gyraldus, *Opera*, ii. 521. 1696. fol.) W. S.

ANTIN, D'. [GONDRIN.]

ANTINE, MAUR FRANÇOIS D', a Benedictine monk of the congregation of St. Maur, was born on the 1st of April, 1688, at Gonrieux, in the diocese of Liège, and educated at Douai. In 1712 he took the vows, and, after teaching philosophy for one year in the abbey of St. Nicaise at Reims, was sent to Paris, where it was intended he should be employed on an edition of the "Decretals." That plan being abandoned, his attention was turned to the completion of a new impression of Du Cange's Glossary, which had been already partly prepared by the Benedictine brethren Guenié, Toustain, and Le Pelletier. He succeeded in producing five volumes of the collection by the year 1734, when he was disabled from proceeding in consequence of his banishment to Pontoise, on suspicion of a leaning to Jansenism. He left the sixth and last volume, however, nearly ready for the press, and it was issued shortly after.

In his exile he devoted himself to the study of the Psalms of David in the original, from which he executed a translation, which was published at Paris, with notes, in 1738, and so well received that it soon ran through three editions. Being recalled to Paris, he was appointed to assist Bouquet in the publication of the "Historians of France," but he proceeded no further than to make some researches into the history of the crusades. Out of this employment, nevertheless, grew the idea of the work by which D'Antine is now chiefly remembered, the "Art de Vérifier les Dates." The difficulties he met with in his studies induced him to prepare for his own use a chronological table of events from the birth of our Saviour, and a perpetual calendar, to which he intended to add tables of the councils, the succession of the popes, and other matters. An attack of apoplexy which he suffered in 1743, about the time when he was commencing the execution of his plan, prevented him from proceeding with his labours so vigorously as he proposed; but he had already completed the perpetual calendar and chronological table, when a second attack of apoplexy suddenly carried him off, on the 3d of November, 1746, in his fifty-ninth year. The plan he had sketched out was taken up by the Benedictine brethren Clemencet and Durand, by whom the "Art de Vérifier les Dates" was completed and published in one volume folio. Its great utility, which was immediately perceived, has caused it to pass through numerous editions. Each new editor has augmented the work so considerably, and the supplements and continuations have become in course of time so voluminous, that D'Antine

would now have some difficulty in recognising his own project under the bulky form into which it has grown.

In private life D'Antine was exceedingly amiable, and his disposition was cheerful. He possessed a peculiar faculty of imparting comfort and consolation to the afflicted, which he was fond of exercising, and his charity was a conspicuous feature of his character. (Preface to *L'Art de Vérifier les Dates depuis la Naissance de Notre Seigneur*, 3d edit. Paris, 1783, xii. xvii.; Le Long, *Bibliothèque Historique de la France*, edit. Fevret de Fontette, ii. 22.) J. W.

ANTINO'RI, ANTO'NIO LODOVI'CO, was born at Aquila, in the kingdom of Naples, on the 24th August, 1704, and educated for the church. He became warmly attached to the study of antiquities, especially those of his native district, the Abruzzi, and, while yet very young, contributed a number of articles on the Greek and Latin inscriptions and remains of the Abruzzi to Muratori's "Novus Antiquarum Inscriptionum Thesaurus." He is mentioned with high praise in the sixth volume of Muratori's "Antiquitates Italicæ Medii Ævi," which contains a chronicle and other collections relating to the history of Aquila, arranged by him. Antinori, on his visits to Rome, became so high in favour with Pope Benedict XIV. that he was offered the post of librarian at Bologna, which however he declined on the plea of ill health. In 1745 the King of Naples nominated him to the archbishopric of Lanciano, which he held for nine years, and then became metropolitan of Acerenza and Matera. Four years after, he resigned his appointments and retired to private life, on a pension of five hundred ducats and some small benefices. He died on the 1st March, 1778, of apoplexy, in his seventy-fourth year.

During his retirement Antinori employed himself in his old pursuit, and he left behind him a vast mass of antiquarian collections, which he intended to publish; but the numerous applications from the court of Naples, for his advice and information on matters relating to the Abruzzi, took up so much of his time that he was never able to execute the task. After his death, his brother Gennaro announced them for publication, and in the year 1781 they began to appear, under the title of "Raccolta di Memorie Istoriche delle Tre Provincie degli Abbruzzi," Naples, 4to. Four volumes were published, the last in 1783, when the work stopped, although the MS. collections are said to have been sufficient for fifteen volumes. The publication is not considered to have added to Antinori's reputation, though it contains valuable materials for the future historian of the Abruzzi. (Memoir prefixed to the *Raccolta di Memorie degli Abbruzzi*, vol. i., which is derived from the *Antologia Romana* for 1788, iv. 324—352.; Life, by D. Vaccolini, in Tipaldo's *Biografia degli Italiani Illustri del Secolo XVIII.* iii. 304, 305.; Mazzuchelli, *Scrittori d'Italia*, i. part ii. p. 844.; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*, iv. 165.) J. W.

ANTI'NOUS (Ἀντίνους), a chief of the Epirots. In the year B.C. 172, when the Romans had declared war against King Perseus of Macedonia, Antinous and Cephalus were at the head of the Molossian state, and both were connected by friendship with the royal house of Macedonia. There was at that time in Epirus a young man of the name of Charops, who had been educated at Rome, and was anxious to gain the favour of the Romans. With this view he calumniated the chiefs of the Molossians, and represented their friendship for Perseus as treacherous hostility towards Rome. Both the chiefs, however, wished for the continuance of peace between Rome and Macedonia, as they foresaw that war would bring ruin upon Macedonia; but they were nevertheless determined to abide by the treaty which bound them to assist the Romans. With these upright intentions, they at first despised the intrigues of Charops; but when they saw that several Ætolians who had been calumniated in a similar manner by Lyciscus were led to Rome as prisoners, they thought it prudent to be on their guard. At last they saw no safety for themselves except in openly joining the Macedonians and inducing the Molossians to do the same. After the battle of Pydna in B.C. 168, when L. Anicius invaded Epirus to punish the revolted Molossians, Antinous and a chief named Theodotus fought bravely and died in battle. Their country fell into the hands of the Romans. Although Polybius clearly shows how Antinous and his friends were compelled against their own inclination to side with Macedonia, yet Livy represents them as traitors, without adding a word to explain or excuse their conduct. (Polybius, xxvii. 13., xxx. 7.; Livy, xlv. 26.) L. S.

ANTI'NOUS (Ἀντίνους), a beautiful youth and a favourite of the emperor Hadrian. He was a native of the town of Bithynum, also called Claudiopolis, in Bithynia. His beauty led the emperor to take him as his page and companion in all his journeys. In A. D. 132, while Hadrian was staying in Egypt, Antinous was drowned in the Nile. Hadrian himself said that Antinous fell into the Nile by accident, but Dion Cassius thinks it more probable, that he threw himself into the river with the view of averting some danger which threatened his master. Hadrian's grief knew no bounds. On the spot where his favourite had perished (the site of the ancient town of Besa) he built a city which was called Antinoopolis or Antinoea. Temples were raised to Antinous in Egypt and several parts of Greece, and the number of his statues was immense. The constellation which bears the name of Antinous

to the present day was declared by the soothsayers to be the soul of Antinoüs, and to have come into existence on the day on which Antinous died. In some places, as at Bithynum and at Mantinea in Peloponnesus, Antinous was worshipped as a god; and in the latter place mysteries were celebrated in honour of him every year, and games every fifth year. The numerous statues, busts, reliefs, and paintings, in which Antinous was represented, and in some of which his figure was idealised into that of a beautiful Bacchus, gave a fresh impulse to the fine arts. Many representations of Antinous, especially heads, are still extant: they are of exquisite beauty, and will bear comparison with the works of the best periods of Grecian art. There are also coins which were struck in honour of Antinous, but it is remarkable that all of them were struck in Greek towns, and none at Rome or in the Roman colonies. (Pausanias, viii. 9. 4.; Dion Cassius, lxix. 11.; Spartianus, *Hadrian*, 14.; Eckhel, *Doctrina Numorum*, vi. 528, &c.; K. Levezow, *Ueber den Antinous, dargestellt in den Kunstdenkmälern des Alterthums*, Berlin, 1808, 4to.) L. S.

ANTI'OCHIS (Ἀντιοχίς), a Greek woman, who paid some attention to medicine. With respect to her date, she must have lived in or before the first century after Christ, as one of her medical preparations was inserted by Asclepiades Pharmacion in the fourth book of his pharmaceutical work called "Marcellas." She may perhaps be the same person to whom Heraclides of Tarentum addressed his work on "Hæmorrhage from the Nose," and in this case must have lived in the third century before Christ. (Galen, *De Compos. Medicam. sec. Locos*, lib. iii. cap. 3. tom. xii. p. 691., ed. Kühn, lib. ix. cap. 2., lib. x. cap. 2. tom. xiii. p. 250. 341.) W. A. G.

ANTI'OCHUS, an Athenian sculptor, part of whose name remained on a colossal statue of Minerva which was preserved in the Villa Ludovisi, at Rome. Winckelmann describes this work, and says it was vulgar, and coarse in its execution. He cannot determine at what period the artist lived, but, judging from the inscription, he thinks it must have been long anterior to the time of Trajan. (Winckelmann, *Storia delle Arti*, &c. ii. 294–5.) R. W. jun.

ANTI'OCHUS (Ἀντίοχος), an ancient physician, who was probably a contemporary of Galen at Rome, in the second century after Christ. He lived to a very great age with hardly any sickness, and when more than eighty years of age he was able to walk to the forum every day, and used to visit his patients on foot. Galen gives a minute account of his way of living, which is interesting. He may perhaps be the physician, one of whose medical prescriptions is preserved by Aëtius and Paulus Ægineta, but he is probably not the same person who is quoted by Galen under the name of "Antiochus Philometor." [Antiochus Philometor.] (Galen, *De Sanit. Tuenda*, lib. v. cap. 4. tom. vi. p. 332. ed. Kühn; Aëtius, tetrab. i. serm. iii. cap. 114. p. 137. ed. H. Steph.; Paulus Ægineta, lib. vii. cap. 8. p. 652, ed. H. Steph.; Fabricius, *Biblioth. Græca*, vol. xiii. p. 64. ed. vet.) W. A. G.

ANTI'OCHUS (Ἀντίοχος), an ancient physician, saint, and martyr, whose memory is celebrated by the Romish church on the 13th of December, was a native of Mauritania, and belonged to an equestrian family. He was a Christian, but whether he was brought up in this faith, or whether he was converted from Paganism, does not appear. After receiving a good education he was induced to study medicine, purely from a desire of benefitting his fellow-creatures; and accordingly he went about healing their sicknesses gratuitously, and seizing the opportunity of striving to convert them to Christianity. After passing some time in Galatia and Cappadocia, he went to the island of Sardinia, while the persecution under the emperor Hadrian was raging against the Christian church, about A. D. 120. Here he was seized, and exposed to various tortures, from which, according to the legend, he is said to have been miraculously delivered, and to have been at last taken up into heaven. (*Martyrologium Romanum*; Bzovius, *Nomenclator Sanctorum Professione Medicorum*; Fabricius, *Biblioth. Græca*, tom. xiii. p. 64. ed. vet.) W. A. G.

ANTI'OCHUS (Ἀντίοχος), another physician, saint, and martyr, whose memory is celebrated by both the Romish and Greek churches on the 15th of July. Nothing is known of the events of his life, except that he was born at Sebaste, which is generally supposed to have been the city of that name in Armenia; his death took place during the persecution of the Christian church under the emperor Diocletian, A. D. 303—311. It is said that he was miraculously delivered from the wild beasts to which he was exposed, and that, when he was at last beheaded, milk instead of blood flowed from the wound; upon which Cyriacus, the executioner, cried out that he too was a Christian, and accordingly was put to death with him. (*Martyrologium Romanum*; Bzovius, *Nomenclator Sanctorum Professione Medicorum*; *Acta Sanctorum*, Jul. 15. vol. iv. p. 25.; *Menologium Græcorum*, tom. iii. p. 168., ed. Albani.) W. A. G.

ANTI'OCHUS (Ἀντίοχος), a Greek astronomer, of whom nothing is known beyond the fact, that there exists in several libraries a MS. of a work called Ἀποτελεσματικά, which bears the name of Antiochus. The most complete MS. seems to be that in the Vatican library, which contains one hundred and seven chapters, and also another treatise called Καλανδολόγιον, "On the Ceremonies to be observed on the Calends of every Month."

Neither of these works has been printed. Thomas Gale ascribed to this Antiochus the introduction to the "Tetrabiblus" of Ptolemy, which was edited by H. Wolf, with a Latin translation, as the work of an anonymous writer (Basel, 1559, fol.). But Gale's opinion appears to have little foundation, as an astronomer Antiochus is referred to as an authority in the body of that introduction itself. (Fabricius, *Biblioth. Græc.* iv. 151.; Gale, *Ad Iamblichum de Mysteriis*, p. 364.)

L. S.

ANTI'OCHUS (Ἀντίοχος), a Greek historian, a son of Xenophanes, and a native of Syracuse. Dionysius of Halicarnassus calls him a very ancient historian, though it is an established fact that he was very little older than Thucydides, and was living during the early part of the Peloponnesian war, at least down to B. C. 424. He was, however, the most ancient writer of any note on the history of Sicily. Strabo commits the singular mistake of placing Antiochus nearly two centuries before the time of Aristotle. The two historical works of Antiochus, which were very highly valued in antiquity, are lost, with the exception of some fragments which are contained in C. and Th. Müller's "Fragmenta Historicorum Græcorum," p. 181, &c. The first work of Antiochus was a history of Sicily, which contained in nine books the history of the island from the earliest times (the reign of the fabulous king Cocalus) to B. C. 424. The second work was a history of Italy, which is frequently referred to by ancient writers, especially by Strabo. It is sometimes called Ἰταλίας Οἰκισμός, and sometimes Περὶ τῆς Ἰταλίας Συγγραμμα. Among the surprising statements made in this work, we may mention that he placed the foundation of Rome before the time of the Trojan war, and that he considered Romus, a son of Zeus, as the builder of the city. (Vossius, *De Historicis Græcis*, p. 45. ed. Westermann; C. and Th. Müller, *Fragment. Hist. Græc.*, p. xlv.; Niebuhr, *History of Rome*, i. 14, &c.)

L. S.

ANTI'OCHUS (Ἀντίοχος), a Greek Sophist of Ægæ in Cilicia, who was living in the reign of the emperors Septimius Severus and Caracalla, about A. D. 200. He belonged to a wealthy and distinguished family, which some time after is described as of consular rank. In his youth he was a pupil of Dardanus the Assyrian, and afterwards of Dionysius the Milesian. He never took any part in the political affairs of his native place, nor did he ever appear in the popular assembly; and when he was charged on this ground with cowardice, he replied, "It is not you that I fear, but myself," for he was of a very irascible temper, which he was unable to control. He was, however, a kind and beneficent friend to his countrymen; and whenever they were in want, he assisted them with his ample means; and when their public buildings wanted repairs, he advanced the money. He generally spent his nights in the temple of Æsculapius, partly to hold communion with the god in his dreams, and partly to converse with other persons who spent their nights there, for the same purpose, but were unable to sleep. He was at first a Cynic philosopher, or rather pretended to be one, and during the war of the emperor Severus against the Parthians, his affected Cynicism was of some service to the emperor: when the soldiers complained of cold, Antiochus rolled himself in the snow, and his example encouraged the soldiers. Severus and his son Caracalla rewarded him richly for this service, but the Sophist afterwards deserted to the Parthians, whence he is sometimes called Antiochus the Deserter (αὐτόμολος). His declamations or orations on fictitious legal cases are said to have been skilful, though his pretensions to philosophy were very poor. As to his forensic declamations, Philostratus says that his style was more sophistical than was usually the case in such orations, but that, at the same time, they were more forensic (δικανικώτεροι) than the orations of other Sophists. He was particularly great in the descriptions of passion, in which none of his contemporaries excelled him. His style was brief and concise, and what he said was full of thought. He usually spoke extempore, and some of the subjects on which he discoursed, as well as a good specimen of his oratory, are preserved by Philostratus. He also wrote several works, but Philostratus specifies only one, which he calls a history, without stating what the subject was. A work of his, entitled Ἀγορά, "The Market," is mentioned by Phrynichus. (Philostratus, *Vitæ Sophistarum*, ii, 4, 5. 7.; Dion Cassius, lxxvii. 19.; Suidas, under Ἀντίοχος; Eudocia, p. 58.; Phrynichus, *Eclogæ Nominum et Verborum Atticorum*, p. 32.)

L. S.

ANTI'OCHUS (Ἀντίοχος) of ALEXANDRIA is quoted by Athenæus as the author of a work on persons who had been ridiculed by the Greek poets of the middle Attic comedy (περὶ τῶν ἐν τῇ μέσῃ κωμῳδίᾳ κωμῳδουμένων ποιητῶν). His age is unknown, but we may fairly presume that he was a grammarian of the time of the Ptolemies. Photius and Ptolemæus, the son of Hephæstion, mention an Antiochus as the author of a collection of local mythi or legends (μυθικὰ κατὰ πόλιν), of which they quote the second book; but whether he is identical with Antiochus of Alexandria, with Antiochus of Ægæ, or with the historian of the same name of Syracuse, cannot be decided. (Athenæus, xi. 482.; Photius, *Biblioth.* p. 150. b. ed. Bekker, *Cod.* 190.; Ptolemæus Hephæst. v. 324. ed. Gale.)

L. S.

ANTI'OCHUS (Ἀντίοχος) of ASCALON in Palestine, a friend and contemporary of L. Licinius Lucullus. He was an Academic philosopher and a pupil of Philo, whom he

succeeded as the head of the New Academy. He also received instruction from Mnesarchus, the Stoic, whose influence upon Antiochus appears to have been very great, for Cicero says, that if Antiochus had changed a few of his opinions he would have been a genuine Stoic. He taught philosophy at Athens, and here M. Terentius Varro, Cicero, and several other distinguished Romans were among his pupils. Cicero spent six months with him at Athens in B.C. 79. He also taught at Alexandria and in Syria. He died in Syria when he was with his friend Lucullus, in whose company he seems to have spent the last years of his life. Antiochus was a man of a mild temper, though in his polemical work against Philo, his master, he was very bitter. Cicero always speaks of him with great affection and esteem. He was one of the most eminent philosophers of his time, a very acute thinker, and a man of great refinement. His great philosophical object was to get rid of the scepticism into which the Academy had fallen under his predecessors, to lead it back to the principles of the *Old* Academy, and to effect a combination of the principles of the Academy with those of the Stoics, whom he considered to have sprung from the Academy. From this tendency of his philosophy arose his hostility towards his predecessors, Philo and Carneades, and it was in this spirit that he wrote against Philo the work entitled "Sosus." In order to confute the scepticism of the Academy he endeavoured to point out the foundations on which our knowledge is based and to examine our capacity for discovering truth. He maintained that our intellect possesses in itself the means of distinguishing between truth and falsehood, and that our senses did not lead us always into error, as the Academics asserted. In the ethical part of his philosophy he was neither led away by the Stoics nor by the Academics, but he arrived at nearly the same conclusions as Aristotle and the Peripatetics. He disapproved of the opinion of the Stoics, that all crimes were essentially equal, and in his definition of the highest good he agreed with the Peripatetics. He maintained that happiness did not depend upon virtue exclusively, but that outward circumstances also ought to be taken into consideration. The chief source from which we derive our knowledge of the doctrines of Antiochus is Cicero's "Academics," in which Cicero assigns the defence of the philosophy of Antiochus to Varro, while he himself acts the part of Philo. Sextus Empiricus ascribes to Antiochus a work called "Canonica" ("Κανονικά"), which was probably a treatise on logic. Cicero mentions a third work of his which was dedicated to C. Lucilius Balbus: the title is unknown; but in this work Antiochus asserted that the Stoics and Peripatetics taught essentially the same things, and that they only differed in their terminology. Antiochus of Ascalon must be distinguished from a later philosopher of the same name, who was a sceptic and a native of Laodiceæ. (Orelli, *Onomasticon Tullianum*, under "Antiochus," p. 42, &c., where all the passages of Cicero respecting Antiochus are collected. Compare Strabo, xiv. 759.; Plutarch, *Cicero*, 4., *Lucullus*, 42.; Sextus Empiricus, *Adversus Mathem.* i. 235., vii. 201.; Diogenes Laertius, ix. 106. 116.) L. S.

ANTI'OCHUS ASIATICUS. [ANTIOCHUS XIII., KING OF SYRIA.]

ANTI'OCHUS ('Αντίοχος), an ATHENIAN, a contemporary and friend of Alcibiades. The manner in which they became acquainted is related by Plutarch. On the day when Alcibiades made his first appearance in the assembly of the people at Athens, he had a quail under his cloak, and the tumult and noise of the people made him forget his bird, which, finding itself free, made its escape. The uproar in the assembly became still greater at this singular occurrence, and many Athenians ran about in pursuit of the quail. Antiochus, the helmsman (κυβερνήτης), succeeded in catching it, and brought it back to Alcibiades, who, from that moment, became greatly attached to him. In B.C. 407, after his unsuccessful attempt upon Andros, Alcibiades left Antiochus in the command of the fleet at Notium near Ephesus, where Lysander commanded the fleet of the Lacedæmonians. Alcibiades enjoined Antiochus, who was a good sailor, but a thoughtless and overbearing man, not to fight the enemy. But the order was disregarded, and Antiochus sailed with two triremes up to the hostile fleet, and provoked the enemy. Lysander at first only chased him with a few ships, but when the Athenians came to the assistance of Antiochus, he attacked him with his whole fleet. Antiochus was defeated and killed. Lysander captured several vessels, made many prisoners, and raised a trophy. Alcibiades, hearing of this occurrence, hastened to the spot to wipe off the disgrace, but Lysander refused to engage in a fresh battle. The fact that Alcibiades had left Antiochus in the command of the ships, and had thus caused the loss of the Athenians, was one of the chief grounds on which he was exiled from Athens a second time. (Plutarch, *Alcibiad.*, 10. 35.; Xenophon, *Hellenica*, i. 5. § ii, &c.; Diodorus, xiii. 71.) L. S.

ANTI'OCHUS I. ('Αντίοχος), king of COMMAGENE, a small country between Mount Taurus and the Euphrates, which originally formed a part of the kingdom of Syria. Commagene does not occur in history as an independent kingdom till about the time of the destruction of the Syrian kingdom by Pompey the Great, who changed Syria into a Roman province, B.C. 65. This circumstance has led some writers to regard Antiochus I. of Commagene as the same person with Antiochus XIII. of Syria, whom they

suppose to have been left by Pompey in the possession of a part of his dominions. But this opinion is opposed to the fact that Dion Cassius mentions Antiochus as king of Commagene several years before the dissolution of the Syrian kingdom, about B. C. 69, in the war of Lucullus against Tigranes. Whether, however, Commagene, with its capital Samosata, had originally been a vassal state of Syria, and had become independent after the reduction of Syria to a Roman province, or whether it had existed as an independent kingdom long before that event, cannot be ascertained, although the latter opinion is far the more probable. After the deposition of Antiochus XIII. of Syria, Pompey marched across Mount Taurus against Antiochus of Commagene; but in B. C. 64 he concluded a peace with Antiochus, and added to his kingdom Seleucia and the conquests which Pompey had made in Mesopotamia. We hear no more of the king of Commagene until B. C. 51, when Cicero was proconsul of Cilicia, and was informed by Antiochus that the Parthians were crossing the Euphrates. During the civil war between Pompey and Cæsar in B. C. 49, Antiochus assisted Pompey with two hundred horsemen, for which Pompey rewarded him liberally. After P. Ventidius, the legate of Antony, had defeated the Parthians under Pacorus in Syria, B. C. 38, he turned his arms against Antiochus, chiefly for the rich booty he hoped to make in the kingdom of Commagene, the rulers of which were reckoned among the wealthiest princes, as long as the kingdom of Commagene existed. The legate was joined by Antony himself, who laid siege to Samosata, but had so little success that he was at last obliged to conclude a treaty, and departed. It is exceedingly difficult to determine the length of this king's reign, for, independent of the confusion already mentioned, some writers assert that Antiochus I. of Commagene was the same as the Antiochus who was put to death at Rome in B. C. 29 by the sentence of the senate. This opinion is contradicted by the fact recorded in Plutarch, that in B. C. 31 Commagene was governed by a king of the name of Mithridates. Other writers again suppose that Antiochus I. had died previous to Cicero's administration of Cilicia, and they call the Antiochus who informed Cicero of the movements of the Parthians Antiochus II. If the Mithridates mentioned above was the successor of Antiochus I., the reign of the latter must have lasted at least from B. C. 69 to B. C. 32, and that of Mithridates must have been extremely short. It is however certain that the Antiochus of Commagene who was put to death in the reign of Augustus was either the second or the third king of Commagene of this name. (Dion Cassius, xxxv. 2., xlix. 20, &c.; Appian, *De Bello Mithridat.* 106. 114., *De Bello Civil.* ii. 49.; Cicero, *Ad Familiares*, xv. 1, 3, 4.; Cæsar, *De Bello Civil.* iii. 5.; Plutarch, *Anton.* 34. 61.; Fröhlich, *Annales Syriac.* 69.; Visconti, *Iconographie Grecque*, ii. 348. ed. Milan; Clinton, *Fasti Hellen.* iii. 343.) L. S.

ANTI'OCHUS II. (Ἀντίοχος), king of COMMAGENE, seems to have succeeded the above-mentioned Mithridates. At all events, he reigned only a short time. Antiochus caused some ambassador whom his brother, whose name is unknown, had sent to Rome, to be assassinated. For this crime Antiochus was summoned to Rome by Augustus; he was tried by the senate, sentenced to death, and executed, B. C. 29. The kingdom of Commagene was given to one Mithridates (II.), who was yet a boy, and whose father had been put to death by Antiochus. (Dion Cassius, lii. 43., liv. 9.) L. S.

ANTI'OCHUS III. (Ἀντίοχος), king of COMMAGENE. Whether he succeeded Mithridates II., or whether there was more than one king between him and Antiochus II., is uncertain, and we know in fact nothing about Antiochus III., except that he died in A. D. 17, and that after his death the kingdom of Commagene became a Roman province. (Tacitus, *Annales*, ii. 42. 56.) L. S.

ANTI'OCHUS IV. (Ἀντίοχος), king of COMMAGENE, surnamed Epiphanes. He was a son of Antiochus III., who, after Commagene had been a Roman province for upwards of twenty years, was restored to his kingdom by Caligula in A. D. 38. At the same time Commagene was increased by the addition of the maritime district of Cilicia, and Caligula also ordered the sums which Rome had derived from the country during the time that it had been a province to be repaid to Antiochus. He appears to have lived for some time at Rome in the court of Caligula and to have enjoyed his intimate friendship, for the Romans regarded him and Agrippa, the son of Herodes, as the persons who made Caligula a cruel tyrant. But this friendship was not of long duration. Caligula, for some reason not now known, deprived Antiochus of his kingdom, which was not restored to him till after the accession of Claudius, in A. D. 41. How long he reigned after this event is uncertain. According to the common account he was king of Commagene till A. D. 72, but others suppose, that soon after his restoration by Claudius he was succeeded by his son, Antiochus Epiphanes, who in A. D. 43 married Drusilla, the daughter of Agrippa. But as the ancient writers say nothing from which we can infer that the kingdom of Antiochus IV. passed into the hands of his son, it is safest to suppose that Antiochus IV. continued in the possession of it until his final deposition in A. D. 72. In A. D. 52, towards the end of the reign of Claudius, some savage tribes of Cilicia, called Clitæ, made

predatory incursions into the more civilised parts of the country, and particularly annoyed the merchants. The efforts of the Roman governor of Cilicia, Curtius Severus, against them were unsuccessful, but Antiochus contrived to create discord among the barbarians, and after Troxobores and some of their leaders had been killed, he persuaded the rest to keep quiet. In A. D. 55, when Nero was making war against the Parthians, he commanded Antiochus to raise troops and invade the territory of the enemy, and four years later we find him engaged under Corbulo against Tiridates, a brother of the Parthian king Vologesus. At the close of this war Antiochus was rewarded for his services by the adjoining part of Armenia being added to his kingdom. In A. D. 69, when Vespasian was proclaimed emperor, Antiochus was among the first who recognised him, and the year after he was present with auxiliary troops at the siege of Jerusalem under Titus, the son of Vespasian. In A. D. 72 he was accused at Rome by Pætus, the præfect of Syria, of having formed a secret treaty with the Parthians against Rome. The charge does not seem to have been without foundation, and he was deprived of his kingdom. He quitted Asia, went first to Lacedæmon, and thence to Rome, where he and his sons, Antiochus and Callinicus, were treated with great respect, and where he passed the remainder of his life. There are several coins of this king, from which it appears that his wife's name was Iotape. (Dion Cassius, lix. 8. 24., lx. 8.; Suetonius, *Caligula*, 16.; Tacitus, *Annales*, xii. 55., xiii. 7. 37., xiv. 26., *Historiæ*, ii. 81., v. 1.; Josephus, *Jewish Antiq.*, xix. 9. § 1., *Jewish War*, v. 11. § 3., vii. 7.; Clinton, *Fast. Hellen.*, iii. 343, &c.; Eckhel, *Doctrina Num. Vet.*, iii. 255, &c.) L. S.

ANTI'OCHUS CYZICE'NUS. [ANTIOCHUS IX., KING OF SYRIA.]

ANTI'OCHUS DIONY'SUS. [ANTIOCHUS XII., KING OF SYRIA.]

ANTI'OCHUS EPI'PHANES. [ANTIOCHUS IV., KING OF COMMAGENE; ANTIOCHUS IV., KING OF SYRIA.]

ANTI'OCHUS EU'PATOR. [ANTIOCHUS V., KING OF SYRIA.]

ANTI'OCHUS EUE'RGETES. [ANTIOCHUS VII., KING OF SYRIA.]

ANTI'OCHUS EU'SEBES. [ANTIOCHUS VII., KING OF SYRIA; ANTIOCHUS X., KING OF SYRIA.]

ANTI'OCHUS THE GREAT. [ANTIOCHUS III., KING OF SYRIA.]

ANTI'OCHUS GRYPUS. [ANTIOCHUS VIII., KING OF SYRIA.]

ANTI'OCHUS (Ἀντίοχος) of LEPREUM, a town which is commonly considered to belong to Elis, but which Xenophon must have regarded as a part of Arcadia, since he calls Antiochus an Arcadian. In B. C. 367, when the Thebans sent Pelopidas to Artaxerxes II., king of Persia, with the view of gaining the supremacy in Greece by the aid of the Persians, he was joined by ambassadors from other parts of Greece which were in alliance with Thebes. Antiochus represented the Arcadians. At the interview with the king, the Arcadians were slighted, and Antiochus in consequence refused to accept the presents usually given to foreign ambassadors; and after his return home he declared before the people that the King of Persia had indeed plenty of slaves to provide for his own wants, but no men to fight against Greeks. Xenophon calls this Antiochus simply a pancratiast; but from Pausanias we learn that he gained one victory in the pancratium at the Olympic games, two at the Isthmian, and as many at the Nemean games. His statue at Olympia, the work of Nicodamus, was seen by Pausanias. (Xenophon, *Hellenica*, vii. 1. § 33. 38.; Pausanias, vi. 3. § 4.) L. S.

ANTI'OCHUS, PA'CCIUS. [PACCIUS ANTIOCHUS.]

ANTI'OCHUS PHILOME'TOR, (Ἀντίοχος Φιλομήτωρ), is sometimes reckoned in the list of ancient physicians, as being the inventor of an antidote against venomous animals, which is embodied in a short Greek elegiac poem of eight distichs, and is quoted by Galen in two places from a work by Eudemus. It is, however, most probable that this is a mistake, and that this antidote is the same as that which Pliny says was used by Antiochus the Great, king of Syria, B. C. 223—187, and ordered by him to be inscribed in verse on the threshold of the temple of Æseulapius. The ingredients of the two compositions very nearly correspond; so that the only difficulty appears to be in the epithet "Philometor," in which word there is no variation in the reading of either the Greek text or the Latin translations of Galen's works. We must therefore conclude either that the author of the verses made a mistake in the name (which it is difficult to believe, if we suppose these to be the very lines inscribed in the temple), or that the word is corrupt, or that this epithet was really applied to Antiochus the Great, though it is not noticed by any ancient author, or, lastly, that the antidote was invented by a physician named Antiochus Philometor, and used by Antiochus the Great, king of Syria. (Galen, *De Antid.* lib. ii. cap. 14, 17. tom. xiv. p. 183. 185. 201, ed. Kühn; Pliny, *Hist. Nat.* lib. xx. cap. 100. ed. Tauchn.; Cagnatus, *Variæ Observ.* lib. ii. cap. 25. p. 174., ed. Rom. 1587.) W. A. G.

ANTI'OCHUS, (Ἀντίοχος), a Syrian, bishop of PTOLEMAIS in Palestine, about A. D. 400, was celebrated for his eloquence. He travelled to Constantinople, where his sermons met with such general admiration that some called him by the name of Chrysostom, that is, the "golden mouth." He returned to Ptolemais laden with money and rich presents. He was one of the bitterest enemies

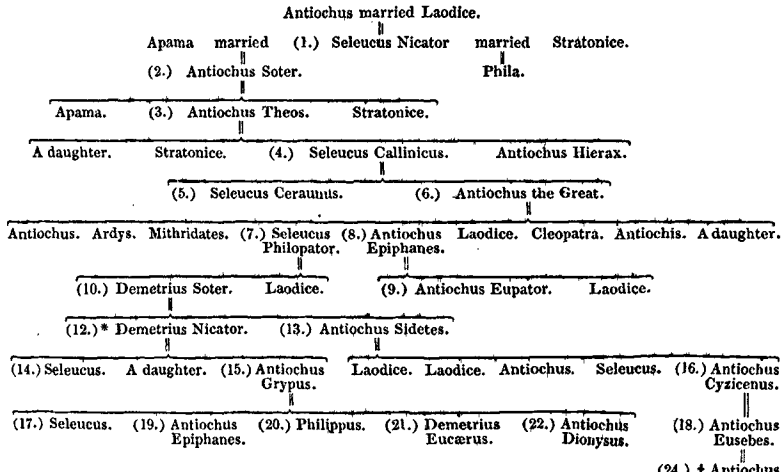
of Joannes Chrysostom, and in A. D. 403 he was present at a synod which was directed against Chrysostom. Antiochus died in the reign of Arcadius, and consequently before A. D. 408. He was the author of several sermons, of a great work against avarice, and of a homily on the miraculous cure performed by our Saviour on the blind man. But his works are lost with the exception of a few fragments. (Cave, *Scriptorum Eccles. Histor. Literar.*, i. p. 285., ed. London; Fabricius, *Biblioth. Græc.*, x. 499.) L. S.

ANTI'OCHUS ('Αντίοχος), a Greek monk of ST. SABA, in the neighbourhood of Jerusalem. He was a native of the village of Medosaga in Galatia, and was living about A. D. 614, the year in which Jerusalem was taken by the Persians, in the war of Chosroes and the emperor Heraclius. Antiochus must have lived till after A. D. 629, for in one of his homilies he complains of the heretic Athanasius having got possession of the see of Antioch. Antiochus was the author of several works. 1. Παυδέκτης τῆς ἁγίας Γραφῆς, that is, "A condensed Abstract of the Christian Doctrines." It is principally taken from the Scriptures, but contains also some opinions of the early Christian writers. It consists of one hundred and thirty chapters, each of which treats on some moral subject, and the whole thus forms a sort of system of Christian ethics. It is preceded by a dedicatory letter to Eustathius, abbot of the monastery of Atalina at Ancyra in Galatia. This work was once highly valued. It was first published in a Latin translation by G. Tilmann, Paris, 1543, 8vo., and was reprinted in the "Bibliotheca Patrum" of Paris (1579), vol. ii.; in that of Cologne (1618), vol. vii.; and in that of Lyon (1677), vol. xii. The Greek text was first published by Fronto Ducæus, together with the Latin translation of Tilmann, in vol. i. of the "Auctarium Bibliothecæ Patrum," Paris, 1624. It was afterwards reprinted in Morell's "Bibliotheca Patrum," vol. xii. p. 9, &c. 2. Homilies, which are printed in Latin and Greek in some of the works above referred to. 3. A work on vicious thoughts, of which there is a Latin translation by P. Pantinus in the Cologne "Bibliotheca Patrum." The last two works are now usually considered to be the productions of a later Christian writer of the name of Antiochus. (Cave, *Scriptorum Ecclesiasticorum Histor. Literar.* i. 448. ed. London; Fabricius, *Biblioth. Græc.* x. 499, &c., where a part of the 130th chapter of the Παυδέκτης is printed, which contains a catalogue of the heresies that Antiochus abhors.) L. S.

ANTI'OCHUS SIDE'TES. [ANTIOCHUS VII., KING OF SYRIA.]

ANTI'OCHUS SOTER. [ANTIOCHUS I., KING OF SYRIA; ANTIOCHUS VII., KING OF SYRIA.]

ANTI'OCHUS ('Αντίοχος), the father of Seleucus Nicator, who named after him the city of Antiocheia (Antioch) in Syria, was a distinguished general in the service of Philip II., king of Macedonia, and through his son Seleucus the ancestor of the dynasty of SYRIAN KINGS, called the Seleucidæ. (Justin, xv. 4.) The kingdom of Syria, as founded by Seleucus, was of much greater extent than the country so called. It embraced all the countries of Asia between India and the Mediterranean Sea. The following genealogical table of his descendants is taken, with some corrections, from Clinton's "Fasti Hellenici," vol. iii. p. 308. The numbers indicate the successive kings of the dynasty: —


Antiochus married Laodice.
Apama married (1.) Seleucus Nicator married Stratonice.
(2.) Antiochus Soter. Phila.
Apama. (3.) Antiochus Theos. Stratonice.
A daughter. Stratonice. (4.) Seleucus Callinicus. Antiochus Hierax.
(5.) Seleucus Ceraunus. (6.) Antiochus the Great.
Antiochus. Ardys. Mithridates. (7.) Seleucus Philopator. (8.) Antiochus Epiphanes. Laodice. Cleopatra. Antiochis. A daughter.
(10.) Demetrius Soter. Laodice. (9.) Antiochus Eupator. Laodice.
(12.)* Demetrius Nicator. (13.) Antiochus Sidetes.
(14.) Seleucus. A daughter. (15.) Antiochus Grypus. Laodice. Laodice. Antiochus. Seleucus. (16.) Antiochus Cyzicenus.
(17.) Seleucus. (19.) Antiochus Epiphanes. (20.) Philippus. (21.) Demetrius Eucærus. (22.) Antiochus Dionysus. (18.) Antiochus Eusebes.
(24.) † Antiochus Asiaticus.

* The eleventh king was the usurper, ALEXANDER BALAS.
† The twenty-third king was Tigranes.

The chief authorities for the lives of the Seleucidæ, in addition to those quoted below for each life are Appian, *De Rebus Syriacis*; Justin; Polybius; Livy; Diodorus; Josephus; *The Books of Maccabees*; the Greek and Armenian copies of the *Chronicon* of Eusebius; Niebuhr, *Kleine Schriften, Historischer Gewinn aus der Armenischen Uebersetzung der Chronik des Eusebius*; Prideaux, *The Old and New Testament connected in the History of the Jews and neighbouring Nations*; Vaillant, *Seleucidarum Imperium*; Eckhel, *Doctrina Nummorum Veterum*; Fröhlich, *Annales Syriæ*; Clinton, *Fasti Hellenici*, vol. iii. append. c. 3, and the tables. P. S.

ANTI'OCHUS I., surnamed SOTER, or the SAVIOUR (Ἀντίοχος ὁ Σωτήρ), king of SYRIA, was the son of Seleucus Nicator by a Persian lady named Apama, the daughter of Artabazus. Eusebius says that at his death (B.C. 261) he had lived "annis lxiv." which must be understood of the 64th year current. He was therefore born in 324 B.C., which agrees with the very probable supposition that his father's marriage to Apama was one of those which Alexander celebrated at Susa, B.C. 325. (Plutarch, *Alex.* 70.) At the battle of Ipsus (B.C. 301) Antiochus commanded his father's cavalry, which was routed by Demetrius at the commencement of the battle.

Antiochus became deeply enamoured of his stepmother, Stratonice, the daughter of Demetrius Poliorcetes, but he resisted his passion, and thus fell into a dangerous illness. His physician, Erasistratus, perceived that love was the cause of his illness, and discovered that Stratonice was the object of his attachment by the emotion which Antiochus always showed in her presence. He then informed Seleucus that his son's illness was incurable. "Why?" said the king. "He is in love with my wife," replied the physician. Seleucus having upon this urged Erasistratus to give up his wife to save Antiochus, and having declared that if it were his own wife he would not hesitate to make the sacrifice, was then informed that such was in fact the case. He kept his word, and not only gave up his wife to Antiochus, but granted him also the sovereignty of Upper Asia, which included the greater part of his empire, reserving to himself only the western part, between the Euphrates and the Mediterranean. It appears from the account of Plutarch that this was in B.C. 294.

When Seleucus made his expedition into Europe (B.C. 281—280), his intention was to end his days as king of Macedonia, giving up his Asiatic dominions to Antiochus. He was murdered, however, by Ptolemy Ceraunus in January, 280, and Antiochus succeeded to the whole of the kingdom of Syria. He at first attempted to carry out his father's designs upon Macedonia, but the irruption of the Gauls into Asia Minor, at the invitation of Nicomedes, king of Bithynia (B.C. 279), compelled him to make peace with Antigonus Gonatas, who accepted in marriage Phila, the daughter of Seleucus and Stratonice, and was acknowledged as king of Macedonia by Antiochus (B.C. 278).

During the remainder of his reign Antiochus was engaged in continual wars against Eumenes I., king of Pergamus, Nicomedes I., king of Bithynia, and the Gauls. A victory which he obtained over the Gauls by the help of his elephants gained him his surname of Soter. It is said that when he was crowned by his soldiers after this battle he exclaimed, with tears, "Shame on us soldiers, who owe our safety to these sixteen beasts," and that the only trophy he would allow to be erected was the statue of an elephant. He was defeated by Eumenes in a battle near Sardis. In these wars the power of Antiochus in Asia Minor was greatly reduced. Galatia was occupied by the Gauls, the kingdoms of Pergamus and Bithynia were enlarged, and several of the sea ports of Caria, Lycia, and Cilicia were seized by Ptolemy Philadelphus, against whom Antiochus had been induced by Magas to declare war. In the year B.C. 261 Antiochus was killed in a battle with the Gauls by a Gaul named Centaretus (Κεντοαράτης), after a reign of nineteen years. He left a son named Antiochus, who succeeded him, and two daughters, Apama, the wife of Magas, and Stratonice, who was married to Demetrius II. of Macedonia. (Strabo, x. 486., xii. 578., xiii. 623.; Plutarch, *Demetrius*, 29. 38.; Lucian, *De Dea Syria*, 17, 18., *Icaromen.* 15., *Pro Lapsu*, &c., 9., *Zeuxis*, 8—12.; Julian, *Misopogon.*, p. 348. a. b.; Memnon, ap. Phot., *Cod.* 224., p. 226—228, ed. Bekker; Pausanias, i. 7.; Ælian, *Hist. Anim.*, vi. 44.; Pliny, *Hist. Nat.* viii. 64.) There is great difficulty in distinguishing the coins of the first three Antiochi, most of which bear only the legend ΑΝΤΙΟΧΟΥ ΒΑΣΙΛΕΩΣ. On the reverse most of them have Jupiter, Apollo, Hercules, and Macedonian emblems: on the obverse, nearly all the coins of the Seleucidæ bear the king's head bound with a diadem. Only two are known with the name of Soter. One of these has, on the reverse, a naked Apollo sitting on the sacred cortina, holding a javelin in the right hand, and a bow in the left. The frequent appearance of Apollo on the coins of the Seleucidæ is accounted for by the fact of their claiming descent from Apollo. The other has an anchor, and the caps of the Dioscuri. For other coins which probably belong to this king, see Fröhlich and Eckhel. P. S.

ANTI'OCHUS II. (Ἀντίοχος), surnamed THEOS or GOD (Θεός), king of SYRIA, succeeded his father, Antiochus Soter, B.C. 261. He received his surname from the Milesians, whom he had delivered from their tyrant Timarchus. His successors, as we

see from their coins, frequently assumed divine titles and honours. He continued the war, which his father had begun, with Ptolemy Philadelphus. Taking advantage of the weakness produced in the Syrian kingdom by this long war, and excited by the tyranny of their satrap, Pherecles or Agathocles, the Parthians revolted from Antiochus, and established an independent kingdom under Arsaces (B. C. 250). The different accounts respecting the date of this event are easily reconciled by assuming, what in fact is clearly implied by Justin, that the establishment of the Parthian kingdom was very gradual. This was not the only loss which the Syrian empire suffered under Antiochus. Theodotus, the Greek governor of Bactria, revolted about the same time with the Parthians, and turned his province into the independent kingdom of Baetriana. Alarmed at these rebellions, by which in fact his power east of the Tigris was almost destroyed, Antiochus sued to Ptolemy for peace, which was granted on the condition that he should put away his former wife, Laodice, the daughter of Achæus, and marry Berenice, the daughter of Ptolemy. He did so, and had a son by Berenice, but two years later, on the death of Ptolemy (B. C. 248), he took back Laodice, and put away Berenice. Whether from unappeased revenge, or from a doubt of her husband's constancy, or from impatience to secure the throne to her son Seleucus, Laodice poisoned Antiochus at Ephesus, B. C. 246, and shortly afterwards she caused Berenice and her infant son to be put to death. It is related that after Laodice had killed her husband she placed in his bed one of the royal family, named Artemon, who so closely resembled the murdered king that when the people were admitted to the room, and Artemon, imitating the voice of Antiochus, commended to them Laodice and her children, none doubted that they heard the last commands of their king. This crime was avenged by Ptolemy Euergetes, who invaded Syria, and having got Laodice into his power, put her to death.

Antiochus Theos lived forty years, and reigned fifteen. His children by Laodice were Seleucus Callinicus, who succeeded him, Antiochus Hierax, Stratonice, the wife of Mithridates, and another daughter, whose name is unknown, married to Ariarathes III., king of Cappadocia. It is said by Phylarchus that Antiochus was much given to wine.

There is a passage in Daniel (xi. 6.) which clearly refers to the peace between Antiochus, "the king of the north," and Ptolemy, "the king of the south," and to the marriage of the former with Berenice, and her subsequent divorce and death. (Athenæus, ii. 45., x. 438.; Polyænus, viii. 50.; Arrian, ap. Phot. *Cod.* 58.; Suidas, sub voc. Ἀρσάκης; Strabo, xi. 515.; Valerius Maximus, ix. 14. ext. 1.; Pliny, *Hist. Nat.* vii. 10.; Hieronymus, *ad Daniel*, c. xi.) There are no coins which bear the name of Antiochus Theos. Of those which bear simply the name of Antiochus, one is ascribed to this king on account of a star over the king's head, which is rightly taken to be a sign of divinity, but which might quite as well belong to Antiochus IV.: the reverse is Apollo on the cortina, with the javelin and bow, as in the coin of Antiochus I. described above, the whole enclosed in a laurel wreath. Another which Fröhlich ascribes to this king has on the reverse Hercules sitting on a rock, holding in his right hand his club, the end of which rests on the ground. P. S.

ANTI'OCHUS III. (Ἀντίοχος), surnamed THE GREAT (ὁ Μέγας), king of SYRIA, the younger son of Seleucus Callinicus, succeeded his brother, Seleucus Ceraunus, in the middle of B. C. 223, being then only in the fifteenth year of his age. On his brother's accession, he had gone into Upper Asia, where he remained till his death, when he was sent for from Babylonia by the army and proclaimed king. His first care was to provide for the government of his vast dominions, by entrusting the parts west of Taurus to his first cousin Achæus, and the provinces of Upper Asia to two brothers, Molo and Alexander, of whom Molo was made satrap of Media and Alexander of Persis. Syria Proper he retained under his own immediate government. These arrangements had not long been made, when Molo and Alexander raised the standard of rebellion. The causes which led them to this course were the contempt excited by the king's youth, the hope that Achæus would follow their example in Asia Minor, but, most of all, their fear of Hermeas, a worthless favourite, who had then supreme influence at the court of Antiochus. This Hermeas was a Carian, and had been entrusted with the government by Seleucus Ceraunus when he undertook his expedition beyond the Taurus. His chief rival was Epigenes, the general who had led back the army of Seleucus.

When the news of the rebellion of Molo and Alexander arrived at Seleucia, on the Tigris, where the court was staying, Antiochus called a council, at which Epigenes advised him to march in person against the revolted satraps, who would then not dare to keep the field, or else would be deserted by their followers; but Hermeas, accusing Epigenes of a traitorous desire to endanger the person of the king, recommended that an army should be sent against the rebels, and that at the same time an attempt should be made to wrest Cœle-Syria from Egypt, for which enterprise the recent accession of Ptolemy Philopator presented a favourable opportunity. This plan, which was proposed by Hermeas with the view of involving Antiochus in war, and thus leaving him no

leisure to inquire into his minister's conduct, fell in with the ambition which the king showed throughout all his life to restore to the empire of the Seleucidæ its ancient extent and power. If he felt any hesitation to engage in two wars at once, it was overcome by a forged letter, which Hermeas showed him, as if from Achæus, which stated that Ptolemy was instigating that satrap to rebel, and promising him assistance. He accordingly sent Zenon and Theodotus against Molo and Alexander, while he himself prepared to invade Cœle-Syria (B. C. 221). In the meantime his admiral, Diognetus, arrived at Seleucia from Cappadocia, conducting the betrothed bride of Antiochus, Laodice, the daughter of Mithridates IV., king of Pontus. After celebrating his nuptials with great pomp, the king proceeded to Antioch, where he caused Laodice to receive homage as queen.

While Antiochus was continuing his preparations for war at Antioch, Molo had driven the royal generals into fortified cities, and was complete master of Media. This loss was the more serious to Antiochus, as he depended entirely on Media for his supply of horses. Molo even attempted to cross the Tigris and besiege Seleucia on that river; but this attempt having been frustrated by the royal general Zeuxis, who had seized all the vessels on the river, Molo took up his winter quarters at Ctesiphon. On hearing this news, Antiochus wished to postpone his attack on Ptolemy, and to march in person against Molo; but he again yielded to the influence of Hermeas, who told him that a war against rebels ought to be left to generals, but that it was for a king to form plans and fight battles against kings. Xenœtas, an Achæan, was sent with a fresh army against Molo, while Antiochus, having collected his forces at Apamea, marched to Laodice and thence into the plain of Marsyas, the narrowest part of the valley between Libanus and Antilibanus. Proceeding through this valley, he found Theodotus, Ptolemy's general, strongly posted at the forts of Gerrha and Brochi, which he attempted to force, but was repulsed with considerable loss. At this crisis he received the news that Xenœtas, having imprudently crossed the Tigris, had fallen into a snare laid for him by Molo, and had perished with all his army, and that Molo was master of all Upper Asia east of the Euphrates. He therefore gave up the attack on Cœle-Syria, and turning all his attention to the war with Molo, assembled his forces at Apamea. Here Hermeas at last succeeded in effecting the ruin of Epigenes. As soon as his preparations were completed, Antiochus marched to the Euphrates, and crossing that river arrived at Antioch in Mygdonia, about the winter solstice, and there took up his winter quarters for forty days. He then marched to Liba, and, fortunately casting off the influence of Hermeas, who advised him to proceed down the western bank of the Tigris, he followed the counsel of Zeuxis, and crossed the river. Marching down its eastern bank, he relieved Dura, which was besieged by one of Molo's generals, and on the eighth day he reached Apollonia. In the meantime Molo, who was in Babylonia when the king crossed the Tigris, fearing that his retreat into Media would be cut off, also crossed the river, intending, if possible, to occupy the mountain districts of Apolloniatis before Antiochus. While he marched forward towards Apollonia, the king had already left that place, and the vanguards of the two armies met on a certain ridge. After a slight skirmish, both parties pitched their camps at a distance of five miles from each other. During the ensuing night Molo set out with a chosen force to surprise the king, but finding his men beginning to desert, he returned to his camp. At the dawn of day Antiochus drew out his army, and committing the left to Hermeas and Zeuxis, posted himself on the right. The forces of Molo, already alarmed by the failure of his nocturnal expedition, formed a disordered line, and at the very outset, the left wing, as soon as they saw the king opposed to them, went over to him in a body. Molo, after a short and brave resistance to Zeuxis on the right, finding himself surrounded, and fearing the tortures he should suffer if he fell alive into the hands of Antiochus, killed himself on the field of battle. The other leaders of the rebellion fled to their homes, and there put an end to their lives. Neolaus, the brother of Molo and Alexander, carried the news to Alexander in Persis, and having killed their mother and Molo's children, he slew himself, after persuading Alexander to do the same. Antiochus, having exposed Molo's body on the cross, and having received the submission of his army, returned to Seleucia on the Tigris, where he occupied himself with reducing the affairs of the neighbouring satrapies into order. Here Hermeas began to oppress the people of the city, inflicting on them a fine of a thousand talents, and other severe penalties for their conduct during the late troubles; but he was restrained by Antiochus, who was content with a fine of a hundred and fifty talents.

After putting down this rebellion, the king turned his attention to the states which seemed to threaten his power in Upper Asia. He first attacked Artabazanes, the king of Media Atropatene, a country lying on the south-west of the Caspian Sea, and on the north of Media, from which it was separated by mountains. This king accepted peace on the conditions dictated by Antiochus. During this expedition Antiochus, at the instigation of his physician Apollophanes, rid himself of Hermeas, who had formed a plot to put the king to death, hoping that he should then

obtain the government, as regent for the infant son of Antiochus, who was just born. These events took place in B. C. 220.

While the eastern provinces were thus brought into order, Achæus had administered his government in the west with the greatest ability and success, and had recovered for Antiochus all those cities of Asia Minor which Attalus had conquered in the preceding reigns. Alarmed, however, at the false accusation which Hermeas had brought against him of a treacherous correspondence with Ptolemy Philopator, and thinking that the absence of Antiochus in Media gave him a favourable opportunity for securing his own safety by rebellion, he assumed the diadem, caused himself to be saluted as king, and marched from his head-quarters in Lydia towards Syria. Upon arriving in Lycaonia, his army refused to advance further, or to fight against their king. Pretending, therefore, that he had never intended to invade Syria, Achæus turned back and ravaged Pisidia. All this was known to Antiochus, but he contented himself with sending a threatening message to Achæus, and turned his whole attention once more to the conquest of Cœle-Syria. The campaign was commenced, at the advice of Apollophanes, by the reduction of Seleucia, on the sea, near the mouth of the Orontes, which had been taken by Ptolemy Euergetes when he avenged the death of his sister Berenice by overrunning Syria (B. C. 246), and which had ever since been held by the Egyptians, though it stood only about twelve miles from Antioch. This place Antiochus invested by sea and land, and having taken it by a vigorous assault, aided by traitors within the city, he restored the inhabitants to their liberty. While thus engaged, he received a letter from Theodotus the Ætolian, governor of Cœle-Syria, promising to betray the province into his hands. This was the same Theodotus who had so vigorously defended Cœle-Syria against the first invasion of Antiochus; but he had been treated with marked neglect by the government of Egypt, and had even been accused of treason. Having gone to Alexandria to plead his cause, he conceived such a contempt for the character of Ptolemy, that he was prepared to desert his service. On the approach of Antiochus, he yielded up to him Cœle-Syria, with Tyre and Ptolemais, where the king found considerable magazines and forty ships. Antiochus now meditated an invasion of Egypt, but hearing that the canals had been opened, the wells destroyed, and the whole forces of the land posted at Pelusium, while Ptolemy himself had taken refuge at Memphis, he gave up the project, and went through Cœle-Syria and Phœnicia, receiving the submission of the towns. Among the rest he took Damascus by a stratagem. Meanwhile the indolent and luxurious king of Egypt remained totally inactive, leaving every thing to his ministers Agathocles and Sosibius, who obtained a truce of four months from Antiochus, who then retired to Seleucia near the mouth of the Orontes, chiefly in order to watch Achæus. During this interval the Egyptians made the most vigorous preparations for war. At the same time they sent ambassadors to Antiochus, who were to accompany the demand that he should evacuate Cœle-Syria with such representations as might confirm him in the belief that Ptolemy would not dare to meet him in the field. The negotiations came to nothing, since both parties persisted in claiming a right, arising out of the partition after the battle of Ipsus, to Cœle-Syria, Phœnicia, and Palestine; and another difficulty arose from the desire of Ptolemy to include Achæus in the treaty, which Antiochus would not hear of. The truce having expired, in the spring of the year B. C. 218, both parties took the field, the Syrians under Antiochus himself, and the Egyptians under Nicolaus, an Ætolian, who had distinguished himself the year before in Cœle-Syria by refusing to join in the treachery of Theodotus. The armies were supported by fleets, which were commanded by Diognetus, the admiral of Antiochus, and Perigenes, the admiral of Ptolemy. Nicolaus hastened to secure the narrow passes between Lebanon and the sea, while Antiochus marched down along the coast accompanied by his fleet, and received in his way the submission of Aradus and Berytus. The battle was joined at the same moment by sea and land. The sea-fight was equal, but on land the generalship of Antiochus gave him the advantage over the greater numbers of Nicolaus, who was completely defeated, and fled to Sidon, where he was joined by the fleet under Perigenes, who retreated as soon as he saw that the army was defeated. Perceiving that Sidon was too strongly defended to be easily taken, Antiochus dismissed his fleet to Tyre, and marched into Galilee. Having taken Philoteria and Scythopolis, cities at the two ends of the lake of Tiberias, and Atabyrium, a fort on Mount Tabor, and the towns of Pella, Camus, and Gephrus, he crossed the Jordan into the land of Gilead (Γαλάτιν, Polyb.); he became master of Abila and of the forces in that district, and took Gadara and Rabbath-Ammon (Ῥαββατάμανα, Polyb.). In consequence of these successes, the neighbouring Arabs submitted to him. The year being now far advanced, he intrusted Samaria to Keræas (or perhaps, Chæreas) and Hippolochus, two of Ptolemy's generals who had come over to him, and led his army into winter quarters at Ptolemais. These events at length roused Ptolemy to action, and in the following spring (B. C. 217) he took the field in person, at the head of an army consisting of seventy thousand foot, five thousand horse, and seventy-three elephants. An-

tiochus had sixty-two thousand foot, six thousand horse, and one hundred and two elephants. The two kings pitched their camps at Raphia, near Gaza, not more than five stadia from each other, and repeated skirmishes took place in the space between them. While the armies were thus posted, Theodotus the Ætolian ventured into the Egyptian camp with the intention of killing Ptolemy, but not finding him in his tent, he killed his physician Andreas, wounded two other persons, and returned safe to the Syrian camp. At the end of five days the kings drew out their forces, and, after haranguing their soldiers, took their stations opposite to each other, Antiochus on his right, and Ptolemy with his sister and wife Arsinoe on his left. The African elephants in Ptolemy's left wing, unable to endure the odour and the noise of the Indian elephants, turned upon the royal body guard, and Antiochus, following up the advantage, routed that wing; but the Egyptians were victorious on their right. The phalanxes, which were opposed to each other in the centre, stood for some time in suspense, till Ptolemy, retiring from his defeated left, joined his phalanx, and charged and broke that of the Syrians. Antiochus had already pursued the Egyptian left too far, when one of his veteran generals showed him the dust which indicated the defeat of his other forces. He at once returned, but finding that all his troops had fled, he himself retreated to Raphia, whither Ptolemy pursued him on the next day, and forced him back to Gaza. In this battle Antiochus lost ten thousand infantry and three hundred cavalry, besides more than four thousand prisoners. Ptolemy lost one thousand five hundred foot, one thousand seven hundred horse, and nearly all his elephants. The battle was fought almost exactly at the same time that Hannibal defeated the Romans at the Trasimene Lake. While Ptolemy was receiving the submission of the recovered cities, which were glad to return to his dominion, Antiochus had retired to Antioch, whence he sent ambassadors to treat of peace. Distrust of his troops, whose allegiance was shaken by his late defeat, and above all, the desire to dispose finally of Achæus, made him willing to yield to Ptolemy all Cœle-Syria, Phœnicia, and Palestine, and first a truce, and then a peace, was concluded on these terms.

The winter was devoted by Antiochus to preparations for a campaign against Achæus, who was now absolute master of Asia Minor, and might soon be expected to attack Syria. At the beginning of the summer (B. C. 216) Antiochus crossed the Taurus, and having formed an alliance with Attalus, he drove Achæus into Sardes, where he sustained a two years' siege, and was at length betrayed to Antiochus, who put him to death. [ACHÆUS.]

Antiochus now turned his thoughts once more to the East, where the Bactrian and Parthian kings had been steadily consolidating their power; and the latter had taken advantage of the wars in Cœle-Syria and Asia Minor to seize on Media. After devoting a year to the settlement of the affairs of Asia Minor, he marched into Media (B. C. 212), whence he drove out Arsaces II., the Parthian king. In the next year he pursued him into Parthia, and in the following spring into Hyrcania, where a long struggle ensued; and though Antiochus was generally victorious, he found it hopeless to attempt to keep possession of the country. He therefore confirmed Arsaces in the sovereignty of Parthia and Hyrcania, on the condition that he should become his ally (B. C. 208). His campaign with Euthydemus, king of Bactriana (B. C. 207—206), led to exactly the same result. By the assistance of this prince he was enabled to enter India, where he renewed the friendly relations which had anciently subsisted between the Seleucidæ and the princes of that country, and received from the chief Sophagasenus a large number of elephants. He then returned through Arachosia and Drangiana into Carmania, where he wintered; and in the following spring he marched back to Antioch, after an absence of seven years. His exploits during this period obtained for him the title of "the Great," but his ambition was inflamed to such a degree that he began to meditate conquests in Europe; and it is from this period that his downfall must be dated. The following was the occasion which ultimately led to it. In the same year in which Antiochus returned from India (B. C. 205), Ptolemy Philopator died, leaving the kingdom to his son, Ptolemy Epiphanes, a child of five years old. Taking advantage of the opportunity, Antiochus entered into a league with Philip V., king of Macedonia, for the partition of the dominions of the Ptolemies; of which Philip was to have Egypt, Cyrene, and Libya, and the cities held by the Egyptians in Caria, and Antiochus the other territories in Asia, with Cyprus. Antiochus immediately marched into Cœle-Syria, and, as his invasion was quite unexpected, he easily overran both that country and Palestine, while Philip seized several of the cities of Asia Minor. The guardians of the young Ptolemy now placed the kingdom under the protection of the Romans, who were no sooner free from the second Punic war than they directed all their force to crush the growing power of Philip, and contented themselves with sending an embassy to Antiochus, commanding him to let Egypt alone (B. C. 201—200). In the year B. C. 199, while Antiochus was occupied in Asia Minor, by a war with Attalus, Scopas, the general of Ptolemy, recovered Palestine and Cœle-Syria; but in the next spring (B. C. 198), Antiochus marched against him in

person, and defeated him at Paneas, near the sources of the Jordan. Scopas retreated to Sidon, which Antiochus took by capitulation. The whole country again submitted to him, with much better will than at his first conquest of it, a change which is to be attributed to the oppressions which the Jews suffered from Ptolemy Philopator in the latter years of his reign. [PTOLEMY IV.] The people of Jerusalem even assisted in expelling the Egyptian garrison; and, as the reward of their conduct, they received from Antiochus several favours and immunities, of which one of the most important was an edict that no stranger should enter the temple. Throughout his whole reign Antiochus observed a conciliatory policy towards the Jews, and seems to have put great confidence in their fidelity. Of this he gave a striking proof by garrisoning some frontier towns in the disturbed districts of Asia Minor with Jews from Babylon. We learn these facts from two decrees of Antiochus, which Josephus has preserved, and from notices in the "Chronicon" of Eusebius.

The way was now open for his long-desired conquests in the West. He spent the winter at Antioch, engaged in extensive preparations for a campaign both by sea and by land; and at the beginning of the spring (B.C. 197) he sent forward his army under the command of his sons Ardys and Mithridates, whom he ordered to wait for him at Sardes, while he proceeded along the coasts of Asia Minor, with a fleet of a hundred decked ships, besides smaller vessels, to reduce the cities which were still held by Ptolemy. He was thus engaged when he heard of Philip's defeat by the Romans at Cynoscephalæ, in the autumn of B.C. 197. Perceiving that he should now have to maintain a conflict with the whole power of Rome, he first provided for the safety of Syria by a treaty with Egypt, in which it was agreed that Ptolemy, when old enough, should marry Cleopatra the daughter of Antiochus, who promised to give her for her dower the provinces of Cœle-Syria and Palestine. This treaty effectually secured him from open hostilities on the part of Egypt during the ensuing contest. After wintering at Ephesus, he opened the campaign of B.C. 196, by crossing the Hellespont and seizing the Thracian Chersonese, where he began to rebuild Lysimachia. He thus secured the passage between Europe and Asia, and began to make incursions into the neighbouring parts of Thrace. Meanwhile the inhabitants of Lampsacus and Smyrna, alarmed at his successes, and seeing that his intention was to add all the cities of Asia Minor to his empire, had already, before the end of the preceding year, sent ambassadors to Rome to beg for aid, and the senate appointed an embassy to Antiochus. These ambassadors, and L. Cornelius Scipio, who had been commissioned by the senate to compose the differences between Antiochus and Ptolemy, met the king at Lysimachia, where he entertained them hospitably; but a different temper was shown at the public audience. The Romans demanded that Antiochus should restore to Ptolemy all the cities of Asia Minor which he had lately taken from him, and that those which had belonged to Philip should be given up to Rome; "for it would be absurd," they said, "that after the Romans had carried on war with Philip, Antiochus should reap the fruit of their labours and dangers." They warned him to let alone the cities which were still free, and charged him with having virtually commenced hostilities with the republic; for, by whatever pretext he might explain his occupation of Asia Minor, his passage into Europe clearly amounted to nothing else than a declaration of war with Rome. The king replied, "that he wondered what the Roman people had to do with Asia, or why they should seek to know what Antiochus was doing in Asia more than Antiochus what they were about in Italy; or why they should prescribe limits to his excursions by sea or land. As for Ptolemy, he would himself arrange his affairs with that king, who was now his friend, and would soon be his relation. He had crossed," he said, "into Europe to recover those possessions in the Chersonese and Thrace, which his ancestor Seleucus had taken from Lysimachus by conquest, and to which he had thus an hereditary claim; and he intended to erect them into a separate kingdom for his younger son Seleucus. By the same right, he claimed the cities of Asia Minor, which had fallen under the power of Egypt and Macedonia, while his predecessors were engaged in other matters. While thus resolved to recover his own, he had neither made aggressions upon Philip in his troubles, nor had he availed himself of Philip's alliance to attack the Romans. Lastly, it was right that the free Grecian states in Asia should have their liberty, not from the mandate of the Romans, but through his own favour." The Roman ambassadors then proposed that the complaints of the people of Lampsacus and Smyrna should be heard. Those cities, to which Antiochus had laid siege at the beginning of the campaign, had sent ambassadors to Lysimachia, who now came forward, and stated their grievances so freely, that Antiochus lost his temper, and commanded them to be silent, for he did not acknowledge the Romans for his judges. The conference was broken up; and the negotiations were terminated in a few days by Antiochus, who, having heard that Ptolemy was dead, at once conceived the project of seizing Egypt. Leaving his army at Lysimachia under his son Seleucus, he set sail for Egypt; but on his arrival at Patara in Lycia, he learned that the report of Ptolemy's death was false. [PTOLEMY V.] He then attempted to seize

Cyprus; but his fleet was so shattered by a storm, that he was compelled to put back into Seleucia, near the mouth of the Orontes, whence he returned to Antioch, and there wintered. Before quitting the Hellespont, he had sent ambassadors into Greece to the proconsul Flamininus, and thence to Rome; and he still continued to make attempts at negotiation. On the other hand, the Romans, being occupied in settling the affairs of Greece, and in wars with the Gallic tribes of the Insubrians and Boians, protracted the negotiations with Antiochus for some years, so that it was not till the year B. C. 192 that the war actually commenced.

The resolution of Antiochus had been at last determined, chiefly by the advice of Hannibal, who had taken refuge at his court. [HANNIBAL.] But before entering on this distant war, he confirmed his power in Asia by marrying his daughter Cleopatra to Ptolemy, according to the contract mentioned above, and with her he gave up Cœle-Syria and Palestine, retaining half their revenues. He married another of his daughters, Antiochis, to Ariarathes, king of Cappadocia, and offered a third to Eumenes, king of Pergamus, who declined the alliance, believing that it was safer to be on the side of the Romans. Antiochus then proceeded to his headquarters at Ephesus, where he spent the winter (B. C. 193—192). In the spring he made an expedition against the Pisidians, and had returned to Apamea to meet a Roman embassy, when he received news of the death of his eldest son, Antiochus, whom he had sent into Syria to protect the eastern frontier. There was a report that Antiochus had himself caused the young prince to be put to death, through envy at the general popularity which his virtues had obtained for him; but there is no evidence of such a fact. After remaining shut up in his palace at Ephesus, in the deepest grief, for some days, he finally dismissed the Roman ambassadors, and held a council to decide on the best plan for carrying on the war. To this council Hannibal was not admitted. The Roman ambassador, Publius Villius, while staying at Ephesus, had made frequent visits to Hannibal, in order to excite the king's suspicion; and this artifice, seconded by the jealousy of the courtiers towards the Carthaginian, was so successful that, although the king was reconciled to Hannibal before the expedition left Asia, yet in the mean time he rejected his counsel, that the war should be carried at once into Italy, and followed the advice of Thoas, the leader of the Ætolian embassy, who assured him that if he crossed over into Greece he would at once become master of the country. He accordingly left Ephesus, with an army of only ten thousand foot and five hundred horse, and landed at Demetrias in Northern Greece in the autumn of B. C. 192. He was immediately appointed general of all the Ætolian forces, and sent envoys to obtain the support of the Achæans, the Bœotians, and Amynander, chief of the Athamanes. The latter was easily gained over; but the Bœotians gave no certain answer, and the Achæans refused the alliance of Antiochus, who effected nothing in this campaign beyond the reduction of Chalcis in Eubœa, where he fixed his winter quarters, and opened negotiations with various Grecian states, some of whom sent ambassadors to him of their own accord, the Eleans to beg for aid against the Achæans, and the Epirots to entreat him not to involve them hastily in the war, exposed as they were to the first attack of the Romans. He also undertook an expedition into Bœotia. He was well received at Thebes, and the Bœotians, who were at the time incensed against the Romans, resolved to join the king. About the middle of the winter Antiochus called a council at Demetrias, to which he invited the chiefs of the Ætolians, the Athamanian prince Amynander, and Hannibal, who had not for a long time before been admitted to the royal councils. The question discussed was concerning the best means of gaining over the Thessalians, but Hannibal, when called on for his opinion, entered afresh into the subject of the whole war. He pointed to Philip as the ally whom it was most important to secure, and advised that the forces which were coming from Asia should be waited for, and that on their arrival the king's whole army should be concentrated on the north-eastern coast of the Adriatic, while the fleet should be sent to threaten the coasts of Italy, into which country he still persisted that the war ought to be carried on the very first opportunity. His counsel was applauded, but it was only followed in the point of waiting for reinforcements from Asia. Envoys were sent to the Thessalian council at Larissa, and having appointed a day for the Ætolians and Amynander to assemble their forces at Pheræ, Antiochus proceeded to that place. While waiting there for his allies, he caused the bones of the Macedonians who had fallen at Cynoscephalæ to be interred. The tacit reproach implied in this act so offended Philip that, though he had remained neutral up to this time, watching the course of events, he now sent to the Roman proprætor, Marcus Bæbius, telling him that Antiochus had entered Thessaly, and offering to co-operate with Bæbius against him. The attempt to gain over the Thessalians having failed, the king ravaged their country and took some cities. He advanced as far as the pass of Tempe, which he found occupied by a small Roman force under Appius Claudius, who by an artifice led him to believe that the whole Roman army and the forces of Philip were posted there, and under this error the king retreated to Demetrias, and thence to Chalcis.

Here he fell into a snare which proved his ruin. He married the daughter of a Chalcidian named Cleoptolemus, a girl not more than twenty years old, being himself nearly fifty; and dismissing from his mind all care about the war, he spent the remainder of the winter in feasting and voluptuous pleasures. His example was followed by his army, which was found to be in a state of complete disorganisation when it took the field in the spring (B.C. 191).

The Romans had in the mean time received from Eumenes the news that Antiochus had invaded Greece. The war with Antiochus had been voted in the comitia, and the new consul, M'Acilius Glabrio, having obtained Greece for his province, had set out from Rome at the beginning of May. At the same time ambassadors came offering assistance, not only from Philip, but even from Ptolemy. When Antiochus married his daughter to this king, he expected that her influence over her husband would put Egypt in his own power. But Cleopatra had been faithful to her husband, even against her father; and knowing what would befall Egypt if Antiochus were victorious over Rome, she had persuaded Ptolemy to offer secret aid to the Romans. Masinissa and the Carthaginians also came forward to aid them with corn and elephants.

After some movements in Northern Greece, which are not worth tracing, Antiochus was surprised in his quarters at Chalcis by the news that the consul was in full march through Thessaly. With his disordered army, which was not yet strengthened by the expected reinforcements, he posted himself at Thermopylæ. But the Romans turned the pass by the same path over the ridge of Callidromus which Xerxes and Brennus had formerly used, and surrounded the army of Antiochus, which was cut to pieces. The king himself escaped to Chalcis with only five hundred men. Thence he sailed with all speed to Ephesus, carrying his young wife with him; and upon his arrival there he gave himself up to the same course of life which had already proved his ruin, without making the least provision for defence. From this state of security he was roused by Hannibal, who told him that instead of doubting whether the Romans would enter Asia, he only wondered that they were not there already. Committing his fleet to Polyxenidas, Antiochus used every effort to strengthen the Thracian Chersonese and to raise a new army. While he was thus employed the Roman fleet, under C. Livius, who had been joined by Eumenes with twenty-four ships, gained a complete victory over Polyxenidas off Corycus. Antiochus wintered in Phrygia, where he used every exertion to collect forces.

At the consular elections at Rome (B.C. 190) Lucius Cornelius Scipio obtained Asia as his province, and his brother Publius Cornelius Scipio Africanus, the conqueror of Hannibal, accompanied him as legatus. The command of the fleet was given to Lucius Æmilius Regillus. At the opening of the campaign the Rhodian fleet, under Pausistratus, was defeated by Polyxenidas; but being reinforced from Rhodes, Pausistratus first assisted Æmilius to relieve Elæa, the sea-port of Pergamus, and then sailed to meet Hannibal, who was bringing a fleet from Syria and Phœnicia to join Antiochus. Hannibal was defeated off the coast of Pamphylia, and was driven into a port, where he was blockaded during the remainder of the war. Antiochus now resolved, if possible, to become master of the sea, and thus to prevent the Romans from crossing the Hellespont. Coming to Ephesus, he commanded Polyxenidas to risk another battle. He did so, and was totally defeated by Æmilius off Myonnesus. Antiochus now despaired of defending the passage of the Hellespont, and withdrew his forces from the Chersonese with such precipitation that he left behind all his military stores. The ground thus left free was immediately occupied by Eumenes, who made every provision for the passage of the Romans, and towards the end of the summer Scipio led his forces into Asia. Antiochus now attempted to negotiate; and to gain the good offices of Publius Scipio, he restored to him his son, who had been taken prisoner in some skirmish, and he even attempted to bribe the incorruptible Roman. The only terms offered him were that he should give up all Asia to the west of Taurus, and pay all the expenses of the war. Thinking that he should not obtain worse terms than these, even after a defeat, he resolved to risk a battle. With an army of seventy thousand foot, twelve thousand horse, and fifty-four elephants, he encountered the Roman force of only thirty thousand men, near Magnesia, under Mount Sipylus, and sustained a total defeat, leaving fifty thousand foot and four thousand horse dead on the field of battle. The king himself fled to Sardes, and having been joined by his son Seleucus, who had also escaped from the battle, he hastened to cross the Taurus. On his arrival at Antioch he again sued for peace, which was granted him on the terms he had before refused. The expenses of the war were calculated at fifteen thousand talents, which it was stipulated that Antiochus should pay by instalments in silver of the Attic standard and according to the Euboic weight, that is, according to the purest standard and the heaviest weight then used in Greece. Of the other articles the most important were those by which Antiochus was to give up to the Romans all his elephants and ships of war. The treaty is given at length by Polybius and Livy. This peace was made in the winter of B.C. 190, and its ratification by the senate was received

in the following spring (B.C. 189); but it was not finally completed till the following year, B.C. 188. Antiochus immediately paid five hundred talents, and gave hostages for the payment of the remainder, among whom was his son Antiochus, who afterwards reigned by the title of Antiochus IV. Epiphanes. He agreed to give up Hannibal and Thoas the Ætolian, as being the chief instigators of the war, but they had already made their escape. [HANNIBAL.] Antiochus did not long survive his defeat. In B.C. 187, finding it difficult to raise the money due to the Romans, he attempted to plunder the temple of Jupiter Belus in Elymais, but the people broke out into insurrection and put him to death. The prophecy in Daniel (xi. 10—19.) is supposed to relate to this king. (Hieronymus *in loc.*) He had five sons, Antiochus, Ardys, and Mithridates, who died before him, Seleucus Philopator, who succeeded him, and Antiochus Epiphanes, the successor of Seleucus; and four daughters, Laodice, married to her brother Antiochus, Cleopatra, married to Ptolemy Epiphanes, Antiochis, married to Ariarathes, and one whose name is not mentioned. His death took place in the fifty-second year of his age, after he had reigned a little more than thirty-six years, October, B.C. 187. Some numismatists assign to this king the coins in which the nose is long, straight, and pointed, but the length of time during which he reigned makes it probable that his features would vary. Some of his coins are known with certainty by the date; the coins of this king being the first on which the years of the æra of the Seleucidæ are marked. This æra began in October, B.C. 312. [SELEUCUS I.] The devices on the coins of Antiochus the Great are for the most part similar to those on the coins of his predecessors. Among them are also a palm branch, a sphinx, and a ship. P. S.

ANTIOCHUS IV. (Ἀντίοχος), surnamed EPIPHANES (Ἐπιφανής), or ILLUSTRIOUS, king of SYRIA, was the youngest son of Antiochus the Great, who gave him up as a hostage to the Romans (B.C. 188). After a captivity of more than twelve years, during which he had no doubt the advantage of an education at Rome, he was restored to liberty by his brother Seleucus Philopator, who gave his only son, Demetrius, in exchange for him (B.C. 175). While this exchange was being effected, the heir to the throne having left Syria, and Antiochus having not yet arrived there, Heliodorus, the treasurer of the kingdom, murdered Seleucus, and attempted to seize the crown. Antiochus was at Athens, on his way home, when he heard of his brother's death. Finding that Heliodorus had a powerful party, and that Ptolemy Philometor was being set up as a claimant to the crown in right of his mother, Cleopatra, the daughter of Antiochus the Great, he resolved to seize it for himself, to the exclusion of his nephew, Demetrius. He applied for aid to Eumenes, king of Pergamus, and his brother Attalus, who were the more disposed to help him, as their relations with Rome were not in a satisfactory state, and by their assistance Antiochus was seated on the throne about August, 175 B.C. He received upon his accession the title of Epiphanes, "Illustrious," for what reason is not certain, but it was probably assumed by him as a divine title. He is styled on his coins Θεός, Θεὸς ἐπιφανής, and νικηφορος: the last was a title of Jupiter. The statement of Appian, that it was given him on account of the mode in which he obtained the throne, is not very intelligible. On account of his mode of life, his subjects, by a parody on this title, called him Epimanes (Ἐπιμανής), "the Madman." He was distinguished by that peculiar kind of mental activity which leads an absolute prince at one time to behave to his subjects with undue familiarity, and then to turn upon them as a cruel tyrant. He would ramble about the city conversing with the artificers, drinking and frolicking with the lowest rabble; at other times he would put on the toga of a Roman candidate and imitate the Roman mode of soliciting the suffrages of the people for a magistracy, after obtaining which he would seat himself in a curule chair and decide petty disputes about bargains in the markets. Like Nero, whom he resembled in many points of his character, he even exhibited his follies at the public games. In his more serious moods he was guilty of the most cruel tyranny, but it is thought that many of the crimes laid to his charge were committed by his ministers without his knowledge. Like Nero, also, he had a taste for the fine arts, and erected many sumptuous buildings, the chief of which was the temple of Jupiter Capitolinus at Antioch. He enlarged Antioch, and either rebuilt or greatly improved the town of Hamath, on the northern borders of Palestine, which he called Epiphaneia, after himself. He made magnificent gifts to several Grecian towns and temples, particularly to the temple of Jupiter Olympius at Athens. In the splendour of his public spectacles he surpassed all preceding kings, and he was the first to introduce into the east the Roman gladiatorial shows.

The political events of his reign related chiefly to Egypt and Palestine. Ptolemy Epiphanes, the king of the former country, had died in B.C. 181, leaving his infant sons Philometor and Euergetes in charge of their mother Cleopatra and of other guardians. On the death of Cleopatra (B.C. 173), Antiochus Epiphanes laid claim to Cœle-Syria and Palestine, which had been given to Ptolemy Epiphanes as her dowry by Antiochus the Great. There is some perplexity about this matter, from the circumstance that

in the reign of Seleucus Philopator these provinces are mentioned as under the Syrian government. It is most probable that Antiochus the Great never formally gave them over to Egypt, and, as we know that he continued to receive half their revenues, it is very likely that, on the death of Ptolemy Epiphanes, they were left entirely to the government of Syria, without the right to the possession being given up by Egypt, and that now Antiochus Epiphanes claimed the surrender of that right. At all events, his claim was met on the part of Ptolemy's guardians by a fresh assertion of the young king's right to the provinces, and a demand that they should be given up to him. Upon this Antiochus proclaimed war against Egypt. He made four campaigns in Egypt in the years 171, 170, 169, 168 B.C., in the first of which he overthrew the forces of Ptolemy somewhere between Pelusium and Mount Casius. Having strengthened himself on the frontier, he returned to Tyre for the winter, again invaded Egypt by sea and land, gained a battle on the frontier, took Pelusium, and proceeded to overrun Egypt (B. C. 170). He accomplished this the more easily on account of the reputation which he had gained among the Egyptians by his sparing the lives of their defeated soldiers after the battle near Pelusium in the preceding campaign. He obtained possession of Memphis and of the young king's person. It is probable that Philometor, who during this war made very little attempt at resistance, gave himself up voluntarily to Antiochus; to whom, according to one account, the authority of which, however, is not great, he actually resigned his crown. Antiochus treated Ptolemy with great honour, and professed to act as his guardian and regent. It was on his return from this second expedition into Egypt that Antiochus took Jerusalem, and commenced his celebrated persecution of the Jews, the account of which will be most conveniently given under the lives of the MACCABEES.

After the departure of Antiochus, the Egyptians, finding that Philometor was entirely subject to that king, set his younger brother on the throne by the title of Ptolemy Euergetes II. He is better known by the nickname of Physcon, which was afterwards given to him. This gave Antiochus a pretext for his third expedition into Egypt (B. C. 169), which he entered with a great army, and laid siege to Alexandria, after having gained a victory over the forces of Ptolemy in a sea-fight off Pelusium. Having in vain tried the mediation of certain ambassadors from the Grecian states who were then at Alexandria, the Egyptians sent ambassadors to Rome to ask for help. The Rhodians also sent an embassy to Antiochus to persuade him to make peace, to whom he only replied that he was in the field on behalf of his nephew Philometor, who was the rightful king. Finding, however, that Alexandria was too strong to be quickly taken, he again overran the rest of Egypt, and coming to Memphis, nominally confirmed Philometor in the possession of the whole kingdom, except Pelusium, which he kept in his own hands. He had no sooner returned to Antioch than Philometor, discovering the real designs of Antiochus by his retention of Pelusium, the key to Egypt, effected a reconciliation with his younger brother, through the mediation of their sister Cleopatra, and the two brothers having met at Alexandria reigned together. Ambassadors were sent to Antiochus to announce to him the agreement between his nephews, and to tell him that Philometor thanked him for his great exertions in his behalf, but had now no further need of his assistance. But Antiochus, enraged at seeing his influence in Egypt destroyed, had already prepared another expedition, and had advanced to Rhinocolura, on the eastern border of Eygpt, where he met the ambassadors of the Ptolemies, in the spring of B. C. 168. Rejecting their compliments, he demanded the cession to him of Cyprus and Pelusium, and all the country around the Pelusiac or eastern branch of the Nile, and appointed a day to receive an answer from the Ptolemies. The day having passed over without the arrival of an answer, he again overran Egypt as far as Memphis, and then marched down the western branch of the Nile with the intention of laying siege to Alexandria. Meanwhile the Egyptian ambassadors, who had been sent to Rome during the former siege of Alexandria, had been admitted to an audience of the senate (April, B. C. 168), who forthwith appointed an embassy to Egypt, with the commission to require first of Antiochus, and then of the Ptolemies, that they should refrain from making any further war upon each other, and to inform them that, whichever of them refused, he would not longer be esteemed the friend or the ally of the Roman people. This embassy met Antiochus on his march to Alexandria, four miles from that city. Perceiving among them Popillius, an old acquaintance of his, Antiochus offered him his hand, but the Roman gave him the tablets on which the decree of the senate was written, asking him to read that first. Having done so, Antiochus replied that he would consult with his friends what ought to be done. On this Popillius drew a circle with his wand round the spot on which the king was standing, and said, "Before you pass out of that circle, give me the answer I am to carry to the senate." Amazed at this peremptory order, the king replied, after a short hesitation, that he would do what the senate wished. Popillius then resumed the behaviour of a friend, and accepted the offered hand of the king. The Roman ambassadors,

after appointing a day by which Antiochus must leave Egypt, sailed to Cyprus, and dismissed thence the Syrian fleet, which had already conquered the Egyptians in battle. They then returned to Rome, having manifestly saved Egypt from being added to the dominions of Antiochus. The date of this interview must, as Clinton has shown, be placed in July or August, and not, as Prideaux places it, in May. Prideaux has not allowed sufficient time for the march of Antiochus to Memphis and thence nearly to Alexandria. On his return from Egypt, Antiochus sent an army of twenty-two thousand men under Apollonius to destroy Jerusalem, and he himself had no sooner reached Antioch than he issued a decree for uniformity of religion among his subjects, which was especially directed against the Jews, who alone of the nations in his empire disobeyed it. [MACCABEES.] In the course of the following year (B. C. 167) he went in person to Jerusalem to enforce his decree. On his return from Jerusalem he exhibited splendid games at Daphne in imitation of those celebrated by Æmilius Paullus at Amphipolis for his victory over Perseus. At these games Antiochus exposed himself to the scorn and ridicule of the spectators. (Polybius, ap. Athen. v. 194., x. 439.) In the midst of these follies he received news of the successes of the Maccabees in Judæa, and immediately assembled an immense army for the extermination of the Jews. But finding his treasury exhausted, and hearing that Artaxias, the tributary king of Armenia, had revolted from him, he marched into Upper Asia for the double purpose of putting down this revolt, and recruiting his finances, leaving Lysias as the regent of the western provinces (B. C. 166). Having conquered Artaxias and taken him prisoner, he marched into Persia to collect the tribute of that country. Having been repulsed by the people of Elymais in an attempt to plunder a temple of Artemis, and having at the same time received news of the defeat of his armies in Judæa, he began a hasty journey home, but was seized with an incurable and loathsome disease, and died at Tabæ in Persis, in a state of raving madness, which was regarded both by the Jews and Greeks as a divine punishment for his sacrilege. He died about December, B. C. 164, after he had reigned a little more than eleven years. He was succeeded by his son Antiochus Eupator, besides whom he left a daughter, Laodice. The prophecy in Daniel (xi. 20—45.) is supposed by most commentators to refer to Antiochus Epiphanes. (Hieronymus, *Comment.* in loc.) The coins of Antiochus Epiphanes are the first on which the head of the king is surrounded by rays, as a sign of divinity. Besides devices similar to those of his predecessors, some of his coins bear, on their reverses, figures of Victory and Isis. P. S.

ANTI'OCHUS V. (*Ἀντίοχος*), surnamed EU'PATOR (*Εὐπάτωρ*), king of SYRIA, succeeded his father, Antiochus Epiphanes, about December, B. C. 164, being then only nine years old. His father, just before his death, had appointed Philip as his guardian, but Lysias, the regent of the western provinces, in whose hands the young king's person was, exercised the government in his name and carried him into Judæa, where the war was still going on. They were besieging Jerusalem when news arrived that Philip was on his march from Persis to Antioch, to assert his claims to the regency. Having granted a peace to the Jews, Lysias and Antiochus marched against Philip, who was conquered, taken, and put to death (B. C. 162).

The youth of Antiochus gave an opportunity for strengthening the Roman power in the East which the senate did not neglect. Refusing the request of Demetrius, that he might be set free now that Antiochus Epiphanes, for whom he had been substituted as a hostage, was dead, they sent three ambassadors, Cn. Octavius, Sp. Lucretius, and L. Aurelius, to Antioch, to watch the dispositions of Syria and the neighbouring states, and more particularly to enforce the terms of the treaty made with Antiochus the Great after the battle of Magnesia. Finding that the Syrian king had ships of war and elephants, contrary to the provisions of that treaty, the ambassadors ordered the ships to be burned and the elephants to be put to death. The execution of this order exasperated the Syrian Greeks, and a certain Leptines killed Octavius as he was anointing himself in the gymnasium at Laodicea. (Cicero, *Philipp.* ix. 2.). Soon after this, Demetrius escaped from Rome and landed at Tripolis in Syria. By giving out that he had been sent by the senate to take possession of the kingdom, he easily gained over the people, and an accident having thrown Lysias and the young king into his hands, he put them both to death about November, B. C. 162, when Antiochus Eupator had reigned just upon two years, and was recognised as king by the title of DEMETRIUS SOTER. The coins of this king are very rare. One bears on the reverse a half-naked Jupiter, sitting with a small image of Victory in his right hand, and a spear in his left. Another has a thunderbolt. There is a third in the British Museum, with the common device of Apollo on the cortina. P. S.

ANTI'OCHUS VI. (*Ἀντίοχος*), surnamed THEOS (*Θεός*) or GOD, and on his coins EPI'PHANES DIONY'SUS (*Ἐπιφανὴς Διόνυσος*), king of SYRIA, was the son of ALEXANDER BALAS. After his father's death in 146 B. C., he remained in Arabia, under the care of a king, probably the emir Zabel or Zabdiel

or Diocles, who had killed his father, till 144 B. C., when he was brought forward by Tryphon or Diodotus, as a pretender to the crown, in opposition to the reigning king, Demetrius Nicator. His claim was supported by the Jewish princes, Jonathan and Simon, and was admitted by the greater part of Syria; but after two years Antiochus was put to death by Trypho, who gave out that the king had died under a surgical operation, and then seized the kingdom for himself. Demetrius, however, still reigned over a part of Syria. [DEMETRIUS NICATOR; TRYPHO.] The death of Antiochus took place in February, B. C. 142. In all of his coins the head is surrounded with rays. The reverses are, for the most part, similar to those on the coins of the preceding kings. Among them are also figures of the Dioscuri, an elephant carrying a torch in his proboscis, and other emblems. P. S.

ANTIOCHUS VII. (Ἀντίοχος), surnamed SIDETES (Σιδήτης), king of SYRIA, was the younger son of Demetrius Soter, and was born during his father's residence at Rome as a hostage, as is clear from his age when he died. Clinton has shown that the chronology of his reign, as given by most of the ancient authors, cannot be correct. The following view seems to reconcile their statements with the chronology established by Clinton. Demetrius Nicator having marched into Upper Asia, on an expedition against the Parthians, Trypho renewed his attempts to secure the crown for himself, and Cleopatra, the wife of Demetrius Nicator, called in the aid of his brother Antiochus Sidetes, who defeated Trypho in battle, pursued him to Apamea, and there took him prisoner and put him to death, towards the end of the year B. C. 139. His proceedings during the next year cannot be traced. It is not likely that his marriage with his brother's wife Cleopatra could have taken place before Demetrius Nicator was made prisoner by the Parthians, which was towards the end of B. C. 138. We may therefore conclude that this marriage took place at the time when, as Clinton has shown, Antiochus mounted the throne, namely, the beginning of B. C. 137. For his relations with the Jews see MACCABEES. In order to strengthen his title by the support of the Romans, he sent presents to Scipio at Numantia (B. C. 133). Scipio received the presents in public at his tribunal, and commanded his quæstor to put the whole amount to the credit of the republic. In the spring of the year B. C. 129 (about May), Antiochus marched against Phraates, king of Parthia, with the avowed object of delivering his brother Demetrius from captivity; but in all probability his real motive was the apprehension that the Parthian king, in order to weaken Syria, might release Demetrius, and send him to regain the crown. He was at first completely successful. The Parthians were vanquished in three pitched battles, and Antiochus at the close of the campaign was in possession of Babylonia. Phraates now released Demetrius and sent him back to Syria with a Parthian force, expecting that Antiochus would return to proteet his throne (about October, 129). Though Antiochus still kept his post in Babylonia through the winter, his forces, already weakened by being too much scattered, were thinned by desertion, as soon as the liberation of Demetrius was known; and in a battle which was fought at the beginning of B. C. 128, Antiochus was defeated and slain, in the thirty-fifth year of his age, after a reign of nine years, and Demetrius Nicator again took possession of the kingdom. Antiochus had two daughters, who were both named Laodice, and three sons, Antiochus, Seleucus, and Antiochus (Cyzicenus), who was afterwards king. Of these the last only survived him.

The surname of Antiochus, Sidetes, was derived from the town of Sida, in Pamphylia, where he was brought up. Another etymology is given from a Syrian word, signifying "a hunter," but we find no example of the Greek kings of Syria taking surnames derived from the Syriac; all their titles are Greek. He is also called on coins Euergetes (Εὐεργέτης), and by Josephus, Eusebes (Εὐσεβής) and Soter (Σωτήρ). He was, if we may believe Diodorus, noble-minded and generous, but he was greatly addicted to the pleasures of the table. Among the devices on his coins, are an anchor, a figure of Pallas, a lion's head, a lotus, and another flower. (Athenæus, x. 439., xii. 540.) P. S

ANTIOCHUS VIII. (Ἀντίοχος), surnamed GRYPUS (Γρυπός, from Γρύψ, a vulture), or HOOK-NOSED, king of SYRIA, was the younger son of Demetrius Nicator and Cleopatra. On the death of Demetrius in B. C. 125, his elder son, Seleucus, succeeded him; but Cleopatra being resolved to keep the government in her own hands, and not finding Seleucus perfectly tractable, murdered him, and fetched Antiochus from Athens, whither he had been sent by his father to receive his education. Antiochus received the royal title before the end of B. C. 125. The greater part of Syria was at this time under the power of Alexander Zebinas, upon whom Antiochus made war; and by the aid of Ptolemy Physcon, king of Egypt, he defeated Alexander, who was soon after killed in a tumult at Antioch, in the winter of B. C. 123–122. [ALEXANDER ZEBINAS.] Antiochus now married Ptolemy's daughter, and was the undisputed king of Syria. His mother Cleopatra, finding that he was resolved to have the power as well as the name of king, made an attempt to poison him, but he discovered her design, and compelled her to drink the poison her-

self (between October 122 and October 120, B. C.).

After he had reigned in peace for several years, the crown was claimed by his half-brother Antiochus Cyzicenus, the son of Antiochus Sidetes and Cleopatra, whom he had attempted to poison. Cyzicenus, after some successes, was defeated in a battle near Antioch, but he soon collected another army, and Grypus was driven out of Syria, and compelled to take refuge at Aspendus in B. C. 113. Antiochus Cyzicenus now reigned over Syria for one year, at the end of which Antiochus Grypus renewed the war, and recovered a considerable part of the kingdom. At last the two brothers agreed to reign together (B. C. 111), Cœle-Syria and Phœnicia being assigned to Cyzicenus, who had Damascus for his capital, and the rest of the kingdom to Grypus. After a joint reign of five years, during which the two brothers were often at war, Grypus was assassinated by a certain Heracleon, and Cyzicenus reigned alone (B. C. 96). Eusebius assigns twenty-six years to the reign of Antiochus Grypus, for eleven of which he reigned alone, and fifteen with his kingdom divided. The eleven years must be reckoned from B. C. 123, when Zebinas was defeated, to B. C. 113, when Grypus fled to Aspendus, and the fifteen years from B. C. 110, the first year after the agreement with Cyzicenus, to the death of Grypus in B. C. 96, reckoning in each case both extremes. Josephus gives him twenty-nine years, which must be counted from B. C. 125, when his claim was first set up, to B. C. 96. He was forty-five years old at his death. He left five sons, Seleucus, Philippus, Antiochus Epiphanes, Demetrius Eucærus, and Antiochus Dionysus. His wife was Tryphæna, daughter of Ptolemy Physcon. On his coins he is styled Epiphanes (Ἐπιφανής). He was also called Philometor (Φιλομήτωρ, fond of his mother, perhaps because he poisoned his mother, for many of the titles of the Syrian kings seem to be given in irony), and Aspendius from his flight to Aspendus. The magnificence of his court at Daphne is described by Athenæus (xii. 540.). There are several coins on which the effigies of this king and of his mother Cleopatra are joined, and several others which belong to Antiochus alone. Among the reverses, which are for the most part similar to those on the coins of the preceding kings, there is a very elegant device, which is frequently repeated, of a man, sometimes naked, sometimes half-naked, standing, holding a star in his right hand, which is stretched out, and in his left hand a spear, on which he leans, a crescent moon hanging over his head, and the whole enclosed in a laurel wreath. P. S.

ANTI'OCHUS IX., surnamed CYZICE'NUS (Κυζικηνός), king of SYRIA, was the youngest son of Antiochus Sidetes and Cleopatra. On the release of Demetrius Nicator from his captivity in Parthia, Cleopatra sent the young Antiochus to be brought up at Cyzicus, whence he received his surname. He was married to Cleopatra, the daughter of Ptolemy Physcon, by whose aid he collected the army with which he invaded Syria. [ANTIOCHUS VIII.] After the death of Grypus, his son Seleucus VI. disputed the kingdom with Cyzicenus, and took many Syrian cities, and at last defeated Antiochus Cyzicenus in a battle near Antioch. Antiochus was carried by his horse into the midst of the enemy, and finding himself about to be taken, he killed himself with his own sword (B. C. 95). His reign lasted more than seventeen years; he reigned more than a year alone after the expulsion of Grypus, fifteen years with Grypus, and one year after him. He left a son, Antiochus Eusebes, who succeeded him. His title on his coins is Philopator (Φιλοπάτωρ). A few of his coins are known, most of which have similar devices to those of the preceding kings. P. S.

ANTI'OCHUS X. (Ἀντίοχος), surnamed EU'SEBES (Εὐσεβής) or THE PIOUS, king of SYRIA, was the son of Antiochus Cyzicenus, after whose death he disputed the kingdom with Seleucus VI., whom he drove out of Syria into Cilicia, and there gained a victory over him near Mopsuestia, soon after which Seleucus put himself to death. But two other sons of Antiochus Grypus started up to oppose him, namely, Philip and Antiochus, who were twin brothers, and the latter of whom assumed the royal title, under the name of Antiochus XI. Epiphanes Philadelphus (Ἀντίοχος Ἐπιφανὴς Φιλάδελφος). Antiochus XI. having been drowned in the Orontes while fighting against Antiochus X., Philip assumed the crown, and ruled over some part of the country. Another claimant was then put forward by Ptolemy Lathyrus, king of Ægypt, in the person of Demetrius Eucærus, the fourth son of Antiochus Grypus, who joined his brother Philip in carrying on the war against Antiochus Eusebes. At length the people of Syria, wearied out with these civil wars, called in the aid of Tigranes, king of Armenia, who took possession of the crown in B. C. 83. It is not clear what became of Antiochus Eusebes. One account is that, before Tigranes was called in, he assisted Laodice, queen of the Galadeni, in a war against the Parthians, and fell in a battle. According to Appian, he remained in Syria till he was driven out by Tigranes. Another account is, that he was vanquished in the war with Philip and Demetrius, fled into Parthia, where he remained till after the conquest of Tigranes by the Romans, and that, after a vain attempt to secure the mediation of Pompey that he might be restored to his kingdom, he died a natural death. This last account arises no doubt from confounding him with his son, Antiochus XIII.

Antiochus Eusebes was probably already dead in B. C. 75. (Cicero, *in Verrem*, iv. 27.) He was married to Selene, an Egyptian princess, who had formerly been the wife of his father, Antiochus Cyzicenus, and of his uncle, Antiochus Grypus. He left a son, Antiochus Asiaticus. On his coins he is styled Philopator, as well as Eusebes, both of which titles he probably received or assumed because he had avenged his father's death. The title of Eusebes would not have been on his coins if, as Appian asserts, it had been given to him in irony. On the reverses of his coins are the usual emblems of Jupiter, Victory, Fortune, and the caps of the Dioscuri. P. S.

ANTI'OCHUS XI., king of SYRIA. [ANTIOCHUS X.] His coins are very rare, as might be expected from the shortness of his reign. The reverse of one described by Eckhel bears Pallas holding a figure of Victory in the right hand, and a spear in the left. P. S.

ANTI'OCHUS XII. (Ἀντίοχος), surnamed DIONY'SUS (Διόνυσος), king of SYRIA, was the youngest son of Antiochus Grypus. After his brother Demetrius Eucærus was taken prisoner by the Parthians, he went to Damascus, and assumed the government of Cœle-Syria, but was soon after killed in an expedition against Aretas, king of the Arabians, who is said to have then taken possession of Cœle-Syria. The exact date of these events is not known, but it must have been before the accession of Tigranes in B. C. 83.

Antiochus Dionysus is also called on coins Theos Epiphanes Nicephorus (Θεὸς Ἐπιφανὴς Νικηφόρος), and Philopator Callinicus (Φιλοπάτωρ Καλλίνικος). The only device on his coins mentioned by Eckhel is Jupiter standing with a figure of Victory in his right hand, and a spear in his left. P. S.

ANTI'OCHUS XIII. (Ἀντίοχος), surnamed ASIA'TICUS (Ἀσιατικός), the last king of SYRIA, of the dynasty of the Seleucidæ, was the son of Antiochus Eusebes and Selene. It appears that he, with a brother of whom nothing more is known, went to Rome about B.C. 75 or 74, to urge a claim to the kingdom of Egypt, in right of their mother Selene, and after living there almost two years, Antiochus returned to Syria. On his way thither he passed through Sicily, during the prætorship of Verres, who at first entertained him magnificently, but afterwards plundered him of his treasures, and especially of a candelabrum which the king had intended for the temple of Jupiter in the Capitol, and then drove him away from Syracuse, on the pretext of injuries done to Sicily by Syrian pirates (about B.C. 83). (Cicero, *in Verrem*, iv. 27—32). After the forces of Tigranes were withdrawn from Syria, in B.C. 69, Antiochus assumed the government of that kingdom, his title to which had been fully recognised by Rome even during the usurpation of Tigranes. (Cicero, *l. c.*) Lucullus left him in quiet possession of the kingdom, but Pompey deprived him of it, and reduced it to a Roman province, as having been obtained by conquest from Tigranes (B.C. 65). Appian reckons only one year to his reign, by which he probably means that, in addition to the time he reigned by the tacit consent of Lucullus, he was allowed by Pompey to keep the kingdom one year longer. He probably died about 49 B.C. Clinton has satisfactorily disproved the supposition that he was the same person as ANTIOCHUS I., king of COMMAGENE. Like most of the later Seleucidæ Antiochus Asiaticus was a weak prince. As a youth, he is described by Cicero as simple and generous. His name of Asiaticus was derived from his education in the Roman province of Asia. He is also called on coins Dionysus Epiphanes Philopator Callinicus (Διόνυσος Ἐπιφάνης Φιλοπάτωρ Καλλίνικος). The usual devices on his coins are Jupiter and Victory. P. S.

ANTI'OCHUS THEOS. [ANTIOCHUS II., KING OF SYRIA; ANTIOCHUS VI., KING OF SYRIA.]

ANTI'PATER, a celebrated ancient engraver in silver. Pliny places him in the third rank of the artists of this class among the ancients, but he does not mention any of his works. (*Hist. Nat.* xxxiii. 12. 55.) R. N. W.

ANTI'PATER (Ἀντίπατρος), the name of at least two ancient physicians, who are sometimes confounded, but who may be distinguished with tolerable certainty. The earlier of the two must have lived in or before the first century after Christ, as he is quoted by Andromachus, Scribonius Largus, and Cœlius Aurelianus, if (as seems most probable) these three authors refer to the same person. He may also perhaps be the physician who is said by Galen to have belonged to the sect of the Methodici. He appears to have had a considerable knowledge of pharmacy and materia medica, as his medical formulæ are frequently quoted by Galen, who says that he was himself in the habit of using Antipater's theriaca, and gives the ingredients of it, which agree very nearly with those mentioned by Scribonius Largus. The second book of his "Epistles" is quoted by Cœlius Aurelianus, one of which is addressed to a person named Gallus, who may perhaps be the Ælius Gallus several times mentioned by Galen. He may perhaps also be the same physician who is quoted by the scholiast on Homer as having said that the soul is so united to the body as to grow and diminish together with it; that when the body is tender, the soul is tender too; when the body is arrived at perfection, so is the soul; and that when the body perishes, the soul perishes with it. This is quoted from the second book of a treatise Περὶ Ψυχῆς, "On the Soul;" and this therefore is very probably the work mentioned by

Diogenes Laertius, which Fabricius and others attribute to Antipater of Tarsus, the pupil of Diogenes of Babylon.

The other physician of this name was a contemporary and acquaintance of Galen in the second century after Christ, and appears to have practised at Rome with some reputation. He died at the age of between fifty and sixty, and a very interesting account of his death and the symptoms of his disease is given by Galen, which is well worth consulting. The illness and death of Antipater are alluded to also by Stephanus of Alexandria, and by Leo, though in the latter passage, by some error in the text or by the forgetfulness of the author, the anecdote is told of a physician named "Theophilus:" (*Scholia in Hom.*, "*Il.*" lib. xi. v. 115. p. 306. ed. Bekker; Cramer's *Anecd. Græca Paris.* vol. iii. p. 14.; Fabricius, *Biblioth. Græca*, vol. iii. p. 538. and vol. x. p. 520. ed. Harles, and vol. xiii. p. 64. ed. vet.; C. G. Kühn, *Additam. ad Elenchum Medicorum Veterum a Jo. A. Fabricio, etc. Exhibitum*, Leipzig, 4to. 1826, fascic. ii. p. 8.; Haller, *Biblioth. Medic. Pract.* tom. i. p. 160, 213.; Stephanus Alexandrinus, *Comment. in Hippocr.* "*Aphor.*," in Dietz, *Scholia in Hippocr. et Gal.* tom. ii. p. 332.; Leo, *Conspect. Medic.* iv. 14., in Ermerins, *Anecd. Med. Græca*, p. 161.)

W. A. G.

ANTIPATER (Ἀντίπατρος), grandson of ANTIPATER the Idumæan, and eldest son of Herod the Great by his first wife, Doris. After Herod had divorced Doris, and married Mariamne, in B. C. 38, Antipater was banished from the court. But Mariamne herself had two sons by her former husband, Alexander and Aristobulus, and after Mariamne was put to death, Herod, who had reasons to fear their vengeance, recalled Antipater, who now commenced a series of the basest intrigues, of which, however, he himself became the victim. Herod had intended to make one of the sons of Mariamne his heir, but Antipater succeeded in drawing his father's suspicion upon them, in consequence of which Herod recalled Doris to his court, and altered his will in regard to the succession. Antipater was sent to Rome with letters of recommendation to Augustus, to solicit the emperor's sanction to the altered will of Herod. At Rome Antipater continued his intrigues against his half-brothers, and although Herod became reconciled to them several times, Antipater, who was assisted by able hands, at length induced his father to have them put to death, B. C. 6. Having thus got rid of those who seemed to stand in his way to the throne, he was active in carrying into effect a plot against the life of his own father, whose natural death he was too impatient to wait for. His accomplice in this criminal design, which he had formed even before he went to Rome, was his uncle Pheroras. During Antipater's absence at Rome Pheroras suddenly died, and his wife was charged with having poisoned him. The investigation of this matter also brought to light the design of Antipater against his father, and as the conspiracy was attested by satisfactory evidence, Antipater was recalled from Rome, but kept in profound ignorance of the discovery that had been made. On his arrival in Jerusalem he was accused by Nicolaus of Damascus before the Roman governor of Syria, Quintilius Varus. He was found guilty and condemned to death, and after the sentence had received the sanction of Augustus, he was put to death in his prison a few days before Herod himself died. It was probably in reference to this execution of Herod's son that Augustus said, "It is better to be Herod's pig than his son." Antipater was one of those crafty monsters whom we meet with occasionally in the history of the East, and Josephus characterises him truly as "a mystery of wickedness" (κακίας μυστήριον). (Josephus, *Jew. Antiq.* xiv. 12. xvi. 3—11. xvii. 1—7., *Jewish War*, i. 22—33.; Eusebius, *Historia Eccles.* i. 8.; Macrobius, *Saturnalia*, ii. 4.)

L. S.

ANTIPATER (Ἀντίπατρος), bishop of BOSTRA in Arabia, was the successor of Constantinus. He lived, according to Cave, about A. D. 460, but respecting his life nothing is known. He appears to have written many religious and theological works, if all that bear his name really belong to him. Several fragments of them are still extant. His principal theological work, entitled Ἀντιῤῥήσεις, was a reply to the Apology of Pamphilus for Origen. Of another work, which was directed against certain alleged blasphemies of Origen, two entire chapters are still extant. Fabricius enumerates several homilies of Antipater, some of which still exist in MS. (Cave, *Scriptorum Ecclesiasticorum Historia Litteraria*, i. 359. ed. London; Fabricius, *Biblioth. Græca*, x. 518, &c.)

L. S.

ANTIPATER (Ἀντίπατρος) of CYRENE, one of the direct disciples of the elder Aristippus, the founder of the Cyrenaic school of philosophy. According to Cicero he was blind, and when some women expressed their pity for his privation, he replied that darkness too had its pleasures. It is not known if he wrote anything, and it is doubtful if the fragments on marriage by one Antipater, which are preserved in Stobæus, belong to him or some other person of the name. (Diogenes Laertius, ii. 86.; Cicero, *Tuscul. Quæst.* v. 38.; Stobæus, *Sermones*, 65. 68.)

L. S.

ANTIPATER (Ἀντίπατρος) of HIERAPOLIS in Phrygia, a Greek rhetorician, was a son of Zeuxidemus, who was a man of distinction in his native place. Antipater was instructed in rhetoric by Adrianus, Pollux, and Zeno of Athens. He was a contemporary of the Emperor Septimius Severus (A. D. 193—211) and his successor Caracalla,

and distinguished himself as a rhetorician, both by his written and extempore orations. But his declamations, among which Olympiacs and Panathenaics are mentioned, did not surpass those of his contemporaries; and the art in which he was unrivalled was that of letter-writing. Owing to his merit in this respect, as well as to the fact of his having written a history of the exploits of Severus, Antipater was made private secretary to the emperor; and the character of the emperor, says Philostratus, could not have been exhibited on the stage with more truth than it is displayed in the letters which Antipater wrote for Severus. He gradually became so great a favourite with the emperor, that he was raised to the consular dignity, and appointed governor of Bithynia. But his administration was too severe, and he was soon removed from his government. After this event he seems to have retired to private life, and he is said to have died at the age of sixty-eight, rather of voluntary starvation than of illness. He is said to have educated the sons of his patron Severus. No fragments of his works are extant. (Philostratus, *Vitæ Sophistarum*, ii. c. 24, 25. § 4. c. 26. § 3.; Galenus, *De Theriac. ad Pison.* ii. 458.; Eudocia, p. 57.)

L. S.

ANTIPATER (Ἀντίπατρος) of IDUMÆA. His father, who likewise bore the name of Antipater, was, according to Josephus, a noble Idumæan, and had received the government of Idumæa from Alexander Jannæus. Julius Africanus, as quoted by Eusebius, describes Antipater as a native of Ascalon, who was carried to Idumæa by robbers; but the account of Josephus appears to be more entitled to credit. Antipater acted a prominent part in the history of the Jews during the reign and disputes of Hyrcanus II. and his brother Aristobulus II. In B. C. 65 he prevailed upon Hyrcanus to seek the assistance of Aretas, an Arab chief with whom Antipater's father had formed a connection, but the attempt of Aretas to place Hyrcanus on the throne was unsuccessful. On the arrival of Pompey in Syria, in B. C. 64, Antipater endeavoured to obtain the support of the Romans for Hyrcanus, and it was mainly owing to his influence that Pompey, after the taking of Jerusalem in B. C. 63, deposed Aristobulus, and raised Hyrcanus to the throne, though he only received the title of high-priest and not that of king, which Aristobulus had enjoyed. As Hyrcanus was very indolent and unconcerned about affairs of state, Antipater had nearly all the power in his own hands, whence he is called "the guardian" (ἐπίτροπος); and while on the one hand he acted as a faithful friend of Hyrcanus, on the other he did everything to win the favour of the Romans. He supported Aulus Gabinius against Alexander, the son of Aristobulus [ALEXANDER, SON OF ARISTOBULUS], and against Archelaus, king of Egypt. During the Egyptian war of Julius Cæsar (B. C. 48), he displayed such zeal in the cause of Cæsar that he was rewarded by him with the Roman franchise, and was made procurator of all Judæa, which he governed with unlimited power, though he allowed Hyrcanus to maintain his title. Antipater appears to have had the good of his country at heart. He endeavoured to prevent the internal disturbances which were on the point of breaking out when his son Herod (the Great) designed to attack Hyrcanus in Jerusalem, B. C. 46. [HEROD THE GREAT.] The same spirit was manifested in the regulations which he made in B. C. 43, for the collection of the tax imposed upon Judæa by Cassius for the maintenance of his troops. But with all this he did not escape the envy and hatred of some of his countrymen. He died in B. C. 43, of poison, administered to him by the cup-bearer of Hyrcanus on the instigation of Malichus, a man whose life had been twice saved by Antipater. (Josephus, *Jewish Antiq.* xiv. 1—11.; *Jewish War*, i. 6—11.; Julius Africanus in Eusebius' *Histor. Ecclesiast.* i. 6, &c.; compare ARISTOBULUS II. and HYRCANUS II.)

L. S.

ANTIPATER, LUCIUS CÆLIUS, the historian, was contemporary with Tiberius and Caius Gracchus, and with the annalists Calpurnius Piso, C. Fannius, and Junius Gracchanus, so that his birth nearly coincided with the beginning of the seventh century of Rome, and may be placed about B. C. 153. Notwithstanding his Greek surname Antipater, Cælius (for so, and not *Cœlius*, the name should be written in Mons *Cœlius*, in the Etruscan chief *Cœles* Vibenna, and in the Roman family of the *Cœlii*) was a Roman by birth, although he may have been the son or grandson of a Greek freedman of the Cœlii. He was an eminent lawyer, and in some repute for his eloquence, since, besides other pupils, he gave instruction to L. Licinius Crassus, the orator. Pomponius, however, says (*De Origine Juris*, Dig. i. tit. 2. § 40.) that Cælius was rather an eloquent speaker than a sound jurisconsult. With the friendship of Crassus, Cælius enjoyed the confidence of Caius Gracchus, who imparted to him many circumstances of his life, which he afterwards inserted in his history. Of the personal history of Cælius nothing is known. The Lucius Cælius, who was prefect of Illyricum in B. C. 169 (Livy, xliii. 21.), was a different person. Of his history seven books are cited by the grammarians; but there were probably more; for although Cicero merely says "Cælius described the Punic war," the fragments seem to include the events of the three Punic wars, and of the tribunates of the Gracchi. Livy, indeed, quotes Cælius only in his third decade; but his history of the first and third Punic wars, as well as of the seventh century of the city, is lost. Cælius was an eye-witness of the tribunates of the

Gracchi: and according to an old distinction between annals and history (Gellius, *Noctes Atticæ*, v. 18.), the latter part of his work may have been denominated *history*, the former *annals*. And this may account for some grammarians, as Nonius and Priscianus, citing the *annals*, while others, as Gellius, Servius, and Charisius, mention only the *history* of Cælius. Cælius is sometimes confounded with Cæcilius, a rhetorician of the age of Augustus, who, according to Athenæus (vi. 104. p. 272. Suidas, καικίλιος), wrote a history of the servile wars, and sometimes with M. Cælius Rufus the orator, a pupil of Cicero. It is doubtful whether his history included the earliest times of Rome. He is known to have employed the "Origines" of M. Porcius Cato the elder, which ascended to the remotest æra of the city (Gellius, *Noctes Atticæ*, x. 24.; Macrobius, *Saturnalia*, i. 4.); and Servius says that Cælius treated of antiquarian subjects in his fifth book. (*Ad Æneid.*, x. 145. Solinus, *Polyhistor*, ii. 28.) But neither Dionysius in his "Antiquities," nor Plutarch in his "Lives of Romulus, Numa, &c.," makes mention of Cælius; and the passages cited by Servius and Solinus may have been merely incidental references to the early history of Italy inserted by Cælius in his narrative of the Punic wars. In his account of the second Punic war, Cælius was indebted to Silenus, a Sicilian Greek, who had been an eye-witness of Hannibal's principal campaigns in Italy, and who, as the fragments of Cælius imply, possessed a more accurate knowledge of the Carthaginian's movements and route than the authors whom Livy generally followed. Cælius adopted the Fasti of M. Fulvius Nobilior; and by his accuracy and diligence seems to have merited the deference paid him by Livy (xxii. 5, 6, 11, 12.; xxiii. 6.; xxvii. 27.); and the character for trustworthiness given him by Valerius Maximus (i. 7.). Thus he had examined minutely the various stories current of the death of Marcellus: he had conversed with one who had sailed, or pretended to have sailed, from Gades to Æthiopia, that is, doubled the Cape of Good Hope. His statement of the distance from New Carthage (Cartagena) to Italy, by Hannibal's route, agrees with that of Polybius: he had remarked a singular property in the waters of the lake Avernus, and he seems to have honestly recorded the losses of Rome in her wars with Carthage. Sometimes, indeed, Cælius resembles Valerius of Antium in his fondness for exorbitant numbers, and he had a predilection for stories of dreams and omens, some of which, however, he found in Silenus. (Cicero, *De Divinat.* i. 24. 26.; Valerius Maximus, i. 7.) When completed, Cælius sent his history to the grammarian L. Ælius Stilo Præconninus (Suetonius, *Illustr. Grammatic.* 3.), to whom also Lucilius dedicated one of his poems (*Ad Herennium*, iv. 12.) M. Brutus abridged the History of Cælius as well as those of Fannius and Polybius. (Cicero, *Ad Atticum*, xiii. 8.) The language of Cælius is described by Cicero as clear and vigorous, but deficient in smoothness in collocation and in cadence. Yet even in these respects, he admits that Cælius excelled his predecessors, and he was probably one of the first who applied to narrative the laws of rhetoric. Like Sallust, Cælius delighted in archaisms; and from no one have the grammarians — Quintilian, Festus, Nonius, &c. — more frequently derived antique words and phrases. He had apparently some provincialisms also in his style, since, like the Lucanians, he wrote dii for die or diei. His fondness for archaisms probably recommended him to the Emperor Hadrian, who preferred him to Sallust. (Spartian, *Histor. August. Scriptores, Hadrianus*, c. 16.) (Besides the preceding references, see Lachmann, *De Fontibus Livii*, p. 19—21.; Krause *Veteres Historici Latini*, p. 182—202., who has collected the fragments of Cælius; and two memoirs on Cælius Antipater in the "Annals of the University of Leyden," 1821, by Bavius Antonius Nauta, and Willem Groen van Prinsterer.) W. B. D.

ANTIPATER (Ἀντίπατρος), King of MACEDONIA. He was a grandson of Antipater, the regent of Macedonia, and second son of Cassander by Thessalonica, a half-sister of Alexander the Great. After the death of his eldest brother, Philip IV., in B. C. 296, who had succeeded Cassander, Antipater ascended the throne of Macedonia, which was disputed by his younger brother Alexander. [ALEXANDER V. OF MACEDONIA.] After the reconciliation with his brother, the kingdom of Macedonia appears to have been divided between them. Alexander was put to death by Demetrius the son of Antigonus Cyclops in B. C. 294, and Antipater also lost his kingdom. According to Justin he fled to Lysimachus in Thrace, whose daughter Eurydice was his wife, and who gave Antipater's portion of Macedonia to Demetrius, and afterwards put him to death because he complained of being treated faithlessly by his own father-in-law. His wife was, for the same reason, thrown into prison. Diodorus states that Demetrius put Antipater to death, by which he meant probably that Lysimachus did what Demetrius instigated or compelled him to do, which reconciles the apparently contradictory statements of Justin and Diodorus. (Plutarch, *Pyrrhus*, 6, 7., *Demetrius*, 36, 37.; Justin, xvi. 1, 2.; Diodorus, xxi. *Eclog.* 7. p. 490.) L. S.

ANTIPATER (Ἀντίπατρος), Regent of MACEDONIA. He was a son of Iolaus, and a man of great talent. In his early years he had the advantage of the instruction of Aristotle. The prudence which he displayed in all his conduct, and his attachment to the royal house of Macedonia, gained him the

favour of Philip II., who made Antipater his friend, general, and minister. The king's confidence in him appears from an anecdote, according to which Philip one day after getting up rather late, said, "I have slept soundly, but Antipater was awake." After the battle of Chæronea, in B. C. 338, Antipater and Alexander, the son of Philip, were sent to convey to Athens the bones of those Athenians who had fallen in the battle, and to conclude a treaty of friendship and alliance with the Athenians. Alexander had the same esteem for Antipater as his father, and when the young king was preparing for his Asiatic expedition, Antipater, with other men of influence, entreated him to marry, and give a successor to the throne of Macedonia, before embarking in his great undertaking. The advice was disregarded, but on setting out Alexander appointed Antipater regent of Macedonia, and placed at his disposal an army of twelve thousand foot, and one thousand five hundred horse for the protection of the kingdom. In B. C. 331, Antipater was engaged in a war with some rebellious tribes of Thrace under Memnon, which the Spartans considered a favourable opportunity for recovering their supremacy in Greece, and accordingly Sparta, under her king, Agis III., and her Peloponnesian allies, rose against Macedonia. Antipater settled the affairs in Thrace as speedily as possible by a peace, and hastened to the Peloponnesus. In the neighbourhood of Megalopolis in Arcadia he gained a complete victory over the Greeks. Agis fell in battle, and the Greeks were compelled to keep quiet. [AGIS III.] The position of Antipater as regent of Macedonia was difficult, on account of the arrogance, the perpetual interference, and the petty jealousies of queen Olympias, the mother of Alexander. Each often complained of the other by letters and messengers to Alexander. Whether it was that the accusations of Olympias or Antipater's own conduct raised suspicions in the king's mind, or that Alexander merely intended to put an end to these quarrels by removing the regent, in the year B. C. 323, when Alexander was at Babylon, he sent orders to Antipater to bring recruits to Asia, and appointed Craterus to lead back the Macedonian veterans, and succeed Antipater as regent of Macedonia. It is not improbable that Antipater's own conduct may have afforded grounds for suspicion, as it cannot be supposed that he was indifferent to the execution of his son-in-law, Alexander, son of Aeropus. But before Alexander's orders were carried into effect, he died at Babylon in B. C. 323. There is a tradition that Antipater was implicated in the death of Alexander the Great, and it is said that Aristotle, who was hurt by the king's conduct towards him, induced Antipater to administer poison to Alexander at Babylon, through his son Iollas, who was the king's cup-bearer. But this report is contradicted by the best authorities, and it is not improbable that it arose several years after the death of Alexander through the slander of Olympias, the implacable enemy of Antipater and his family.

In the division of the empire after the death of Alexander, it was agreed that Antipater, in conjunction with Craterus, should have the government of the European parts, with the exception of Thrace, which was given to Lysimachus as a separate satrapy. The arrival of the news of Alexander's death had encouraged the Greeks once more to take up arms to recover their independence, and Antipater had now to carry on a war against a powerful confederacy of the Greeks, which was headed by the Athenians and Ætolians. The war which broke out is called the Lamian war, from the town of Lamia in Thessaly. The command of the army of the confederates was given to Leosthenes of Athens. Near Thermopylæ he defeated the Macedonians, and Antipater was obliged to throw himself into the town of Lamia. The town was besieged, and its surrender was daily expected. But the death of Leosthenes, and the withdrawal of the Ætolians, gave a favourable turn to the war for Antipater, who maintained himself in Lamia until Leonnatus came with an army to his relief. The Greeks now raised the siege, turned against Leonnatus, and an engagement with him ensued, in which he was defeated and killed. But discord among the Greeks prevented their following up this victory, and Antipater was enabled to join the remainder of the defeated army. He now withdrew beyond the river Peneus, where he was joined by Craterus. His forces became thus superior to those of the Greeks, whose disunion, though the battle of Cranon, which was now fought, was scarcely decisive on either side, destroyed all their hopes. The moderation with which Antipater used his victory induced the Greeks, with the exception of the Ætolians, to submit again to Macedonia. The confederacy was dissolved B. C. 322, as Antipater refused to treat with it, and each separate state had to implore his mercy. The Athenians obtained the alliance of the Macedonians only on the hard conditions of surrendering the leaders of the insurrection, and among them Demosthenes, who however made his escape, recalling the exiles of the Macedonian party, and paying a heavy contribution to defray the expenses of the war. In addition to all this, the democratical constitution of Athens was abolished, an oligarchy, headed by the faithful partisans of the Macedonians, was established, and a Macedonian garrison took possession of Munychia. The Ætolians had retreated to their mountains to wait for a favourable opportunity for renewing the contest.

After the close of the Lamian war, Anti-

pater gave his daughter Phila in marriage to Craterus, in order to unite the interests of his colleague with his own. The two regents invaded Ætolia, B. C. 322, but they had scarcely entered the enemy's country, when Antigonus informed them that Perdiccas, the supreme regent of the Macedonian empire, entertained the plan of making himself master of the empire by marrying Cleopatra, the sister of Alexander, crushing all the other satraps, and divorcing Nicæa, the daughter of Antipater, whom he had married only a short time before. This intelligence induced Antipater to conclude peace with the Ætolians on terms favourable to them, and to direct all his efforts against Perdiccas. Antipater and Craterus immediately prepared to march into Asia, and entered into an alliance with Ptolemy of Egypt, whom Perdiccas intended to attack first. In the spring of B. C. 321 the two regents of Macedonia crossed the Hellespont. Eumenes, the friend of Perdiccas, had received orders to oppose them, for Perdiccas was already on his march to Egypt. Neoptolemus, an officer who had deserted from Eumenes, assured the invaders that it would be an easy matter to defeat Eumenes; and trusting to this Antipater divided the Macedonian forces, and giving the command against Eumenes to Craterus, he himself marched through Cilicia towards Egypt. While Antipater was in Syria he received intelligence of Perdiccas being murdered by his own troops, and that Pithon and Arrhidæus had been appointed to the supreme regency in his stead. Near the town of Triparadisus, Antipater joined the army of Perdiccas, which was returning from Egypt, and as the two supreme regents were unable to contend against the perpetual interference of queen Eurydice, who, together with her husband, Philip Arrhidæus, and the young king Alexander Ægus, was still with the army in Asia, they resigned their office, which was conferred upon Antipater. Immediately after, Antipater had to put down a mutiny of the army, which Eurydice endeavoured to turn to her own advantage and against Antipater. While at Triparadisus the regent made several new regulations respecting the satrapies which had become vacant by the recent occurrences; he left Antigonus to prosecute the war against Eumenes and the other partisans of Perdiccas, and returned to Macedonia in B. C. 321, together with Philip Arrhidæus and Alexander Ægus. He arrived in Macedonia about the spring of B. C. 320, and the peace which had been disturbed during his absence by the Ætolians had already been re-established by his generals. Soon after his arrival, he was seized by an illness which terminated his life, early in the year B. C. 319. During his illness the Athenian orator Demades came to him as ambassador from Athens, to petition for the withdrawal of the Macedonian garrison from Munychia, and Antipater had him put to death on the ground of having kept up a treacherous correspondence with Perdiccas. [DEMADES.] In his last days Antipater appointed Polysperchon his successor in the regency of the Macedonian empire: to his son Cassander he gave only the office of chiliarch. This slight to his own son may be accounted for in various ways. It may be that Antipater acted in this manner out of consideration for the interests of the royal family of Macedonia, which Cassander hated, or that he foresaw the troubles that would arise between Cassander and the Macedonians. The haughty and intractable character of Cassander was well known to the Macedonians, and he was much disliked by them. (Flathe, *Geschichte Macedoniens*, i.; Droysen, *Geschichte Alexanders des Grossen*, and *Geschichte der Nachfolger Alexanders*; Thirlwall, *Hist. of Greece*, vii.: which works contain the references to all the ancient authorities.) L. S.

ANTIPATER (Ἀντίπατρος) of SIDON, a Greek writer of epigrams, many of which are still extant in the Greek Anthology. He appears to have lived shortly before or at the time of Meleager (that is about B. C. 100), who is said to have incorporated in his collection of minor poems many of those of Antipater, which were distinguished for elegance, and their purity of style and versification; and this is, in fact, the character of most of those which are still extant under his name, whereas some are only paraphrases of earlier poems. From the Anthology of Meleager these epigrams were subsequently incorporated in that of Constantinus Cephalas, and have thus been preserved. Antipater is mentioned by Cicero as a contemporary of Q. Lutatius Catulus, who was consul in B. C. 102, which agrees with the date assigned to him above. Cicero also speaks of the great facility with which Antipater made extempore verse of various kinds. He died at an advanced age. (Cicero, *De Fato*, 3., *De Oratore*, iii. 50.; Pliny, *Hist. Nat.* vii. 52.; Valerius Maximus, i. 8. E. 16.; Jacobs, *Ad Anthologiam Græc.* xiii. 846, &c.) L. S.

ANTIPATER (Ἀντίπατρος) of TARSUS, a Stoic philosopher. He was a disciple of Diogenes the Babylonian, and teacher of Panætius, and consequently must have lived about B. C. 140. Respecting his life nothing is known, but he appears to have been a philosopher of great merit, and to have had a beneficial influence upon the school to which he belonged. He not only combated the scepticism of Carneades, but he conducted the controversies which were then going on between the Academics and the Stoics. Cicero praises him for his acuteness, but seems to blame him for the stubbornness with which he maintained his own opinions. Antipater had not much readiness in arguing

on a subject, whence he confined himself to writing, which drew upon him the nickname of the "pen-crier" (καλαμοβόας). His controversies with Carneades filled several treatises (volumina), and those with the Academics appear likewise to have been very voluminous. Besides these controversial writings, there are mentioned — 1. A work on divination, in two books. He maintained the possibility of knowing future events, which he endeavoured to prove from the benevolence of the deity, and from the knowledge of the future which the deity himself possessed. In this work he had collected many instances of divination, especially those by which Socrates was believed to have divined the future. 2. A work on dreams, in one book. He believed that the future was revealed to man in dreams, and he proved his position partly by a large collection of dreams, which had been apparent revelations of this kind. 3. On superstition (περὶ Δεισιδαιμονίας). 4. Some ethical works, of which, however, the titles are not known. To judge from what Cicero says, they must have been of an entirely practical nature, and have treated on the application of ethical principles rather than on the principles themselves. 5. A work on the deity. His notions about God were much above those of the popular religion of the Greeks. According to him God was not subject to any of the variations incident to human existence: he was incorruptible and pure, and full of good-will to man. (The passages in which Cicero speaks of him are collected in Orelli's *Onomasticon Tullianum*, ii. 44. Compare Plutarch, *De Stoicorum Repugnantiis*, 1033. 1051., *De Garrulitate*, 514.; Eusebius, *Præparatio Evangelica*, xiv. 8.; Stobæus, *De Fato*, 16.; Athenæus, viii. 346.; Diogenes Laertius, vii. 121.) L. S.

ANTIPATER (Ἀντίπατρος), of THESSALONICA, a Greek writer of epigrams, some of which are extant in the Greek Anthology. He appears to be the Antipater who is sometimes called a Macedonian. His epigrams contain sufficient evidence that he lived during the latter period of the reign of Augustus, and down to that of Caligula, that is from B. C. 10 to A. D. 38. His epigrams are, for the most part, of a descriptive or epic character, and are elegant both in style and versification. (Jacobs, *Ad Anthologiam Græc.* xiii. 848, &c.; Brunck, *Analecta*, ii. 109—127.) L. S.

ANTIPATER (Ἀντίπατρος), of TYRE, a Stoic philosopher who died at Athens a short time before Cicero wrote his work "De Officiis," that is, shortly before B. C. 45. He seems to have written a work "On Duties," in which he censured Panætius for having omitted in his book, on the same subject, two important points, the care for one's physical health, and for one's money. Diogenes Laertius several times mentions a work of Antipater of Tyre, "On the Universe" (περὶ Κόσμου), of which he quotes the eighth book; but whether it was by this Antipater, or by another, who was a native of the same place, and lived somewhat earlier, and was a friend of Cato the younger during the early part of his life, is uncertain. (Cicero, *De Officiis*, ii. 24.; Diogenes Laertius, vii. 139, 140. 142. 148.; Plutarch, *Cato Min.* 4.; Strabo, xvi. 757.; Vossius, *De Historicis Græcis*, 392. ed. Westermann, who, however, confounds the two Antipaters.) L. S.

ANTIPHANES (Ἀντιφάνης), a writer of Greek epigrams, several of which are still extant. He lived about the time of the emperor Augustus. (Jacobs, *ad Anthologiam Græcam*, xiii. 856.) R. W—n.

ANTIPHANES (Ἀντιφάνης), a sculptor of ARGOS. He was a scholar of Periclytus (so the name is read in Bekker's Pausanias), and the master of Cleon, and therefore is supposed to have lived about the ninety-fourth Olympiad, or four hundred years before our æra. Periclytus was a scholar of Polycleitus of Argos. Among the works attributed to him were statues of the Dioscuri; and others of heroes. Antiphanes is also said to have executed a bronze horse which was dedicated at Delphi by the Argives, in commemoration of the victory which they claimed over the Lacedæmonians at Thyrea. This horse is called by Pausanias *Dureius* (δούρειος), a name which seems to have a reference to the Trojan horse and is explained by another passage of Pausanias (i. 23.). It is supposed that these works were executed some time after the event referred to, which may be that recorded in Thucydides (vi. 95. B. C. 414.). (Pausanias, v. 17., x. 9.) R. W. jun.

ANTIPHANES (Ἀντιφάνης), the son of Demophanes, or as some said of Stephanus, was an ATHENIAN poet of the school called the Middle Comedy. According to the statement of Suidas he was born about B. C. 404, and died B. C. 330, at the age of seventy-four years. It is true, indeed, that a play is assigned to him by Athenæus (iv. 156.), from internal evidence in which it would appear that Antiphanes lived till B. C. 306; it has, however, been shown by Clinton in the "Philological Museum" (vol. i. 608.), that the play in question (the Παρεκδιδομένη) was most probably written by Alexis, another comic poet of the same school. The birth-place of Antiphanes is not known with any degree of certainty; some accounts making it Cius, others Smyrna, and others Rhodes. Another statement represents him as an Athenian, but of Thessalian descent. Antiphanes was a most prolific writer; according to the lowest estimate he wrote no less than two hundred and sixty plays, and according to Suidas as many as two hundred and eighty. From the comparatively small number of victories gained by him in the dramatic contests, only thirteen, it would appear either that his plays were very seldom exhibited,

or that he was very unsuccessful with them. There are still extant fragments and titles (chiefly from Athenæus) of no less than two hundred and thirty comedies ascribed to him; but the correctness of many of the titles cannot be depended upon. Many of these titles are connected with mythical subjects, as the Alcestis, the Medea, and the Orpheus. Others are historical, as the Timon, the Sappho, and the Leonidas; others again refer to the characters and incidents of daily life. From the expressions of Athenæus (i. 27. d., iv. 156. c., 168. d.) we may infer that Antiphanes was an elegant and graceful writer; and the fragments of his plays lead to the same conclusion. He is said to have died at Cius "from a blow by a pear tree," a tradition which may have given rise to the statement of his having been born there. Demetrius Phalereus wrote an account of his life, which is not now extant. The known titles of his plays are given and classified, and the fragments collected by A. Meineke, *Fragmenta Comicorum Græcorum*, i. 304., iii. 1.

The principal passages of the extant fragments are also brought together by Clinton in the "Philological Museum," i. 560., and by Bailey in his "Comicorum Græcorum Fragmenta." The passages given by Mr. Bailey are accompanied by Richard Cumberland's Translations in English verse. (Suidas, Ἀντιφάνης; Diogenes Laertius, v. 81.; Bode, *Geschichte der Dramatischen Dichthunst der Hellenen*, I. ii. 401.)

Besides the Antiphanes above mentioned, Suidas (sub voc.) speaks of two other poets of the same name. One of these was a tragic poet, contemporary with Thespis, and a native of Carystus in Eubœa; the other is said by Suidas to have written comedies, but no mention is made of him by any other writer. (Meineke, *Historiæ Criticæ Comicorum Græcorum*, p. 340.) R. W—n.

ANTIPHANES (Ἀντιφάνης), of BERGA in Thrace, was a Greek writer on the marvellous and incredible in distant countries (ἄπιστα, Scymnus Chius, 657). From the notices given of him by Strabo (i. 47., ii. 102. 104.), it appears that he endeavoured to pass off his strange stories as true histories, whence the word bergaïzein (βεργαΐζειν) came to be used in the sense of writing fictions or romances (Stephanus Byzant. sub voc. Βέργη). He is generally believed to be the same person as Antiphanes the younger, who wrote a Greek work on courtesans. (Athenæus, xiii. 586.; Harpocration, sub voc. Ἀντίκυρα.) R. W—n.

ANTIPHANES (Ἀντιφάνης), an ancient Greek physician, a native of the island of DELOS, whose exact date is unknown, but who (as he is quoted by Cœlius Aurelianus) must have lived some time in or before the first half of the second century after Christ. He wrote a work entitled Πανόπτης, "Panoptes." One of his prescriptions is preserved by Galen, and he is quoted by St. Clement of Alexandria as having asserted that the sole cause of disease in man was the too great variety of his food. (Cœlius Aurelianus, *De Morb. Chron.* lib. iv. cap. 8. p. 537. ed. Amman; Galen, *De Compos. Medicam. sec. Locos*, lib. v. cap. 5. tom. xii. p. 877. ed. Kühn; Clemens Alexandrinus, *Pædag.* lib. ii. cap. 1. p. 163. ed. Potter; Fabricius, *Bibliotb. Græca*, tom. xiii. p. 64. ed. vet.; Haller, *Biblioth. Medic. Pract.* tom. i.) W. A. G.

ANTIPHANES (Ἀντιφάνης), the son of Telemnastus of GORTYNA in Crete, is mentioned by Polybius (p. 1341. ed. Casaub.) as having been very superior to his countrymen, and "by no means like a Cretan." He was sent by the Cretans as ambassador to Corinth, about B. C. 200, to solicit the aid of the Achæans against the Rhodians; and he showed considerable ability on his mission, which, however, was not successful. R. W—n.

ANTIPHILUS (Ἀντίφιλος) of BYZANTIUM, a Greek writer of epigrams, of which upwards of forty are extant in the Greek Anthology. Although most of them are among the best of the collection, some are of very inferior merit, and this difference in style and character induced Reiske to consider the epigrams which bear the name of Antiphilus, as the productions of two, or even three, poets of that name, who belonged to different times. But this hypothesis is perfectly arbitrary, and the difference in style and character of two poems alone is not a sufficient ground for assigning them to two different authors. The time at which Antiphilus lived may be inferred from one of his epigrams (ix. 178.), in which he makes allusion to some privileges which the emperor Nero conferred upon the Rhodians. This poet must therefore have lived in, or shortly after, the reign of Nero. (Reiske, *Ad Antholog. Constant. Cephalæ*, 191.; Jacobs, *Ad Anthol. Græc.* xiii. 851, &c.) L. S.

ANTIPHILUS (Ἀντίφιλος), a celebrated painter, was a native of EGYPT, and is commonly said to have lived about the time of Alexander the Great, and to have been the contemporary of Apelles. But the story in Lucian in his treatise against Calumny places him a century later; for the Apelles and Antiphilus there spoken of were contemporary with Ptolemy Philopator, the fourth of the Ptolemies, who lived about a century after Alexander. This is distinctly affirmed by Lucian, who says that Antiphilus accused Apelles of being implicated in the conspiracy of Theodotus, the Egyptian governor of Cœle-Syria, which happened under Ptolemy Philopator according to Polybius, B. C. 218. The Apelles of Ephesus therefore there mentioned *must not* be confounded with the celebrated Apelles of Cos or of Colophon, who was also a citizen of Ephesus. That Lucian has made an error in the substance of the

accusation is not very probable; the nature of the picture also, which Apelles is said to have painted in consequence, is in quite a distinct style of art from any of the works of the great Apelles. [APELLES OF EPHESUS.]

The time of Antiphilus cannot be inferred from his paintings of Philip and Alexander, which may have been painted at any period, for they are not specified as having been portraits, nor do they appear to have been such. But from the manner in which he is spoken of by Pliny, from the painters with whom he is classed, and from the nature of many of his productions, we have adequate grounds for assigning him a much later period than that of Alexander. Ctesidemus also, the master of Antiphilus, is noticed by Pliny after the scholars of Apelles, which may in some degree serve to fix the time of these painters. That Quintilian notices Antiphilus as one of those painters who distinguished themselves under the successors of Alexander does not interfere with this conclusion.

According to Quintilian, Antiphilus excelled in facility of execution, and he distinguished himself apparently in various styles. Pliny mentions several of his works: —Hesione; Alexander, Philip, and Minerva; Bacchus; Alexander as a boy; Cadmus and Europa; and Hippolytus and his horses startled at the sight of the sea-monster sent against him by Neptune; which were all preserved in Rome. He also mentions Ptolemy hunting; a boy blowing a fire, with the reflected light upon his face, and the objects around him; a work-room, in which women were employed in spinning and weaving; and a very celebrated picture of a satyr with a panther's skin hanging on his shoulder, holding his hand over his eyes, and looking into the distance, which was called the ἀποσκοπεύων, or looker-out. He painted also caricatures, and was, according to Pliny, the inventor of the unnatural and grotesque figures, called by the Greeks *grylli*.

Antiphilus appears to have been a worthless person from the story told by Lucian, alluded to above, of his invidious calumny against his rival Apelles of Ephesus. Lucian says that he was condemned to be that painter's slave in consequence; it is however not very probable that this part of the reparation towards Apelles was carried into effect. (Pliny, *Hist. Nat.* xxxv. 37. 40.; Quintilian, *Inst. Orator.* xii. 10. 3.; Lucian, περὶ τοῦ μὴ ῥᾳδίως πιστεύειν Διαβολῇ.) R. N. W.

ANTIPHILUS (Ἀντίφιλος), an ancient Greek architect, who, together with Pothæus and Megacles, built at Olympia what Pausanias terms "the treasury of the Carthaginians," in which there were an immense statue of Jupiter and three linen cuirasses, dedicated by Gelon and the Syracusans after a victory over the Phœnicians. This victory is probably that mentioned by Herodotus (vii. 166.) as gained by Gelon and Theron over Hamilcar, the Carthaginian, on the same day that Xerxes was defeated at Salamis, B. C. 480. This date may fix approximately the period of Antiphilus. (Pausanias, vi. 19.) R. N. W.

A'NTIPHON (Ἀντιφῶν). There were several persons of this name, who have been confounded by the author of the uncritical Life of Antiphon attributed to Plutarch, and by other Greek writers.

ANTIPHON, the son of Sophilus, is called the oldest of the ten Attic orators. He was born at Athens about B. C. 479, and belonged to the demus of Rhamnus in Attica, whence he is called Rhamnusius. He was a contemporary of Gorgias of Leontini, but somewhat younger. According to some authorities, Antiphon received his first instruction from his father; but however this may be, he applied himself to oratory, and with such success that if he is not to be considered the father of the rhetorical art at Athens, he at least greatly improved it. He had a school of rhetoric at Athens, and among his pupils was the historian Thucydides, whom some careless Greek compilers have made the master of Antiphon. When Quintilian (*Instit. Orator.* iii. 1.) says that Antiphon was the first who wrote orations, he must be understood to mean the first who wrote speeches to be delivered in the courts of justice, for Gorgias had preceded him in the composition and publication of other kinds of orations. Antiphon did not confine himself to the style of Gorgias, but employed himself in writing speeches to be delivered in the Athenian courts by plaintiffs and defendants (δικανικοὶ λόγοι), and he was well paid for his labour; an occupation which, so far as we can see, was not at all discreditable, though it brought upon him the satire of the contemporary comic writer Plato. He also composed harangues on political affairs (δημηγορικοὶ λόγοι), the titles of several of which are preserved; and he obtained a high reputation for his rhetorical skill in general, as is testified by his pupil Thucydides.

The events of his public life are vaguely recorded by the Pseudo-Plutarch: he is said to have done good service in the Peloponnesian war, to have gained many victories, which, however, are not mentioned by Thucydides, and to have brought over many states to the alliance of Athens. Diodorus mentions Antiphon as archon eponymus in the year B. C. 418; but this may either be Antiphon of Rhamnus or another of the name. The statement of Thucydides rather leads to the conclusion that Antiphon took no active part in public affairs, though he was a busy manager behind the scenes. The chief event of his life was the overthrow of the Athenian democratical constitution and the establishment of the Council of the Four Hundred (B. C. 411), the planning and execution of which revolution Thucydides attri-

butes solely to Antiphon, who employed Pisander and others as his agents. Antiphon, Phrynichus and Theramenes were among the Four Hundred. But dissension soon arose in the new council. Theramenes and his party wished to recal Alcibiades from exile, a measure which Antiphon and his friends opposed, foreseeing that the consequence of the return of Alcibiades in the present state of affairs would be the restoration of the old constitution. To strengthen themselves at home, Antiphon, Phrynichus and ten others, went on an embassy to Sparta, for the purpose of making peace with the Lacedæmonians on any terms that they could, and at the same time they provided for the fortification of Eetioneia, a projecting point of land which commanded the entrance to the Piræus, with the view of securing a landing place for the Lacedæmonian forces, as Theramenes and his partisans said. The embassy failed, Phrynichus was assassinated soon after his return, in open day-light, the government of the Four Hundred overthrown after a short duration of four months, and Alcibiades was recalled to Athens, (B. C. 411). In the same year Antiphon and Archeptolemus were brought to trial on the charge of high treason. Antiphon, says Thucydides, made an admirable defence. Thucydides does not mention the result of the trial, but we learn from the authority of the rhetorian Cæcilius, who is quoted by the Pseudo-Plutarch, that he was condemned and executed, his property was confiscated, his house levelled to the ground, and the site was marked out by boundary stones, on which was inscribed Antiphon the Traitor. All his descendants, both legitimate and illegitimate, were declared incapable of civil rights. This sentence, which was engraved on a bronze tablet, is preserved in an extract from Cæcilius in the Pseudo-Plutarch. Cæcilius was a contemporary of Cicero. Thucydides (viii. 60.) says that Antiphon was inferior in virtue to none of his contemporaries; that he was equally distinguished by wisdom in counsel and by eloquence. Sixty of his orations were known to Cæcilius and others, but twenty-four of them Cæcilius considered to be spurious. Only fifteen orations are now extant, three of which relate to real cases. The other twelve are divided into tetralogies or sets of four, and as they contain no proper names, we may assign them to the class of sophistical exercises, such as we learn from Cicero that Antiphon wrote. But all the speeches, real and imaginary, relate to cases of murder; and thus, according to a system of classification common among the Greek grammarians, they have all been put together, and are the only works of Antiphon that have been preserved. Each tetralogy consists of four orations, an accusation of the plaintiff, a reply of the defendant, a replication of the plaintiff, and the defendant's rejoinder. The arguments on each side turn mainly on the probabilities for and against, which may be derived from evidence insufficient in itself to establish the guilt or innocence of the accused party. These exercises are characterised by great acuteness in invention; they are in fact practical specimens of the method of discovering topics (the loci communes of Cicero) in argumentation. The titles of many of Antiphon's other speeches have been preserved. Considering the position which he occupies among the Attic orators, the loss of his orations is much to be regretted, especially that which he delivered on his trial, which was entitled on the Revolution (περὶ τῆς Μεταστάσεως): it is several times cited by Harpocration. Antiphon was also the author of a treatise on Rhetoric, in three books at least, which is often cited by the ancient writers. Antiphon was hardly an orator in our sense of the term, nor was he a public speaker, like Pericles. His profession was the composition of speeches, which were delivered by others. There was no body of men at Athens who resembled the modern lawyer or even the Roman orator, and those who had business in the courts, either as plaintiffs or defendants, had in the main to manage their own causes. The necessity of getting assistance to draw up a statement in the best form, and to enforce it by the strongest arguments and a reference to the law, called up a class of persons who were professional speech-writers; and of these Antiphon is said to have been the first at Athens. The study of the laws was thus in some measure made a special business, and the speech-writer may be considered as in some measure corresponding to the modern lawyer; yet there never was a scientific study of law at Athens, as there was at Rome, nor was there ever a body of men like the great Roman jurisconsults. The method and style of Antiphon should be studied in connection with the speeches in his pupil Thucydides, and these two writers furnish the chief materials for the early history of Attic oratory. Clearness, energy, and the absence of rhetorical ornament, or figures of speech, are the characteristics of the old Attic oratory. But though the periods of Antiphon and Thucydides are unlike the full rounded sentences of the later orators, they are not constructed without reference to some principles of art. The argument is fully elaborated by the accumulation of every thing that is material to it, and though the nicer connection of the parts of sentences is wanting, which marks the style of the late orators, there is no want of due order in the arrangement of the thoughts. There is also a symmetrical balancing of the parts of sentences, with the view of giving on the one hand completeness to the form of expression, and on the other hand, precision by opposition or contrast. Thus there is a *general parallelism or anti-*

thesis observable in all the writings of the old Attic orators, which indeed was never abandoned by their successors, though it was rendered less prominent by the introduction of more rhetorical ornament.

The orations of Antiphon were first printed in the collection of Aldus, Venice, 1513, folio: they are also in H. Stephens' collection of the Greek orators, 1575; in that of Reiske, 1773, of Dobson, and in that of Imm. Bekker, 1822. One of the most recent editions of Antiphon is by J. G. Baiter and H. Sauppe, Zürich, 1838, 8vo. They were translated into French by Auger, with the orations of Isocrates, 1781, 12mo.

ANTIPHON, called by Suidas an interpreter of signs, an epic poet, and a Sophist, was a contemporary of Socrates, and we must presume younger than Antiphon the Orator, with whom he has often been confounded. This is probably the Antiphon who is introduced in the Memorabilia of Xenophon (i. 6.) as finding fault with the habits of Socrates, and admitting that Socrates may be a good man, but denying that he is a wise man: and he gets his answer. This Antiphon was probably the author of the work on Truth, of which there were at least two books, and which is cited several times by ancient writers. According to Origenes against Celsus, Antiphon in this work denied that there was a Providence. Suidas attributes to one Antiphon (whom he probably intends to distinguish from the Sophist), a work on the interpretation of dreams, which is referred to by Seneca, Artemidorus, a writer on dreams, and by Cicero (*De Divin.* i. 20. &c.).

ANTIPHON, the Tragic writer, is mentioned by Aristotle under the title of the Poet, a name which at least sufficiently distinguishes him from the orator, with whom he has been confounded. This Antiphon also visited the court of Dionysius the Elder, tyrant of Syracuse, whose government commenced B. C. 406. Antiphon is said to have been put to death by Dionysius because he found fault with the tyrant's tragedies; or because he was suspected of a design against the power of Dionysius, for on one occasion, being asked by the tyrant what was the best kind of copper or bronze (χαλκός), he answered that of which the statues of Harmodius and Aristogiton were made. The titles of several of the plays of Antiphon are preserved, as the Andromache, Meleager, and others.

ANTIPHON. The Pseudo-Plutarch, who makes great confusion among the Antiphons, quotes a lost oration of Lysias, the orator, and Theopompus, as authority for Antiphon the Orator having been put to death during the usurpation of the Thirty at Athens, B. C. 404. But Lysias in an extant oration (*Against Eratosthenes*, c. 11.) merely says that Antiphon the Orator, and Archeptolemus, were put to death by the people, after the restoration of liberty, at the instigation of Theramenes, which is consistent with the evidence already stated as to the time and manner of Antiphon's death. In the Hellenica of Xenophon, (ii. 3.) Theramenes attributes to the Thirty the death of one Antiphon, who in the (Peleponnesian) war supplied two good galleys for the use of the state. But the Pseudo-Plutarch himself has acuteness enough to suggest that this Antiphon was not the orator, but another of the name, a son of Lysidonides, and the object of the ridicule of Cratinus, the comic writer.

ANTIPHON, a philosopher, who was older than Aristotle, by whom he is quoted, as well as by Plutarch, (*De Placitis Philosophorum*, lib. ii.) and by others. Plutarch attributes to Antiphon the opinion that the moon shines by her own light, and that when she does not shine, this is caused by the nearer approach to her of the superior light of the sun. He wrote on the quadrature of the circle and the nature of things.

ANTIPHON, a physician. See the dissertation of Van Spaan, cited below.

ANTIPHON. [PLATO.]

ANTIPHON. [ÆSCHINES.]

(All the ancient authorities respecting the Antiphons are collected in Fabricius, *Bibliotheca Græca*, ii. 750, and in Van Spaan's *Dissertatio Historica de Antiphonte Oratore Attico*; and there is a good account of the writings of Antiphon the Orator, and of the characteristics of the old Attic orators, in Müller's *History of the Literature of Greece.*)

G. L.

ANTIQUA'RIO, JA'COPO. Apostolo Zeno and others have considered that Antiquario was not a family name, but an appellation acquired by Jacopo from his skill in the study of antiquities. This opinion, however, appears to be erroneous. Jacopo was descended from the noble family of the Antiquarj of Perugia, and was born about the year 1444 or 1445. Of his early education nothing is recorded, excepting that Giovanni Antonio Campano, the public professor of the humanities at Perugia, was his instructor. About the year 1467 he became secretary to Giovanni Battista Savello on his appointment to the office of governor of Bologna, and between the years 1471 and 1473 was summoned to Milan, in order to serve the Duke Galeazzo Maria in a similar capacity. He was continued in his office by the two succeeding dukes, and was by all employed in negotiations and other affairs of state of much importance. On the occupation of Milan by the French in 1499, Antiquario did not retire with his master, Lodovico Sforza, who was then driven out, but continued to reside in the city. According to some, Louis XII., the French king, confirmed him in his post of secretary: it has also been asserted that he had been made lieutenant-general of the Milanese, but there is no clear proof in support of either of these statements.

After his removal to Milan he joined the clerical order, and obtained some important benefices, amongst others the monastery of San Pietro in Glassiate, of the Benedictine order in Milan. He died in the year 1512.

Antiquario was a man of great learning, and also a great encourager and protector of learning. He was the friend of Poliziano, Lorenzo de' Medici, Merula, Girolamo Donato, and Ermolao Barbaro the younger. Francesco Puteolano, in the dedication to him of his "Dodici Panegirici degli Antichi," published in 1482, says of him, that among all the learned men he was the most virtuous, and among all the virtuous men the most learned. There was hardly a man in Italy, possessing any claim to literary distinction, who was not indebted to him for favour and protection, as appears from the various éloges and dedications addressed to him. Among others may be mentioned those of F. Puteolano, Giorgio Valla, Francesco Filelfo, Michel Ferno, Filippo Beroaldo, Franchino Gaffuri, and Aldus Manutius. He was the judge, arbiter, and adviser of the literary men of his time.

His works are — 1. "Oratio Jacobi Antiquarii pro Populo Mediolanensi in Die triumphali Ludovici Galliarum Regis et Mediolani Ducis de fractis Venetis" ("Oration for the People of Milan, &c."), Milan, 1509, 8vo. 2. "Epistolæ," Perugia, 1509, 4to. Several of his epistles are likewise inserted in other works: fifteen will be found among those of A. Poliziano, and several in the appendix to Vermiglioli's "Memorie." 3. "Carmina." 4. "Modus habendi Displicentiam Peccatorum." This work was never published. (Vermiglioli, *Memorie di Jacopo Antiquarj*, 1813.; Id., *Biografia degli Scrittori Perugini*; Sassi, *Historiæ literario-typographica Mediolanensis*, 242, &c.; Argellati, *Bibliotheca Scriptorum Mediolanensium*; Mazzuchelli, *Scrittori d' Italia.*) J. W. J.

ANTIQUUS. [ANTICO.]

ANTIQUUS, JOHANNES, a distinguished historical and portrait painter of the eighteenth century, was born at Groningen in Holland in 1702. He first studied with a glass painter of the name of Vander Veen, then with Benheimein and Wassenberg in the same place, and at the age of twenty-three went to Amsterdam, and from thence to Rouen and to Paris, where he remained a few weeks, and then returned to Amsterdam. His love of travelling, however, would not allow him to rest long in one place, and he set out, together with his brother Lambert Antiquus, who was a good landscape painter, for Genoa. He went by sea, and he painted the portrait of the captain, who was so much pleased with the picture that he gave the two brothers their passage gratis. From Genoa, where he remained a few months, he went to Leghorn, and, after some adventures, to Florence, where he was taken into the service of the grand duke, and was elected member of the Florentine academy. He remained six years at Florence, and executed several excellent works in that time for the grand duke, among them a Fall of the Giants, which gained him great credit. During his six years' stay at Florence he paid four visits to Rome, and was much noticed by Pope Benedict XIII. He visited also Naples, and became acquainted with Solimena. After the death of the grand duke he returned with his brother to Holland by Bologna, Venice, Padua, Mantua, Milan, Turin, and through France to Amsterdam and Groningen, where he was much employed in portrait and history. He afterwards settled at Breda, in the Brabant, whither he was invited by the prince, who appointed him his court painter, and allowed him an annual pension. He remained at Breda nine years, until his death in 1750. His best works at Breda were — a Mars unarmed by the Graces, a Coriolanus, and a Scipio Africanus. His portraits are very numerous. He was an easy painter, coloured well, excelled in drawing, and painted in the style of the best of the Roman painters. (Van Gool, *Nieuwe Schouburg der Nederlantsche Kunstschilders, &c.*) R. N. W.

ANTISTATES, an ancient Greek architect, probably of Athens, contemporary with Pisistratus in the sixth century before Christ. Antistates, Callæschrus, Antimachides, and Porinus, made for Pisistratus the foundations of the celebrated temple of Jupiter Olympius at Athens; but after his death, on account of the disturbed state of the republic, the work was abandoned. It was left in the same state, until in the second century B. C. Antiochus Epiphanes, king of Syria, offered to supply the funds for its completion, which were entrusted to Cossutius, a Roman citizen, who continued it in the Corinthian order. It was originally designed to be Doric. Cossutius, however, also left it incomplete, and it was not quite finished until the time of Hadrian, in the second century of our æra. The temple itself was built by Cossutius, and it was considered, even in the time of Vitruvius, before it was completed, one of the most magnificent in the world. It is what is called decastyle peripteral hypæthral. There were one hundred and twenty-eight columns 60 feet high; only sixteen, however, now remain: they are of Pentelic marble. The ground dimensions of the temple itself are 96 by 259 feet; or, including the foundations of the columns, 171 by 354 feet. [COSSUTIUS.] (Vitruvius, vii. præf.; Stuart, *Antiquities of Athens*; Leake, *Topography of Athens.*) R. N. W.

ANTISTHENES (Ἀντισθένης), the founder of the Cynic sect, was an Athenian by birth. His father, Antisthenes, was an Athenian citizen, but his mother is said to have been a Thracian. He distinguished himself in the battle of Tanagra (Diogenes

Laertius, *Antisthenes*); and if the great battle of B. C. 457 is meant, he must at least have been near twenty years of age at that time. But it is said (Plutarch, *Lycurgus*, c. 30.) that he survived the battle of Leuctra, B. C. 371; and he is vaguely mentioned in another passage by Diogenes as being alive about B. C. 365. If these last two dates are right, the battle of Tanagra mentioned by Laertius must be the battle that was fought B. C. 426, and is mentioned by Thucydides (iii. 91.); and this is confirmed by the manner in which Socrates is represented by Laertius as speaking of the services of Antisthenes at Tanagra. Antisthenes was at first a hearer of Gorgias, from whom he learned the rhetorical style which he adopted in his dialogues and other writings. He afterwards attached himself to Socrates, and recommended his own disciples, for he had already a number of followers, to do the same. His dwelling was in the Piræus, and he used to walk daily the forty stadia (above four miles) to Athens to hear his new master, to whom he faithfully adhered to the end of his life. Diogenes says that he was the cause of the banishment of Anytus and the death of Melitus, the two chief accusers of his master Socrates; but the statement is vaguely made and not supported by other evidence. The time of his death is not mentioned: he is said to have reached his seventieth year.

Antisthenes is reckoned among the genuine scholars of Socrates, or those who preserved at least a portion of their master's doctrines and manner of teaching. He was a man of stubborn character, and he carried his opinions to extremes; yet he was an agreeable companion, according to Xenophon, and distinguished by temperance in all things. Socrates, perhaps, gives us an intimation of one of his failings in a story recorded by Diogenes Laertius. On one occasion, when he had turned his cloak so as to show the holes in it, Socrates said to him, "Antisthenes, I see your vanity through your cloak." Antisthenes is introduced in the "Symposium" and the "Memorabilia" of Xenophon as conversing with Socrates and others; and these, which are the best sources for the little that is really known of his character and principles, represent him in a favourable light. He is also mentioned in the "Phædon" of Plato as present at the death of Socrates.

After the death of Socrates (B. C. 399) he established a school in the gymnasium of Cynosarges, adjoining the temple of Hercules, which he selected apparently for two reasons: the Cynosarges was the gymnasium for those Athenians who were not of genuine Attic stock, and Hercules was the ideal model of manly excellence to Antisthenes, and formed the subject of at least one of his treatises. The followers of Antisthenes were first called Antistheneii, and afterwards Cynics (κυνικοί), a term that either had reference to the name Cynosarges, or to the Greek word κυών (dog), which may have been given to the disciples of Antisthenes on account of the coarseness of their manners. Antisthenes was poor, but he boasted that he was really rich, for man's wealth and poverty, he said, were not in his house but in his mind; and it was his practical philosophy to limit his wants as much as possible. He is said to have worn a single garment, and to have adopted the wallet and staff, though some writers attribute to others the adoption of these external characteristics of the Cynics. It is not quite clear what is meant by the story of Antisthenes being the first who doubled his cloak (τρίβων), but it seems that it was done to render it a more complete dress, for it was his only garment.

Many sayings of Antisthenes are recorded by Diogenes. They are marked by a sententious brevity, a play on words, and a caustic humour, which may have contributed to affix on him and his followers the appellation of Cynic or snarling. He advised the Athenians to pass a decree that should declare asses to be horses; and when his proposal was treated as absurd, he replied, "Why, you have generals who know nothing, and are only elected to be such." In reply to one who told him that many persons spoke well of him, he said, "What vicious act have I done?" On being reproached for keeping bad company, he replied, "Physicians are with their patients, and yet they don't take the fever."

The doctrines of Antisthenes had chiefly a moral and a practical end. It is not possible to state them in anything like a systematic form from such evidence as we have. He had probably no great originality as a thinker; and the best part of his moral philosophy harmonises with that of Socrates. But, as in other like cases, many things may have been attributed to Antisthenes as the founder of a sect which belong to the later Cynics. If the list of his writings as given by Diogenes Laertius is genuine, it will enable us to correct some erroneous opinions that have been entertained about Antisthenes. According to Laertius his works were comprised in ten parts (τόμοι), which contained among other things the following subjects: 1. On style or characters, apparently a rhetorical work; Ajax; Ulysses, &c. 2. On the nature of animals; on the procreation of children; on marriage; on justice and fortitude, &c. 3. On good; on law or polity; on freedom and slavery, &c. 4. Cyrus; Hercules the greater, or on strength, &c. 5. Aspasia, &c. 6. On truth; on dialectic (περὶ τοῦ διαλέγεσθαι ἀντιλογικός), &c. 7. On education or names; on death; on the use of names or Eristicus; on questioning; on glory and knowledge and answering, &c. 8. On music; on Homer; on pleasure, &c. 9. On the Odyssey; on Helen and Penelope;

on the use of wine, or on drunkenness or the Cyclops; on the dog, which may refer to the name Cynic, &c. 10. Hercules or Midas; Hercules, or on wisdom or strength; Alcibiades, &c. The list of Laertius, of which the above contains a few samples, is not apparently drawn up with care, for some things are repeated, but it shows that Antisthenes was a voluminous writer and handled various subjects. Timon (quoted by Laertius) called him a fertile trifler, a censure that probably applied to such essays as Ajax, Ulysses, and other rhetorical pieces of that class, which are pretty well indicated by their titles. There are still extant two exercises of this kind which are attributed to Antisthenes, and are entitled respectively Ajax and Ulysses. These supposed speeches of Ajax and Ulysses for the armour of Achilles belong to the class of common-place speeches. [ANTIPHON.]

It appears from the foregoing list, that the writings of Antisthenes embraced many subjects, and he could not therefore be so great a despiser of knowledge as he has sometimes been represented, though it is true that his philosophy was mainly directed to the practice of life, and that he valued philosophy only as a means to happiness. It was, he said, the result of his philosophy to be able to converse with himself: virtue was a thing that could be taught; the virtuous were the truly noble, for virtue was all-sufficient for happiness, and wanted nothing except Socratic strength; virtue consisted in acts, and required neither many words, nor much teaching. From this we may conclude that he set *little* value on abstruse speculations, or on rules for conduct, but thought that a virtuous character must be formed by habit, or in other words, by the practice of virtuous acts. His notion of virtue and happiness may be collected from what he is said to have inculcated: he taught, says Laertius, Diogenes freedom from passion, Crates continence, and Zeno endurance. His philosophy was directed to enforce a simpler mode of life in opposition to the increasing luxury of his age. It can hardly be said that his doctrines were diametrically opposed to those of Aristippus on the subject of pleasure and pain, for it is manifest from Xenophon's picture of him (*Symposium*, iv. 35, &c.) that he was not opposed to such pleasures as arise from the reasonable gratification of our desires; and by his example he even recommended the indulgence of the sexual passion without marriage. He condemned pleasure which was sought purely for its own sake, and which enfeebled the mind and body; but he approved of those healthy pleasures which followed or were consequent upon labour. The doctrines of the Cynics then did not reject pleasure; they sought pleasure in their own way. If the philosophy of Antisthenes was deficient in defining wherein consisted virtue, it may share this blame with other systems of moral teaching. He said that we must avoid the bad, and we must learn what is bad from those who know what is bad; a precept which comprises as much practical wisdom as any system of practical philosophy has yet taught.

When he says that the wise man should live as a citizen (πολιτεύεσθαι), not according to the existing laws (*νόμοι*), but according to the law (*νόμος*) of virtue, this cannot be fairly interpreted to mean, as Ritter understands it, that he despised the laws of the state to which he belonged. A wise man obeys the law whether it is good or bad, and so Socrates taught, and there is no evidence that Antisthenes was of a different opinion. It is sufficient to advert to the various senses in which the word law (*νόμος*) may be used, in order to see that no safe conclusion can be drawn from the expression recorded by Laertius. Nor can Antisthenes be charged, as Ritter says, with teaching that the wise man should be all to himself, and detach himself from all communion with others; for in the Memorabilia of Xenophon (ii. c. 5.) he is introduced as valuing a true friend above every thing. The assertion of Ritter, that he viewed the object of marriage only as the procreation of children, and affection to kinsfolk as no moral element, is entirely unsupported by any evidence. The passage of Laertius is obscure enough in which his opinion of marriage is expressed, but its general tenor is this; that the wise man in marrying will contemplate the procreation of children, and will choose the best woman for the purpose, for he alone knows whom he ought to love; which clearly implies that he admitted the passion of love, and would select a proper object for it. It might be said that when Antisthenes declares the end of marriage to be the procreation of children, he expressed an important truth, for he viewed the procreation of children as the necessary condition for the continuance of a state, and marriage as the only means of fulfilling this condition. The absurdity of attempting to re-construct the system of an ancient philosopher from such scanty materials as exist with respect to Antisthenes, is well exemplified in the remarks of Ritter. The little that is recorded of Antisthenes is obscurely expressed, and the interpretation of it is often doubtful.

The doctrine of Antisthenes, that things are incapable of definition, is briefly noticed by Aristotle (*Metaphysica*, v. 29., viii. 3.). Antisthenes maintained that we cannot explain by words what is the essence of a thing; we may say it has such and such qualities, and so is like something else, but nothing more: for instance, we cannot say what silver is, but we may say it is white like tin. This shows that Antisthenes did not confine himself to ethical precepts; and though Aristotle, and probably Plato, set little value on his

philosophical speculations, we cannot form any opinion of them from a few unconnected and scattered passages. The enmity between Antisthenes and Plato is said to have arisen from the dialogue of Antisthenes called Sathon, which was directed against Plato. Antisthenes, it is said, proposed to read to Plato an essay to prove that there was no contradiction, on which Plato said, "Why then do you write about it?" This was the origin of the Sathon, in which we may presume that Plato's doctrine of ideas was opposed. In his work entitled "Physicus," Antisthenes said that there were many popular gods (populares), but only one natural God, by which he probably meant to teach the unity of the Deity, as recognised under a variety of names and forms. He also said that the Deity resembled nothing, and therefore could not be understood from any representation.

The two orations of Antisthenes are printed in the collection of Greek orations of Aldus, H. Stephens, Reiske, and Dobson: they were translated into French by Auger. A letter to Aristippus, attributed to Antisthenes, is printed in the edition of the Letters of Socratic Philosophers by Leo Allatius; and in the collection of Greek letters of Orelli, 1815, 8vo. The fragments of Antisthenes have been collected by A. G. Winckelmann, Zürich, 1842.

ANTISTHENES. There were, says Laertius, several other persons of the name of Antisthenes; three of them were called Heracliteii, or followers of Heraclitus; a fourth was an Ephesian; and a fifth was a Rhodian.

One ANTISTHENES wrote a treatise on the Succession of the Philosophers (*τῶν Φιλοσόφων Διαδοχαί*), which is often referred to by Laertius. He was one of the Heracliteii.

ANTISTHENES of Rhodes, who was living about B. C. 198, took a part in the public affairs of Rhodes, and wrote an account of contemporary events. (Polybius, xvi. 14.)

An Antisthenes mentioned by Pliny (*Hist. Nat.* xxxvi. 12.) wrote a work on the Pyramids of Egypt. (Fabricius, *Biblioth. Græc.* ii. 697.; Ritter, *Geschichte der Philosophie*, ii. is useful for the references.)

ANTISTHENES (*Ἀντίσθενης*), a Spartan commander, is mentioned by Thucydides (viii. 39.). He was sent to the coast of Ionia with twenty-seven ships, B. C. 412. The Spartans sent with him eleven commissioners, with instructions to deprive Astyochus of the command, which he held in Asia, if they should think proper, and to put Antisthenes in his place. He is also mentioned by Xenophon (*Hellen.* iii.), as one of three commissioners who were sent to examine into the state of affairs in Asia, B. C. 399.

The ANTISTHENES, an Athenian, mentioned by Xenophon (*Memorab.* iii. 4.) is otherwise unknown. G. L.

ANTISTIA. [ANTISTIA GENS; POMPEIUS MAGNUS.]

ANTISTIA GENS. The *Antistii* were a plebeian family. On coins and in inscriptions the name is generally written Antestii. In the earlier centuries of Rome the gentile appellation Antistius occurs alone without a surname. Afterwards it is found in combination with Burrhus, Labeo, Turpio, and especially with surnames indicating a provincial origin or residence, as Pyrgensis, from Pyrgi in Etruria, Reginus, &c. And one branch of the family, as if to distinguish itself from the municipal and colonial offsets, adopted the surname *Vetus*, which, however, was sometimes prefixed as well as appended to Antistius, as Vetus Antistius, B. C. 56. (Cicero, ad *Quint. Fratr.* ii. 1. 3.; Velleius, ii. 43.)

The Antistii Veteres are the historical branch of the Antistia Gens. Yet of its members none attained to eminence, and the few who are remembered owe their escape from obscurity to political or domestic connexion with other families. Thus Antistius Vetus (No. 1. Antistii Veteres), prætor in the Further Spain, B. C. 69-8, is probably indebted for his place in history to Julius Cæsar's having been his quæstor in that province. (Velleius, ii. 43.; Suetonius, *Julius Cæsar*, 7.) The branch of the *Labeones*, a surname transmitted by some *thick-lipped* ancestor (Pliny, *Hist. Nat.*, xi. 60.), produced the celebrated jurisconsult Antistius Labeo. [LABEO.] Of the Antistii Veteres the following are the most remarkable; but their relationship to one another is too uncertain to admit of their being arranged in an unbroken stemma. The affiliation of them from B. C. 30 to A. D. 150 is conjectural only, although the intervals of the years render it not improbable. Q. Antistius Vetus, mentioned by Valerius Maximus (vi. 3. 11.) among the examples of the ancient strictness of manners, has no place in the following table, since *Quintus* was not a prænomen of the Antistii Veteres.

P. Antistius, who was tribune of the Plebs B. C. 88, during the year of his office opposed C. Julius Cæsar Strabo, who had become a candidate for the consulship without having served as prætor, which was illegal. He distinguished himself by his speech against Cæsar, and even surpassed his colleague, P. Sulpicius Rufus, who also spoke on this occasion. After his tribuneship he was often engaged in the most important causes. Cicero (*Brutus*, 63) speaks well of his oratorical powers. His daughter Antistia married Pompeius Magnus. Antistius was murdered B. C. 82, by the order of C. Marius the younger.

ANTISTII.

(1.) Sextus Antistius, Trib. of the Plebs, B. C. 422.

(2.) Lucius Antistius, Trib. Mil. Cons. Potest. B. C. 378.

(3.) Marcus Antistius, Trib. of the Plebs, B. C. 320(?)

(4.) M. Antistius, Legatus, B. C. 218.

(5.) Sextus Antistius, Legatus, B. C. 208.

Probably brothers.

(6.) Antistia married Appius Claudius Pulcher, Cos. B. C. 143.

Claudia married Tiberius Gracchus, Trib. of the Plebs, B. C. 133.

(7.) P. Antistius, Prætor, B. C. 86. married Calpurnia, daughter of L. Calpurnius Bestia, Cos. B. C. 111.

(8.) Antistia married Cn. Pompeius Magnus.

ANTISTII VETERES.

(1.) Antistius Vetus, Proprætor in Spain, B. C. 69-8.

(2.) C. Antistius Vetus, Cos. B. C. 30.

(3.) C. Antistius Vetus, Cos. B. C. 6, Pontifex.

(4.) C. Antistius Vetus, Cos. Suff. A. D. 23, Pontifex.

(5.) L. Antistius Vetus, Cos. A. D. 28, Pontifex.

(6.) C. Antistius Vetus, Cos. A. D. 50.

(7.) L. Antistius Vetus, Cos. A. D. 55.

(8.) C. Antistius Vetus, Cos. A. D. 96.

(9.) L. Antistius Vetus, Cos. A. D. 116.

ANTISTII LABEONES.

(1.) C. Antistius Labeo, Legate to Macedonia, B. C. 167.

(2.) Q. Antistius Labeo, Lieut. to M. Brutus, B. C. 42.

(3.) Antistius Labeo, (?)

(4.) M. Antistius Labeo, Jurisconsult.

W. B. D.

ANTISTIUS, an ancient physician at Rome, who examined the body of Julius Cæsar after his assassination (B. C. 44, March 15.), and pronounced (according to Suetonius) that out of his three-and-twenty wounds there was not any that was mortal except one that he had received in the breast. As in some copies of Suetonius the name is written Antius instead of Antistius, Fabricius conjectures that he may perhaps be the same physician who is called Antæus or Anthæus. Some persons suppose Antistius to be the physician who was taken prisoner with Julius Cæsar by the pirates at the island of Pharmacusa, but this is quite uncertain, as that physician's name is not mentioned. (Suetonius, *Julius Cæsar*, cap. 4. 82.; Fabricius, *Biblioth. Græca*, xiii. 65. ed. vet.; Plutarch, *Cæsar*, cap. 2.)

W. A. G

ANTOINE DE BOURBON, duke of Vendôme, and, by marriage, king of Navarre, was the eldest son of Charles de Bourbon, first Duke of Vendôme. He was born 22d April, 1518, at the castle of La Fère, in Picardy, and, during his father's lifetime, bore the title of Count of Merle. He succeeded his father in the duchy of Vendôme in 1537; and also in the government of Picardy. He was head of the family of Bourbon, and first prince of the blood next to the king's children. He was one of the princes who proposed to seize the emperor Charles V. at Chantilly, on occasion of his visit to Paris, in 1540. He took part, with some distinction, in the war which recommenced between François I. and the emperor Charles V. in 1542, and in that which broke out in 1552 between Henri II., son and suc-

cessor of François, and the emperor. In these wars the rivalry between him and François, the great duke of Guise, appears to have commenced, which lasted through their lives.

In the interval between these two wars, 20th Oct., 1548, Antoine married at Moulins Jeanne d'Albret, daughter and heiress of Henri d'Albret, king of Navarre, by his wife Marguerite, sister of François I. of France. This marriage had been planned by François I., but was not solemnised until after his death, through the reluctance of Henri d'Albret and his queen, who had hopes that Jeanne would be married to Philip, son of Charles V. (afterwards Philip II. of Spain), in which case they expected to recover the Spanish portion of their hereditary kingdom of Navarre, which had been seized several years before by Ferdinand of Spain. It was only by the authority of Henri II. of France, that the match between Antoine and Jeanne was at last brought about. The queen of Navarre signed the marriage-contract with tears. Henri d'Albret did not fail to rebuke his son-in-law for maintaining so large and costly a retinue; and going to his apartments the morning after the marriage, dismissed the greater part of the officers of his household, whom, however, Antoine took an early opportunity of recalling after his return to the north of France. In A. D. 1551 he was sponsor to one of the children of the king of France, prince Henri, afterwards Henri III.; and in A. D. 1553, his own son, afterwards Henri IV. of France, was born at the castle of Pau, in Béarn.

On the death of Henri d'Albret, Antoine succeeded him in his hereditary dominions, comprehending the French part of the kingdom of Navarre, the principality of Béarn, the duchy of Albret, the counties of Foix, Bigorre, Armagnac, Rodez, and Périgord, and the viscounty of Limoges. He received also of the king the government of Guienne, extending at that time from the Pyrenees to the Loire, which Henri d'Albret had held, and for which he gave up that of Picardy, which was bestowed on Admiral Coligni. In bestowing the government of Guienne, Henri had it in view to induce Antoine to exchange his extensive domains on the Spanish frontier for other lands in the interior of the kingdom; but Antoine adroitly replied, that as he held his dominions in right of his wife, he could not alienate them without her consent. Jeanne being sent for to the court, and applied to, dissembled her reluctance to the proposal until she had obtained leave to quit the court with her husband, that they might confer with their subjects, and arrange for releasing them from their oath of fidelity. No sooner had they returned to their own territories, than they convoked the states of Béarn, and submitted the proposal to them; and availing themselves of the zeal with which it was opposed, informed the king of France that they would not consent to the proposed exchange. Apprehending that the king's anger would lead to hostilities, they began immediately to fortify their strongholds, Pau, Oléron, Navarreins, and other places.

Henri II. was too much occupied with the Spanish war to take any violent measures; but in the peace of Le Câteau Cambrésis, A. D. 1559, the interests of Antoine were overlooked, and during the remainder of Henri's reign, he was without influence at court. Besides this Languedoc, which had been previously included in the government of Guienne, was dismembered from it, and given to the constable Montmorenci.

It was probably at this time that Antoine showed his inclination to the Reformed religion, without, however, altogether abandoning the Roman Catholic observances. During his visit to Paris in 1558, on occasion of the marriage of the Dauphin (afterwards François II.) with Mary of Scotland, he and his wife, with the Prince of Condé his brother [CONDÉ, LOUIS, PRINCE OF], and the Princess of Condé, attended the secret meetings of the Reformed for worship, and encouraged their ministers to renewed exertions. It was probably on this occasion that Antoine brought with him to court, David, a Calvinist minister of some note; a step which increased the displeasure entertained towards him by the king of France. Jeanne d'Albret did not enter so zealously into the cause of the Reformers as her husband. She was young, handsome, and, according to Brantôme, "liked a dance as well as a sermon:" and she told her husband plainly, that if he chose to ruin himself and incur the confiscation of his dominions by these novelties, she had no intention of doing so. This is more remarkable, as Jeanne in the sequel showed herself a zealous partisan of the Reformation, while Antoine returned to the communion of the Roman Catholic church.

During the negotiations which preceded the peace of Le Câteau, Antoine, apprehensive that his interests would be disregarded, determined to make an effort to recover possession of Spanish Navarre by arms, and raised troops for the purpose; but the copious rains of the spring of 1559 ruined all his plans. It was probably at this time that he formed an alliance with the king of Fez, whom he engaged to aid in the recovery of Granada, on receiving similar assistance in the recovery of Navarre. When Henri II. received his death-wound in a tournament (1559), the constable Montmorenci sent immediate intelligence to Antoine, requesting him to hasten to court, that, in the event of the king's death, he might take the administration of public affairs. Antoine, however, being angry with Montmorenci, who had directed the negotiations of Le Câteau, instead of proceeding imme-

diately to Paris, delayed his departure, travelled slowly to Vendôme, and staying there for some time, lost the opportunity; for even before his setting out, the death of Henri II., and the accession of François II. had thrown all power into the hands of the Guises, whose niece, Mary of Scotland, the young king had married. His delay was partly owing to his apprehensions of the Spaniards, who meditated, as he supposed, an attack on his dominions in revenge for his own attempt on Spanish Navarre. He negotiated, before his departure, with the chiefs of the Reformed party; and while he assured the Guises, on the one hand, that he had no intention to disturb their supremacy, that he had declined the overtures of the constable, and that his sole object was to pay his duty to the king, and to obtain through the Duke of Alba and the other Spaniards who were at the French court the restitution of Spanish Navarre or the assignment of a compensation; he assured the Reformed party, on the other hand, of his intention to protect them from persecution, and excused himself for practising some of the rites of Roman Catholicism in his house by pleading the necessity of dissembling his real opinions.

At Vendôme he had a conference with D'Ardres or Dardois, confidant of the constable Montmerenci, Admiral Coligni and his brother D'Andelot, nephews of the constable, the Prince of Condé, Antoine's younger brother, and others of the princes of the blood and nobles opposed to the Guises, as to the course to be pursued to drive them from power. Some were for an immediate appeal to arms; but this proposal was overruled by the more prudent; and it was agreed that the King of Navarre should present himself at the court and the council, and that, by endeavouring to strengthen their party, and especially to draw over the queen-mother, Catherine de' Medici, they should seek to overthrow the Guises. Antoine, on arriving at court, then at St. Germain, was received with marked neglect; and he increased his degradation by his obsequiousness to the Duke of Guise, the author of the slight put upon him. Catherine de' Medici refused to quit her connexion with the Guises, but managed artfully to amuse Antoine with promises; and his want of energy and decision ruined for the present his own hopes and those of his party. He assisted at the consecration of François II. at Reims, 12th September, 1559, and accepted the mission, in conjunction with the Cardinal of Bourbon, his brother, and the Prince of Roche sur Yon, his cousin, of conducting to the Spanish frontier the Princess Elizabeth of France, sister of François II., who had been promised in marriage to Philip II. of Spain. He hoped thus to have an opportunity for entering into a negotiation with Philip for the restitution of Spanish Navarre, the great object of his wishes. He conducted the princess from Bordeaux to Roncesvalles, and took the opportunity of declaring his claim to Navarre to the Duke of Infantado and the Cardinal of Burgos, who were appointed to receive the queen, and who, according to De Thou, returned a prudent answer. He also sent an ambassador to Madrid to forward the business. Philip decidedly refused to restore Navarre, but amused him with hopes of receiving the island of Sardinia as an equivalent. Occupied with this matter, Antoine remained in Béarn, jealous and apprehensive of the Guises, who were all-powerful at court.

When the states-general met at Orléans in 1560 Antoine was summoned to attend, and to bring with him his brother the Prince of Condé, who was charged with being a participator in the conspiracy of Amboise [GUISE, FRANÇOIS, DUKE OF], and in a vain attempt on the part of the Reformed to gain possession of Lyon. This summons threw Antoine into great perplexity. He was afraid to disobey, being alarmed for the safety of his territories, which were exposed to invasion on the one side by France, on the other by Spain, if by disobedience he laid himself open to attack; on the other hand, he was reluctant to go, because he had received advice indirectly from the queen-mother, Catherine de' Medici, and from other quarters, of the designs of the Guises against his life and that of Condé. The Cardinal of Bourbon, his brother, was sent to persuade him to attend the states; and his influence, combined with the apprehension of an army which Marshal Thermes began to assemble, induced Antoine to proceed to Orléans. Catherine de' Medici had also been obliged by the Guises to write to him inviting him to come; but when she heard of his approach, in spite of the secret warnings of his danger which she had conveyed to him, she was surprised and grieved, apprehending that the ruin of the Bourbon princes would place every thing in the power of the Guises, whom she feared. Antoine and his brother Condé were coldly received; the former was placed under surveillance, and the latter arrested, tried by an illegal process, and condemned to death. There was no pretext for bringing Antoine to trial; but as it would be dangerous to allow him to survive if Condé was executed, a plot was formed, by the instigation of the Cardinal of Lorraine and Marshal St. André, for his assassination at an audience of the king, to which he was summoned; and the king himself was to give the signal, if not to strike the first blow. Antoine was warned of his danger; but determined to go, intending to sell his life as dearly as he could. Before going he gave this charge to Cotin, a faithful officer of his household: "Cotin, if I am killed in cold blood, as I am assured is the purpose of my enemies, I charge you to find means to obtain my bloody shirt, and show it to my son." The interference of the

queen-mother prevented the young king from giving the signal, and thus preserved Antoine from danger. Guise is said to have bitterly reproached the king for his want of resolution.

The opportune death of François II. (5th Dec. 1560) and the accession of Charles IX. prevented the execution of Condé; and Antoine, as first prince of the blood, claimed the regency of the kingdom. Catherine de' Medici, no less jealous of the Bourbons than of the Guises, was not disposed to allow his claim; and, after some negotiations, by acting on his fears both for his brother and himself, she prevailed on him to be content with the title of lieutenant-general of the kingdom and with a shadow of authority, and to leave the actual government in her hands. Condé was forthwith released; and a reconciliation was effected between Antoine and the house of Guise. The natural inconstancy and easy temper of Antoine induced him to consent to these measures; and he was further influenced by his attachment to Louise de Rouet de Béraudière, one of Catherine's maids of honour, whom Catherine, knowing his amorous constitution, had introduced to him.

Antoine's position was by no means an easy one, and his jealousy of Catherine and of the Guises was near breaking out into an open rupture. He patronised the Reformed party; and told Gluck, an envoy of the king of Denmark, to inform his master that he might hope within a year to see a purer form of worship established in France. He was present at the colloquy of Poissy (which began in September, 1561), and, according to Brantôme, was understood to have sought out the foreign Protestant ministers, and to have brought them to the conference at his own expense. This show of zeal for the Reformation renders his re-conversion to Romanism, which took place soon after, the more remarkable. He was probably instigated to this unexpected change by jealousy of the greater reputation which his brother Condé enjoyed among the Protestants; and by impatience of the influence of Admiral Coligni, and of the stricter morality of the Protestant party. He was induced also by the apprehension of losing his dominions and his right of succession to the throne of France, and by the hope of acquiring Sardinia as an equivalent for Spanish Navarre, with which he was still deluded by the king of Spain, the Pope, and the French court. It was proposed to him, also, to repudiate his wife Jeanne d'Albret, who was regarded as hopelessly confirmed in her heretical views, and to marry Mary of Scotland, widow of François II., whom he might hope to obtain through the influence of the Guises, her uncles; and in whose right he would acquire the crown of Scotland, and perhaps ultimately that of England. Though Antoine rejected this proposition, and refused, out of affection for their children, to divorce his queen, his re-conversion was determined. He banished the Reformed preachers from his apartments in the Louvre, and from all the royal residences, and attempted to compel his wife to attend mass; but Jeanne was too resolute to submit: and, having in vain remonstrated against his proceedings, retired (according to some accounts by Antoine's desire) into Béarn, with her children, whom, notwithstanding their father's change of faith, she brought up in the Reformed religion. Antoine sent an envoy to the Pope to solicit full reconciliation to the church, which Pius IV. readily granted. He also connected himself with the Triumvirate, as it was termed, that is, the alliance formed between the Duke of Guise, the constable Montmorenci, and Marshal St. André, to oppose the progress of the Reformation.

Antoine, alarmed at the strength in which the Reformed party was assembling in Paris, and anxious to drive out his brother Condé, who was at their head, determined to send for the Duke of Guise, who had been for some time at the court of Lorraine or its neighbourhood. The duke obeyed the invitation, and repaired with a strong force to Paris: his retinue having on the way killed a number of the Reformed, in an affray at Vassy, which became one of the proximate causes of the ensuing civil war. Condé, who was now inferior in force, was obliged to leave Paris; and Antoine completed his triumph by obliging the queen-mother with her son, the young king, to leave Fontainebleau and come to Paris, where she was completely in the hands of the Catholic party.

War now broke out, and Antoine took the field at the head of the royal army. He took Blois and Tours with little or no opposition (July, 1562); and Bourges, after a siege of three weeks (August); and then laid siege to Rouen, which made a stout resistance. Here, while visiting the trenches, he received a gun-shot wound (15th Oct.), of which he died at Andilly, on the Seine, while on his way up that river to his castle of St. Maur les Fossés, near Paris. He was attended on his dying bed by Louise de Rouet, his mistress. His mind was much agitated on the subject of religion; he felt that his late changes had been induced by worldly considerations; and when the apprehensions of death had weakened these, his mind was agitated by doubts and uncertainties which were increased by the influence of his two surgeons, one Protestant, the other Catholic. After receiving the rites of religion from a Catholic priest at Rouen, into which city after its capture (26th Oct.) he had been carried in mournful triumph through the breach, he declared his purpose, if he recovered, of embracing the Confession of Augsburg, and living and dying in it. His death took place 17th Nov., little more than a month after receiving his wound, in the forty-fifth year of his age.

He had by his wife, Jeanne d'Albret, five children, three of whom died in infancy. The two who survived him were Henri, afterwards Henri IV. of France [HENRI IV.], and Catherine, married to Henri, duke of Bar. He left by Louise de Rouet a son, called Charles de Bourbon, who was afterwards legitimated, entered the church, and was successively bishop of Comminges and Lectoure, and archbishop of Rouen, and died A. D. 1610.

Antoine occupied a commanding position at one of the busiest and most interesting periods of the history of France, and owed whatever eminence he acquired to that position. His own irresolute and vacillating character prevented his being, what he might have been, the leading man of his age and country. His easy temper made him the tool of others, and the want of high principle is evident in his abandonment of Protestantism, the recollection of which troubled his dying hours. He is free, however, from the reproach of cruelty, though he scrupled not to defend the conduct of the Duke of Guise at Vassy, and bitterly to reproach Beza, who complained of the slaughter and demanded justice. (*Mémoires* of Gaspard de Saulx, Seigneur de Tavannes; of Vieilleville; of Michel de Castelnau; Palma Cayet, *Chronologie Novénaire;* Davila, *Civil Wars of France*, translated by Ellis Farneworth; J. A. Thuanus (De Thou), *Historia sui Temporis;* Brantôme, *Vie des Hommes Illustres et Grands Capitaines François;* Garnier, *Histoire de France;* Sismondi, *Histoire des Français;* Sainte-Marthe, *Histoire Généalogique de la Maison de France;* Anselme, *Histoire Généalogique de la Maison Royale de France;* *L'Art de Vérifier les Dates.*)

J. C. M.

* ANTOINE, JACQUES DENIS, an eminent French architect, was born at Paris, August 6th, 1733. He is said to have originally been a mason, and afterwards to have established himself as a builder and contractor. One of the earliest works on which he was employed as architect was, as successor to Desmaisons, in the alterations of the Palais de Justice at Paris, where he constructed some galleries over the Salle des Pas Perdus, vaulted with hollow bricks or pots, whereby he obtained both strength and lightness of construction. The portal in the court of the Hospice de la Charité is another work of his, which, though small in itself — the columns being only fourteen feet high, and by no means aiming at originality, — was a very remarkable one at the time, it being the first attempt to make a practical application of the ancient or Grecian Doric order, which Leroi had then rendered an attractive novelty to artists. If the severity of the order itself was somewhat attempered by Antoine, its character is sufficiently preserved, and this architectural study must have appeared to be of singularly severe style in comparison with the taste which then prevailed in the French capital. In one respect it was a fair specimen of the style professed to be followed, since no anti-Grecian features were introduced into the design, which consists of a tetrastyle portico, raised on a few steps, and having a second flight of them within, behind the columns, owing to which last circumstance, and to the consequent depth of the portico, there is, with great simplicity, considerable effect.

Whether that essay was his only one of the kind we are not informed; perhaps, while it showed him what might be done with Grecian architecture in buildings of limited and simple plan, it also convinced him that its character could not be at all adequately preserved where many windows are required, and those in different stories. But if he did not attempt to innovate any further by again employing that style, Antoine showed himself a decided reformer of the art in that structure which forms a sort of epoch in the architecture of the French capital and its public buildings. The Hotel des Monnaies or Mint is marked by a unity and simplicity that contrast very strikingly with the flutter and fritter which then more or less stamped French architecture. The building was begun in 1771 and finished in 1776, and the principal façade, towards the Quai Conti and the Pont Neuf, presents a fine unbroken mass, nearly four hundred feet in extent. It consists of a basement and two other floors, each with twenty-seven windows, without any other break in the whole elevation than that which forms the centre, and which has five entrances through the basement into a spacious open vestibule with columns, leading into the inner court. The upper part of this centre is composed of an Ionic order (six columns), and an Attic with panels, and six statues between them. Excepting this variation in the design, and that the windows of the principal floor have pediments, the composition is uniform throughout, and the full entablature of the order, which has a bold cantiliver cornice, is continued from end to end. Considered merely as a design, this façade is, if not faultless, in very sober and good taste; nevertheless, as a building, it has one radical defect, inasmuch as it has no character, or rather one quite at variance with its purpose. It has the air of being a spacious residence or palace, but does not look at all like a mint, at least not like what a structure of the kind ought to do. In such kind of edifice there should be the expression of great strength, solidity, and security: of windows there ought to be as few as possible, and if they could be got rid of altogether externally, at least on the ground floor, it would be better. So far Antoine, certainly, did not treat his subject in a masterly manner, but rather added another instance to the long catalogue of lost oppor-

tunities; and in his case the opportunity was one of exceedingly rare occurrence. Great, however, as we consider the defect we have animadverted upon to be, it is one which others have either not been sensible of or have indulgently overlooked. Among other buildings which, if not executed, are said to have been designed by him, are the Mint at Berne, and a mansion for the Duke of Bervicq, at Madrid, but of neither of them is anything further said by his biographer. Antoine died August 24th, 1801. (Quatremère De Quincy, *Histoire des plus célèbres Architectes*; Thumeloup, *Leçons Elémentaires d'Architecture.*)

W. H. L.

ANTOINE, PAUL GABRIEL, a jesuit, was born at Lunéville on the 21st of January, 1679. He was admitted into his order at Nancy in October, 1694, and took the vows on the 2d of February, 1711. He appears to have been professor of philosophy in several colleges, and ultimately chancellor of the university of Pont-à-Mousson, where he died on the 22d of January, 1743. His works are: 1. "Theologia moralis universa, complectens omnia Morum et Præceptorum Principia," 3 vols. Nancy, 1726, 12mo., and Nancy, 1731, 8vo., Paris, 1735 and 1744. It was adopted in the college of the Propaganda at Rome by order of Benedict XIV. In 1762 the parliament of Paris rejected several passages. The work has passed through a great many editions. One was published at Avignon in 1818 in 6 vols. 8vo., with the commentaries of Philippus de Carboneano, B. Staidel, and J. D. Mansius. Quérard and the author of the article "Antoine" in the "Biographie Universelle" ascribe the first edition of this work to the year 1731. 2. "Theologia universa, speculativa et dogmatica, complectens omnia Dogmata et singulas Quæstiones theologicas quæ in Scholiis tractari solent," 7 vols. Nancy, 1735, 12mo. According to Quérard and the "Biographie Universelle" the first edition of this work was published at Pont-à-Mousson in 1725. 3. "Lectures Chrétiennes, par Forme de Méditations sur les grandes Vérités de la Foi," &c., 2 vols. Nancy, 1731 and 1736, 8vo. 4. "Méditations pour tous les jours de l'Année," Nancy, 1737, 12mo. 5. "Les Moyens d'acquérir la Perfection," Nancy, 1738, 16mo. 6. "Demonstration de la Vérité de la Religion Chrétienne et Catholique," Nancy, 1739, 12mo. 7. He also edited a work by Père Caussade, entitled "Instructions Spirituelles," Perpignan, 1741, 8vo. (Calmet, *Bibliothèque Lorraine*; Richard et Giraud, *Bibliothèque Sacrée*; *Biographie Universelle.*)

J. W. J.

ANTOINE, SEBASTIEN, a French engraver of Nancy, of the early part of the eighteenth century. He was an artist of very moderate ability; he engraved some of the plates of the work entitled "Versailles Immortalisé, &c." Paris, 1720, 2 vols. 4to.; the portrait of the author, and some of the plates to Calmet's "Histoire de Lorraine;" the triumphal arch erected in 1744 to Louis XV. at Versailles; also the crown with which that monarch was crowned. Antoine was still living in 1761. (Strutt, *Dictionary of Engravers*; Füssli, *Allgemeines Künstler Lexicon.*)

R. N. W.

ANTOINETTE, MARIE. [MARIE ANTOINETTE.]

ANTOLI', R. (ר׳ אנטולי), a Jewish writer of the thirteenth century; his works are —1. "Ruach Chen" ("The Spirit of Grace"), which is a commentary on the Prædicamenta of Aristotle, and is attributed to this author by R. Joseph Ashkenazi in his "Opuscula," which were printed with the "Taalumoth Chocma" of R. Joseph Solomon Del Medico at Basil, A.M. 5389, A.D. 1629, 4to. 2. "Perush al More Hannevokim" ("A Commentary on the Director of the Perplexed"). The "More Hannevokim" is a celebrated work of the great Maimonides; the commentary above cited is among the manuscripts of the Vatican library. 3. "Iggereth el Harambam" ("An Epistle to Rambam, *i. e.* R. Moses ben Maimon, commonly called Maimonides"), which, with an answer from Maimonides relating to some questions on the law, is also found among the manuscripts of the Vatican. (Wolfius, *Biblioth. Hebr.* i. 202., iii. 128.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 375.)

C. P. H.

ANTOLI', R. JACOB BAR SAMSON (ר׳ יעקב בר שמשון אנטולי), a learned Spanish rabbi and philosopher. He appears to have been born in the kingdom of Naples during the reign of the emperor Frederic II., in the early part of the thirteenth century. He was the son-in-law of R. Samuel Aben Tibbon, the celebrated translator of the "More Hannevokim" of Maimonides; his works are — 1. "Malmad Hattalmidim" ("The Stimulus for Scholars"), described as an excellent philosophical commentary on the Pentateuch, which has, however, never been printed. It is among the vellum manuscripts in the Vatican, as well as among those of R. Oppenheimer in the Bodleian, and among those of De Rossi in the library of Turin. This work has been ascribed by some authors to R. Jacob ben Makir; but the balance of testimony appears to be in favour of R. Jacob Antoli. 2. "Matzreph Lakeseph" ("A Fining-pot for Silver," *Prov.* xvii. 3.), which is a Hebrew translation with a commentary of the Prædicamenta of Aristotle from the Arabic of Averroes; the manuscript of this work is also in the Vatican library, as well as — 3. "Sepher Melitza" ("The Book of Interpretation"), which is also a translation from the Arabic of Averroes of Aristotle "De Interpretatione." Also — 4. A translation from Arabic into Hebrew of the book of Alfragan on the Elements of Astronomy. Besides these works De Rossi cites as among his own manuscripts, the

following translated by this author from the Arabic: the Commentaries of Averroes on the books of Aristotle, on the Syllogism, on Demonstration, on Interpretation and the Categories, also Abu Nasr Alfarabi on the Sophistics, and the Isagoge of Porphyry; he says there were also other translations by this author in the library at Turin. Among the Bodleian manuscripts of Dr. Robert Huntington is one partly on vellum, partly paper, a translation of the Commentary of Averroes on the former and latter Analytics, which was finished by R. Jacob bar Abba Mori Bar Antoli, as he styles himself at the end, at Naples, on the second day of the month Adar (February), A. M. 4992 (A. D. 1232). (Wolfius, *Biblioth. Hebr.* i. 618, 619.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 867.; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 53.; Urus, *Catal. MSS. Orient. B. Bodleian.*, i. 77.) C. P. H.

ANTOLINEZ. There were two Spanish painters of this name.

Don Josef Antolinez, a good landscape, portrait, and historical painter, was born at Seville in 1639. He learned his art from Francisco Rizi, at Madrid, and was the most distinguished of his scholars, particularly in landscapes, which he coloured with great delicacy and richness. He was of an extremely jealous disposition: he abused every man who painted better than himself, says Bermudez; he respected neither the humility of Cabezalero, nor the gravity of Carreño; neither the great ability of Coello, nor the merit of his master Rizi, whom he used to call a screen painter, because he painted the scenes for the theatre of Buenretiro. Rizi, however, chastised his insolence in a masterly manner. Upon an occasion when he was much pressed to finish a scene, he procured an order from the proper authority for Antolinez to go to the theatre and assist him, which to refuse was a penalty of one hundred ducats; Antolinez accordingly was obliged to go; and Rizi seeing that after a whole day's work he had done very little, and that very badly, said to him, "you see what it is to paint screens;" and then, turning to one of his attendants, he said, "boy, wash this canvass." Antolinez left the place deeply humiliated. However, notwithstanding his want of ability in this description of painting, Antolinez promised to be the first landscape painter of his time in Spain, if he had not died prematurely. He was very fond of fencing, and having met with an amateur who was his superior, he fenced upon one occasion so long and unsuccessfully that he brought on a fever which killed him a few days afterwards. He died at Madrid in 1676, in his thirty-seventh year.

Don Francisco Antolinez Y Sarabia, nephew of the preceding, was likewise a native of Seville, where he was born in 1644. He studied in the school of Murillo, and acquired his style of colouring. In 1672 he joined his uncle in Madrid, and remained with him until the death of the latter in 1676. Although Francisco was one of the best colourists in Spain, he was dissatisfied with his profession, and wished to have the character of a man of letters. He returned to Seville and practised as an advocate; he was, however, obliged to paint also to earn his living; and during this time he painted many beautiful small pictures from the Bible and the life of the Virgin. After he lost his wife, he again left Seville and returned to Madrid with the intention of taking holy orders; he died, however, in 1700, without having accomplished his purpose. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España.*) R. N. W.

ANTOLI'NI, IL CAVALIERE GIOVANNI, professor of architecture at Milan, where he died towards the end of 1841, at the age of eighty-six, therefore born in 1755. Beyond those bare dates, scarcely any thing is as yet to be collected respecting him, for all that we gather from Nagler is that he studied his profession at Rome between 1780 and 1790. Whether he actually executed any thing as an architect is doubtful, at least any thing of importance, for no building is attributed to him; nevertheless, his name is well known as that of the author of several architectural publications. The principal of these works, which shows what he might have accomplished had he been favoured by opportunity, is entitled "Opera d' Architettura, ossia Progetto del Foro che doveva esseguirsi in Milano," a large folio with twenty-five plates, but without any descriptive or even explanatory letterpress. This vast architectural project was at one time actually contemplated for the embellishment of the capital of Lombardy, and was to have been called the "Foro Bonaparte;" but, like Inigo Jones's palace of "Whitehall," it was only a splendid vision. In fact, the plan itself was upon such a gigantic scale as almost to exclude all hope of its being accomplished, even if no political changes had intervened to frustrate it. The general plan was that of an area forming an amphitheatre one thousand seven hundred and seventy-one English feet in diameter within. In the centre would have been a mass of building about two hundred feet square, and the whole inclosure would have been surrounded by Grecian Doric colonnades, interrupted at regular intervals by various buildings, presenting a uniform combination, but of different design internally, and intended for various purposes. Among them was to have been a custom-house, exchange, theatre, public baths, museum, academy, — in short, almost every species of public edifice would have been here introduced. It is not without reason, therefore,

that Millin says this forum would have surpassed, if not in beauty, in grandeur and magnificence, every ancient work of the kind which has been described or mentioned. In regard to beauty, indeed, there is not much; certainly no richness of design in the external elevations of the buildings: the Doric order is poor, the columns unfluted, and the frieze quite plain, and altogether little more than the general masses and outlines seem to have been considered.

Another, and probably earlier work, for there is no date to that which has been just mentioned, is "Il Tempio di Minerva in Assisi, confrontato colle Tavole di Palladio," Milan, 1803; but it is of no very great interest, as it shows very little more than Palladio's error in giving lofty pedestals to the columns of that hexastyle Corinthian portico. In 1819–22, Antolini published a folio work on the remains of the ancient city of Velleja ("Le Rovine di Velleja"); and in 1832, "I Principj di Architettura Civile di Francesco Milizia; prima Edizione Milanese, illustrata per cura del Professore G. Antolini, il quale con più mature Riflessioni ha riformate le Note gia edite, ed aggiunte quaranta Osservazioni tutte nuove, ed un Metodo geometrico prattico per costruire le Volte; con 36 Tavole in Rame." The work appeared as the first of a series, to be entitled "Raccolta de' Classici Italiani di Architettura Civile, da L. Battista Alberto sino al Secolo 19." The "Aggiunte ed Osservazioni" to Milizia had been published separately at Milan, in 1817. (Antolini, *Works.*) W. H. L.

ANTOMMARCHI, FRANCESCO, a surgeon of some reputation as an anatomist, but more likely to be remembered in his capacity of physician to Napoleon at St. Helena. Antommarchi, a native of Corsica, studied medicine at Pisa, and was towards the close of the year 1812 elected anatomical dissector to the hospital of S. Maria Nuova of Florence, attached to the university of Pisa. This appointment rendered him the principal assistant of his anatomical teacher, Mascagni. The death of Mascagni in October, 1815, was followed in little less than a year by the deaths of his brother and nephew, who had edited his "Anatomia per Uso degli Studiosi di Scultura e Pittura." No other member of the family being qualified to superintend the publication of Mascagni's other works, a company was formed to undertake the risk, and Antommarchi was appointed editor. By his care the "Prodromo della grande Anatomia" was carried through the press, and the "Grande Anatomia," considerably advanced towards publication. In 1818 the Chevalier Colonna, chamberlain to Madame Mère, made overtures to Antommarchi for the purpose of inducing him to accept the appointment of surgeon to the Emperor Napoleon. He accepted the offer; made arrangements for the publication of the "Prodromo," which appeared in 1819, and for the transmission of the MS. and proof-sheets of the "Grande Anatomia" to and from St. Helena; and sailed for that island, where he arrived in September, 1819. The history of Antommarchi, from this time till his return to Europe in 1821, is part of the biography of Napoleon. Immediately on his return, he was involved in a dispute with the heirs of Mascagni, who wished to reclaim from him the plates and MS. of the "Grande Anatomia." He attempted to persuade the family to sell the work to him, but without success. On the 19th of April, 1822, the supreme tribunal of Florence decided that the society formed for the publication of Mascagni's works was dissolved. In consequence of this judgment Antommarchi, according to his own statement in a letter addressed to the Chevalier Karcher, Austrian minister at Paris, on the 14th of May, 1822, abandoned all intention of publishing the great work of Mascagni, and returned the plates and the MS. to the family. In 1825 a series of anatomical plates, the size of life, by Antommarchi, were announced as on the eve of publication at the lithographical establishment of Count de Lasteyrie at Paris. The heirs of Mascagni forthwith published a letter to the count, in which they asserted that Antommarchi's lithographed drawings were mere copies from the plates of Mascagni. A favourable report of the work however was presented to the Académie des Sciences by Magendie and Duméril. Fifteen parts of this work were published with the title "Planches Anatomiques du corps Humain." Paris, 1823—26, royal folio, including forty-five finished and thirty-five outline lithographed drawings of inconsiderable merit. The controversy appears to have died away, through lapse of time, without a positive decision being pronounced in favour of the claims of either party. Antommarchi's notoriety ceased, as soon as new topics superseded the discussions relative to the treatment of Napoleon at St. Helena. After Napoleon's death Antommarchi returned to Europe. During the Polish revolution he went to Warsaw, where he was appointed general inspector of military hospitals. In the winter of the same year he was a witness of some of the first ravages of the cholera, on which, as well as on quarantine regulations generally, he soon after wrote his "Mémoires et Observations sur le Cholera-morbus regnant à Varsovie." Paris, 1831, 8vo. After living for a time at Paris, he went, in 1833, to Florence, and about this time wrote a paper on the use of the seeds of Bignonia Catalba in asthma, which was published in the Journal de Chimie Médicale, March, 1834. (*Explication des Planches Anatomiques du Corps Humain*, Preface, p. ii., Paris, 1826; *Lettre des Heritiers de feu Paul Mascagni à M. le Comte de Lasteyrie.* Paris, 1825; *Derniers Momens de Napoléon par le*

Docteur F. Antommarchi. Paris and London, 1825.; Callisen, *Medicinischer Schriftsteller-Lexicon*, vols. i. 26.) It is said that he went in 1834 to America, and died there soon after his arrival. W. W.

ANTON OF BRUNSWICK WOLFENBÜTTEL. [ANTON, ULRICH.]

ANTON, CARL GOTTLOB VON, a German historian, was born on the 23d of July, 1751, at Lauban, in Upper Lusatia. After having received his elementary education in his native place, he studied law in the university of Leipzig, where he took his degree of doctor of philosophy in 1773, and in 1774 that of laws also. He settled at Görlitz, and divided his time between the discharge of his professional duties as a lawyer, and historical investigations. His life presents scarcely any incidents worth mentioning. In 1797 he was made a senator of Görlitz, and afterwards he was raised to the rank of nobility. He died at Görlitz on the 17th of November, 1818.

Anton was a man of extensive learning and unwearied industry. His great reading, the sagacity with which he discovered the relations between things apparently unconnected, and their bearing upon the subjects under his consideration, and his fidelity and accuracy in collecting and combining his materials, have secured him a place among the distinguished historical critics of Germany. But he was not qualified for an historian in the strict sense of the word. He leads his reader through all the processes of his inquiries instead of giving the results. His style is often declamatory, and his inferences rash and merely supported by analogies. He was one of the founders of the "Society of Sciences of Upper Lusatia," the objects of which are chiefly of a local nature; but it is still one of the most useful institutions of the kind. Anton bequeathed to this society his extensive library and his MSS. He began his literary career at an early age, before he left the university. The great variety of subjects on which he wrote were not taken up at random, but a chronological list of his works will show that, with a few exceptions, one subject naturally led him to the other. His earliest production is — 1. "De Dato Diplomatum Regum et Imperatorum Germaniæ," Leipzig, 1774, 4to. This work was followed by one of a similar nature in German, but without the author's name. 2. "Diplomatische Beiträge zu den Geschichten und zu den Deutschen Rechten," Leipzig, 1777, 8vo. 3. "Versuch einer Geschichte des Tempelherren Ordens," Leipzig, 1777, 8vo. A second edition appeared in 1781, and was followed by — 4. "Untersuchung über das Geheimniss und die Gebraüche der Tempelherren," Dessau, 1782, 8vo. 5. A German translation of Tacitus's "Germania," with a learned commentary, Leipzig, 1781, 8vo., of which a second edition appeared at Görlitz, 1799, 8vo. These investigations led Anton to others concerning the early history of the Slavonic race, which he published under the title — 6. "Erste Linien eines Versuchs über der alten Slaven Ursprung," &c., Leipzig, 1783—1789, 2 vols. 8vo. After the publication of this work he was principally engaged with a history of the civilisation of the Germans from the earliest times to the ninth century. The work, however, was never completed or published. But a portion of these researches, a history of agriculture in Germany, of which he himself possessed a good practical knowledge, appeared in his — 7. "Geschichte der Teutschen Landwirthschaft von den ältesten Zeiten bis zu Ende des fünfzehnten Jahrhunderts," Görlitz, 1799—1802, 3 vols. 8vo. This work is written with great learning and judgment, but it is unfortunately incomplete, as the fourth or finishing volume was never published. 8. "Geschichte der Teutschen Nation," Leipzig, 1793, 8vo. This work is likewise incomplete; only one volume appeared, which contains the earliest history of the Germans. His researches in early history convinced him of the importance of the study of languages for historical purposes. On this subject he wrote, — 9. "Ueber Sprache in Rücksicht auf Geschichte der Menschheit," Görlitz, 1799, 8vo. He also collected four folio volumes of materials for a dictionary of the ancient and the middle High German language, and for other works of a similar kind, which, however, were never published. There exist also by him in MS. very ample materials for a new edition of the "Sachsenspiegel," and of the "Autor vetus de Beneficiis." Many valuable essays of Anton are contained in the periodicals of his time. (Ebert, in Ersch und Gruber's *Allgem. Encyclopädie*, iv. 335, &c.; Wolff, *Encyclopädie der Deutschen National Literatur*, i. 58.) L. S.

ANTON I., CLEMENS THEODOR, KING OF SAXONY, was born on the 27th of December, 1755; he was the second son of Friedrich Christian, elector of Saxony, who died in 1763, and Maria Antonia of Bavaria, daughter of Charles VII., emperor of Germany. From his earliest youth he showed a great disposition for a quiet life and harmless occupations, and he was destined to enter the church. He nevertheless married in 1781, Maria Carolina Antonia, daughter of Victor Amadeus III., king of Sardinia, whom he lost in the following year. In 1787 he contracted a second marriage with Maria Theresa of Austria, daughter of Leopold, grand duke of Tuscany, who became afterwards emperor of Germany under the name of Leopold I. He took no part in the administration of Saxony, on the ground of the jealous temper of his elder brother, the elector Frederick Augustus, as some say, though the real cause was his want of capacity. He delighted in

the performance of the religious ceremonies of the Roman Catholic church; he was fond of music and flowers; and he was an excellent husband. This is all that can be said about him during the period from his birth to 1827. In 1827 his brother Frederick Augustus, who had been king of Saxony since 1806, died, and Anton succeeded him. "I come too late to the throne; I am too old now," said he when he was informed of the death of his brother; and he continued his retired life, leaving the direction of state affairs to Detlev, count of Einsiedel. This minister, adhering to the principles of the eighteenth century, was a stubborn opponent of those civil and political reforms which were the desire of all Germany, and which were the more necessary for Saxony as the country had been grievously ravaged during the campaign of 1813. Besides this, the extravagance of former electors, two of whom were also kings of Poland, had not only brought a heavy debt on the nation, but created a tendency to luxury and splendour at the court, which was the more pernicious to the people, as Frederick Augustus, in consequence of his alliance with Napoleon, had lost his grand duchy of Warsaw and half of his kingdom of Saxony. There was a general discontent in Saxony, but the political apathy of Germany was so great that no active measures were taken for political reform. The French revolution of 1830 was a signal for a general and spontaneous outbreak in Germany. Some princes, such as the Duke of Brunswick and the Elector of Hesse-Cassel, were compelled by the people to fly or to abdicate; and bad government, especially in Hanover and Bavaria, was speedily reformed, though not without serious disturbances.

The discontent of the people of Saxony showed itself in several well-conducted outbreaks at Dresden and Leipzig, and they obtained a first victory by compelling the Count of Einsiedel to resign. The king then gave the portefeuille to the Baron von Lindenau, an enlightened man who understood the times well, especially after he had been some time in his new office. It was probably at the persuasion of Baron Von Lindenau that King Anton did an act which gained him great credit. Seeing his inability to govern the state in such stormy times, and having no children, he chose Prince Frederick Augustus, the eldest son of Anton's youngest brother, Maximilian, his co-regent; and Maximilian, who was likewise an old man, renounced his right to the throne in favour of his son Frederick Augustus, who thus became co-regent, and ultimately the successor of King Anton. These changes met with general approbation; but the hopes of the nation were far from being satisfied. There was a mock constitution in Saxony, a rotten institution from which the kingdom had never derived any good, and for which it was the ardent wish of the nation to substitute another constitution conformable to the wants of the time, and based on the principle of the nation's participating in the government by its representatives. A committee was appointed to draw up such a constitution, but their progress being slow, new outbreaks took place at Dresden and Leipzig in the summer of 1831. This brought the question to a speedy decision; and the new constitution was published on the 4th of September, 1831. The representatives of the nation, divided into two bodies or "chambers," immediately assembled, and from this time they have worked with such unremitting activity that the last ten years are justly called the legislative period of Saxony. As King Anton took no part in this business, it would be out of place to give any account of the numerous important laws and regulations which have proceeded from the representative body of Saxony. It will be sufficient to say that the reign of Anton I., notwithstanding his own incompetency, has been rendered memorable by a new criminal code; by a law on the organisation of municipal corporations; and a treaty with Prussia, by which Saxony adhered to the Prussian commercial league or "Zollverein," a treaty which has had most beneficial consequences for the manufacturing districts of Saxony. Anton I. continued to be nominal king till he died on the 6th of June, 1836. His successor was his nephew, Frederick Augustus, who now reigns under the name of Frederick Augustus II. (Meynert, *Anton, König von Sachsen*, Leipzig, 1836; *Neuer Nekrolog der Deutschen*, Jahrgang, 1836, p. 378., &c.) W. P.

ANTON, GEORGE DAVID, a Danish architect, of whom little more is known than that he practised at Copenhagen about the middle of the eighteenth century. He was inspector of the crown buildings; and also "Informator" or teacher of geometry, architecture, and perspective, at the Academy of Arts. The Frederiks-hospital at Copenhagen was both designed and erected by him, but does not appear to have obtained him much credit for talent: it is spoken of as very mediocre in style. He also built the spire of the Frederiks-kirke, in 1769, which date is the only one that affords any clue as to the time when he lived; but what was then his age, or how much longer he lived, is not stated. (Weinwich, *Dansk, Norsk, og Svensk Kuntsner-Lexicon.*) W. H. L.

ANTON, GOTTFRIED, commonly called GOTHOFRE'DUS ANTO'NIUS, was a distinguished professor of Roman and feudal law. He was born at Freudenberg in Westphalia in 1571, and he studied law at Marburg, where he took his degrees in 1596. Soon afterwards he became *Professor Institutionum*, and, in 1604, *Professor Pandectarum*, at Marburg. In the course of 1604 the Landgrave Ludwig of Hesse-Darmstadt

appointed him Professor Juris Primarius in the university of Giessen, which had just been founded by this prince, and Anton's reputation was already so great, that many students followed him to Giessen. He contributed greatly to the organisation of this university, of which he became rector and chancellor. He died on the 16th of March, 1618. Anton is the author of a great number of treatises on the Roman and feudal law; the principal are:— 1. "Dissertatio de Judiciis et Foro competente," Marburg, 1594, 4to. 2. "Disputatio de Jure venandi, aucupandi et piscandi," Cologne, 1604, 4to. 3. "Disputationes Feudales XV. in Academia Marburgensi habitæ," Marburg, 1604, 4to.; Giessen, 1613, 1623; Marburg, 1624; Halle, 1699, 1726, 1736. The whole of these fifteen "Disputations" from a complete handbook of the feudal law of Germany, the groundwork of which is the feudal law of Lombardy. Several other "Disputations" are directed against Vulteius and Martinius with whom Anton did not always agree, especially as to the legal power of the emperors of Germany. These disputations are written with bitterness, and adversaries, for love of peace, did not always answer them. Anton had a son, WILLIAM ANTON, a jurisconsult of some merit, who published some of his father's works. (Jöcher, *Allgemeines Gelehrten-Lexicon*, and *Supplement* by Adelung, who gives a complete catalogue of the works of Anton.)

W. P.

ANTON GÜNTHER, reigning Count of OLDENBURG, the son of Count John XVI., was born on the 1st of November, 1583, and succeeded his father in 1603. Nothing remarkable occurred in the first twenty years of his reign. During the Thirty Years' War Anton Günther, as one of the Protestant princes of Northern Germany, was in a very dangerous position. King Christian IV. of Denmark urged him to adhere to the alliance which he had concluded with the Protestant princes of Northern Germany against the emperor and the League, but Anton Günther eluded this dangerous proposition. His country was nevertheless occupied by Tilly after the battle of Lutter am Barenberg in 1627, and for some time the count had to support an imperial army of 25,000 men. During the course of this war Anton Günther negotiated with equal skill with the emperor and with Gustavus Adolphus, king of Sweden, and he was the only prince of the empire who succeeded in remaining neutral during the whole course of the Thirty Years' War. In 1647 he inherited the county of Delmenhorst after the death of his cousin, Christian IX., count of Delmenhorst. He was married to Sophia Catherine, princess of Holstein-Sonderburg, but this marriage proved childless. Anton Günther was the last male of the younger branch of the house of Oldenburg, the elder branch of which was founded by Christian I., king of Denmark, and eldest son of Diedrich the Fortunate, count of Oldenburg, from whom are descended the present kings of Denmark, the imperial family of Russia, the dukes of Holstein, the grand-dukes of Oldenburg, and the descendants of Gustavus Adolphus IV., the late deposed king of Sweden. After the death of Anton Günther in 1667, his states were inherited by Joachim Ernst, duke of Holstein-Plön, who ceded them to Frederick III., king of Denmark, in the possession of whose descendants they remained till 1773. They now form the greater part of the present grand-duchy of Oldenburg, which is in possession of the younger branch of Holstein-Gottorp, the elder branch of which reigns in Russia. Anton Günther left a natural son, Anton, who was created count of Aldenburg by the emperor Ferdinand II., and who inherited the extensive allodial possessions of his father. His house became extinct in 1738. The sole heiress Charlotte Sophia, countess of Aldenburg, was married to William, baron and afterwards count of Bentinck, the younger son of William Bentinck, first earl of Portland, whose descendants are still in possession of the inheritance of count Anton of Aldenburg. This inheritance, the lordships of Kniephausen and Varel, are at present the subject of a suit between Gustavus Adolphus, count of Bentinck and lord of Kniephausen, and Charles Antony Ferdinand (count of) Bentinck, a colonel in her Britannic Majesty's army, who has lost his cause in the first instance. (The chief source is:—G. A. von Halem, *Geschichte des Herzogthums Oldenburg*, ii.; Ersch und Gruber, *Allgemeine Encyclopädie der Künste und Wissenschaften*, voc. "Oldenburg;" *Private Correspondence.*)

W. P.

ANTON OF OLDENBURG. [ANTON GÜNTHER.]

ANTON, PAUL, a German Protestant divine, was born on the 12th of February, 1661, at Hirschfeld in Upper Lusatia. He received his early education in the gymnasium of Zittau, and in 1680 he commenced his theological studies in the university of Leipzig. In 1683 he took part in the practical lectures on the Bible (Collegium Philobiblicum) which August Hermann Francke was then delivering at Leipzig, and which gave rise to the pietistic disputes. [FRANCKE, AUG. HERM.] In 1687 he was appointed chaplain to Prince Frederic Augustus, afterwards elector of Saxony and king of Poland, and he accompanied the prince on his excursions through France, Spain, Portugal, and Italy. On his return in 1689 he received the office of superintendent at Rochlitz; and after having been distinguished by several other titles and ecclesiastical offices, he was appointed, in 1695, professor of theology in the university of Halle, and was at the same time made one of the councillors of the con-

sistory of the elector of Brandenburg. In 1709 the general superintendence of all ecclesiastical and religious matters in the district of the Saale (Saal-Kreis) was entrusted to him. He died at Halle on the 20th of October, 1730. Anton belonged to the pietistic school of divines as they are called in Germany, and his numerous works, most of which are in Latin, are all written in that spirit. The following list contains the principal: — 1. "Dissertatio de Sacris Gentilium Processionibus," Leipzig, 1684, 4to. 2. Concilii Tridentini adeoque et Pontificiorum Doctrina publica," Halle, 1697, 8vo., reprinted in 1713 and 1734. 3. "Sendschreiben an einen Sächsischen Theologen, die Materie von dem wahren, lebendigen, thätigen Glauben betreffend," Halle, 1698, 4to. This edition was published under the assumed name of "Sincerus Evangelicus." A second edition, with the author's real name, appeared at Halle, 1721, 4to. 4. "Disputatio de Vita et Doctrina Haymonis," Halle, 1704, 4to., reprinted in 1705, 4to. 5. "Elementa homiletica," Halle, 1700, 8vo., reprinted in 1707. 6. "Collegium Antitheticum universale fundamentale," Halle, 1732, 4to. This work, though it has a Latin title, is written in German, and was edited by J. U. Schwentzel. 7. "Harmonische Erklärung der heiligen vier Evangelisten," was edited after his death by J. A. Majer, Halle, 1737—48, in fourteen vols. 8vo. 8. "Erbauliche Anmerkungen über die Epistel an die Römer," Frankfurt, 1746, 8vo. 9. "Exegetische Abhandlung der Paulinischen Pastoral Briefe," Halle, 1755, two vols. 8vo., edited by J. A. Majer. (*Auserlesene Theolog. Bibliothek*, part 52.; Heine, *Rochlitzer Chronik*, p. 187.; Walch, *Religions-Streitigkeiten*, iv. 1141.; Adelung, *Supplement* to Jöcher's *Allgem. Gelehrten-Lexic.* i. 952, &c.) L. S.

ANTON OF SAXE-COBURG-MEININGEN. [ANTON ULRICH.]

ANTON I. OF SAXONY. [ANTON CLEMENS THEODOR.]

ANTON ULRICH, duke of BRUNSWICK-WOLFENBÜTTEL, the younger son of Duke Augustus and his second wife, Dorothea, princess of Anhalt, was born at Hitzacker, in the present kingdom of Hanover, on the 4th of October, 1633. His instructors were Sigismund von Birken, a poet of considerable reputation; Schottel, a well-known scholar of that time, and Anton Ulrich's father, who was known in the literary world under the name Gustavus Selenus. He was ten years old when he was chosen coadjutor of the bishopric of Halberstadt, a dignity which he lost in consequence of the peace of Westphalia, in 1648, and for which he received a prebend at Strassburg as an indemnification. After the death of his father in 1666, he received a portion of the paternal estates, but being then highly distinguished as a poet and scholar, his eldest brother, Rudolph Augustus, who was then reigning duke, appointed him governor of the duchy of Brunswick-Wolfenbüttel, and in 1685 chose him his co-regent. In 1704 he succeeded his brother, Rudolph Augustus, who had died without male issue. In 1710, to the astonishment of Protestant Germany, he adopted the Roman Catholic religion, a step which was probably connected with the emperor Charles VI. having married in 1699, Wilhelmina Amalie, princess of Brunswick-Hanover. He died on the 27th of March, 1714. Duke Anton Ulrich had married in 1656, Elizabeth Juliana, princess of Holstein-Norburg, by whom he had seven children. His son Augustus William was his successor.

Duke Anton Ulrich was a member of "Der Fruchtbringende Orden" ("The Fructiferous Order"), a society of literary men whose aim was the restoration of German literature. Each member of the society chose a surname. Anton Ulrich chose the name of "Der Siegprangende" ("He who is glorified by his Victories"), a bombastic title, which however was quite to the taste of the time, and to which, according to the opinions of his contemporaries, he was entitled by his great poetical success. His poetry has considerable merit for his time; his ideas and sentiments are noble, and his expression is elevated; but his style is bombastic, and he has extended his "Novels" to such an enormous length, that they can only be considered now as tedious specimens of the tastelessness of the seventeenth century in Germany. Calprenède and Madame de Scudéry, who were then favourite authors in Germany as well as in France, had apparently great influence upon Duke Anton Ulrich, whose works belong to that class which are never asked for in libraries, except by lovers of curiosities, or perhaps some writer on literary history. His principal works are a considerable number of melo-dramas, such as "Andromeda," 1659; "Orpheus," 1659; "Iphigenia," 1661; "Jakob des Patriarchen Heurath" ("The Marriage of the Patriarch Jacob"), 1662. He also wrote several "Freudenspiele" or ("Joy-plays"), resembling what we now call oratorios, though they had a distinct dramatic character; such are: — "Friedens-sieg," Wolfenbüttel, 1648, 8vo., a dramatic hymn written in memory of the peace of Westphalia, which is the author's first essay; "Natur-Banquet" ("The Banquet of Nature"), ib., 1654, fol. "Die Durchlauchtigste Syrerin Aramena" ("Aramena, the Illustrious Syrian Lady"), Nürnberg, 1678, 5 vols. 8vo.; "Octavia, Römische Geschichte" ("Octavia, a Roman Story"), Nürnberg, 1685—1707, 6 vols. 8vo. 2d edition, Braunschweig, 1712, 7 vols. 8vo. These two novels have principally contributed to the author's reputation. "Christ-Fürstliches Davids-Harpfenspiel, zum Vorbild himmelflammender Andacht, mit

ihren Arien oder Singweisen hervorgegeben" ("David's Harp-playing, a Model for the heavenly Flames of Devotion, published with their Airs or Tunes"), Nürnberg, 1667, 8vo.; Wolfenbüttel, 1670, 8vo. This is a collection of psalms, hymns, and other religious songs, several of which, as well as the tunes, are of great beauty: they were set to music by the author's stepmother, Sophia Elizabeth, a princess of Mecklenburg. His religious songs would certainly have long survived the author, if he had not adopted the Roman Catholic faith; they were rejected by the Protestants as the work of an apostate, and they were not adapted to the Roman Catholic service. There is no history of German literature which does not give some account of Duke Anton Ulrich. (Jördens, *Lexicon Deutscher Dichter*, i. 55., &c.; Jöcher, *Allgemeines Gelehrten-Lexicon*, and its *Supplement* by Adelung; Ersch und Gruber, *Allgemeine Encyclopädie der Künste und Wissenschaften*, mentions many other sources.)

W. P.

ANTON ULRICH, duke of SAXE-COBURG-MEININGEN, the youngest son of Duke Bernhard I. and his second wife, Elizabeth Eleonore, princess of Brunswick-Wolfenbüttel, was born on the 22d of October, 1687. At an early age he entered the Spanish service, and fought afterwards in the imperial armies in the Netherlands, where he distinguished himself in the sieges of Lille, Ghent, and Bruges. In 1710 he was promoted to the rank of major-general, but after the peace of Rastadt he abandoned his military life for more peaceful occupations. Gifted with uncommon talents he had always shown a great predilection for classical studies, and after having travelled some years in Italy, he conceived a passion for every thing connected with Roman and Greek antiquities. He wrote Latin well; he had a thorough knowledge of history, jurisprudence, and literature; and he was particularly versed in numismatics. Great sums were expended by him in collecting antiquities; he liberally rewarded artists, poets, and scholars, and though he lived very economically, he did not grudge expense whenever he could indulge his passion for art and literature. He published nothing, yet he was considered one of the most accomplished scholars of his time.

His character was rather impetuous, and he was ready to make the greatest sacrifices to attain his objects. In 1711 he secretly married Philippina Elizabeth Cæsar, the daughter of a German captain, by whom he had ten sons and daughters, who, as well as their mother, were raised to the rank of princes and princesses of the empire by the Emperor Charles VI. in 1727. Anton Ulrich endeavoured unsuccessfully to obtain an imperial decree, by which his children might be declared capable of succeeding to the duchies of Saxe-Coburg and Meiningen, from which they were excluded by the rank of their mother. His elder brothers and other agnati of the house of Saxony vigorously opposed his design, and thence arose quarrels which embittered his life, and of which the source cited below gives a long and tedious account which can only be of interest to an inhabitant of the duchy of Saxe-Coburg.

His wife died in 1744, and his brother Frederick William, the reigning duke, refused to allow her to be interred in the vaults of the dukes of Saxe-Coburg, which so annoyed Anton Ulrich that he ordered the body to be deposited in a room of his palace, where it was covered with sand. After the death of Frederick William in 1746, Anton Ulrich took a singular revenge; he ordered his brother's body to be deposited by the side of his own deceased wife, and likewise to be covered with sand. Both the bodies remained in this condition till 1747, when they were interred in the ducal vaults.

The death of Frederick William having been preceded by the extinction of all his descendants, and those of his and Anton Ulrich's eldest brother, Ernst Ludwig, who died in 1724, Anton Ulrich became sole duke of Saxe-Coburg in 1746. As his children were incapable of succeeding him, the other dukes of Saxony flattered themselves that as he was rather advanced in years, the duchies of Coburg and Meiningen would be divided among them. But in 1750 they were surprised by the intelligence that Anton Ulrich had secretly concluded a second marriage with a young princess, Charlotte Amalie, of Hesse-Philippsthal, by whom he had eight children in the course of twelve years. At the birth of each child, Anton Ulrich, in order to vex his agnati, the other dukes of Saxony, wrote with his own hand to each of them a letter on a sheet of royal folio paper, in which he communicated to them the interesting event. When Anton Ulrich died, in 1763, he was involved in suits with all his agnati, before the high tribunals of the empire. Anton Ulrich is the ancestor of the present house of Saxe-Coburg-Gotha: his successor was his eldest son by his second wife, Augustus Frederick Charles William. (Ersch und Gruber, *Allgemeine Encyclopädie der Künste und Wissenchaften.*)

W. P.

ANTONELLE, PIERRE ANTOINE, MARQUIS D', was born at Arles in 1747; the family had been ennobled by Henri IV. for military services. He entered the army at an early age and had risen in 1782 to the rank of captain. For some unexplained reason he quitted the service in that year. He embraced the ultra-revolutionary opinions of the time with fervour, and renounced his titles some time before all titles were abolished by the decrees of the national assembly. In 1790 he was appointed mayor of Arles, and he employed all the influence of his post to

promote the revolution. In 1792 he was elected deputy to the legislative assembly by the department of the Bouches-du-Rhône. The assembly appointed him secretary, but he rarely took any part in the debates. On the 11th of August he was sent with Kersaint and Peraldy to arrest Lafayette, who with difficulty rescued the "commissaires" from the fury of his soldiers. Antonelle was an unsuccessful candidate at the ensuing election of the national convention. The executive council selected him for the task of organising a republican government in St. Domingo, but an accident prevented him from proceeding to the colony. He was director of the jury which condemned the Girondins: on that occasion he had the courage to declare that he was not convinced by the evidence of the guilt of the accused, but was too timid to vote for their exculpation. Some days after the trial he published a pamphlet in which he claimed more liberty for the juries, and for this he was arrested by order of the committee of public safety. The trial of Marie Antoinette took place before he was restored to liberty, and he was thus spared from participating in her condemnation. During his confinement his name was expunged from the list of the Jacobins, on account of his noble birth. After the fall of Robespierre, Antonelle continued to take part with the extreme democrats: he was an active member of the jury and one of the editors of the "Journal des Hommes libres." The directory, after a vain attempt to gain his support, watched him as an enemy, and after Babeuf's conspiracy banished him to the department of Charente, but he despised the sentence and continued to reside at Paris. Under the consulate, Antonelle was suspected of being implicated in the plot of the infernal machine: he was forbid to approach within forty leagues of Paris, and though he had treated the directory's sentence of exile with contempt, he judged it prudent to obey that of Bonaparte. Antonelle continued to live in obscurity from this time till the restoration of the Bourbons, when he re-appeared upon the political stage as publisher of a pamphlet ("Le Reveil d'un Vieillard,") advocating the re-establishment of the legitimate king. He died at Arles on the 26th of November, 1817. Besides being a frequent contributor to the republican journals, Antonelle was a voluminous pamphleteer. A number of his brochures are preserved in the library of the British Museum. (*Supplement* to the *Biographie Universelle*; Pamphlets by Antonelle in the library of the British Museum.) W. W.

ANTONELLI, the name of a family of Italian origin, who distinguished themselves as military and hydraulic architects and engineers in the service of Spain. The first and most eminent among them was

JUAN BAUTISTA ANTONELLI, a native of Gaeta, who, in 1559, entered the service of the emperor Charles V., and was employed on the fortifications of Cartagena, Oran, and some other places. On the occasion of the solemn entry of the archduchess Anne of Austria (fourth wife of Philip II.) into Madrid in 1570, he was called upon to display his talents in a very different manner, being intrusted with the arrangement of the preparations. For one part of the spectacle, Antonelli formed an artificial lake or naumachia in the Prado, where a mock combat took place between eight galleys; and he also erected three temporary triumphal arches, adorned with statues and medallions by the eminent sculptors, Lucas Mithata and Pompeyo Leoni, of which the particulars are given by Juan Lopez de Hoyos in the description published by him in 1572 of those splendid festivities. That very brief display of his fancy and taste as an artist seems to have been the only one afforded to Juan Bautista. On Portugal being seized upon by Philip II. and annexed to his dominions (1580), he was sent thither to put into repair several of the fortresses in that country, and to construct others. About the same time (1581), he submitted to that prince a project for rendering the Tagus, Guadalquivir, Ebro, Duero, and other rivers navigable throughout their whole course. Philip accordingly ordered that an experiment should be made in that part of the Tagus between Abrantes and Alcantara. The result was so successful that, in the following year, he made a voyage from Lisbon to Madrid and back again in a small vessel fitted up for the purpose; and, in 1584, Philip and his court made an aquatic excursion from Vaciamadrid to Aranjuez in two magnificent galleys. After this he was instructed to make surveys of some other rivers with a view to improving the inland navigation of the country, and among others of the Guadalquivir, to obtain a direct communication by water between Cordova and Seville; yet whether he actually accomplished this last undertaking is somewhat doubtful, because he died soon afterwards at Toledo, 17th March, 1588.

ANTONELLI, BAPTISTA, younger brother of the above, was, like him, an eminent military architect and engineer in the service of Philip II., who sent him in 1581 to construct two forts in the Spanish settlements on the Straits of Magalhaens. He accordingly accompanied the expedition fitted out under Florez de Valdes, which did not reach its destination. After experiencing severe hardships, Baptista returned to Spain in 1585, when, in consequence of the proceedings instituted against Valdez for having failed in the undertaking, he found himself also looked upon with mistrust, and was so greatly reduced in circumstances, that he was upon the point of turning monk, had he not met with a friendly and powerful protector in

the secretary Juan de Ibarra, owing to whose representations Philip appointed him engineer, with a salary of a thousand ducats, and sent him to America in the expedition under Alvaro Flores de Quiñones. This time he was as successful as he had before been unfortunate; and after examining the fortifications at Cartagena, Puertobello, and some other places, returned to Spain with a great number of plans, drawings, descriptions, and other documents of various kinds which he submitted to Philip, and which obtained that prince's approbation. In 1588, he proceeded for the third time to America, and with an augmented salary, in order to carry into execution the works he had recommended, and which he thenceforth prosecuted with great diligence. So numerous were they that to name them all would be tedious, while merely to name them would not be very satisfactory. They included many at Puerto-Rico, San Domingo, Honduras, Havana, &c. Some years before he actually did so, he petitioned for permission to return home, on account of the climate not agreeing with his health; but a further augmentation of his salary and other favours reconciled him to remaining in America, where he continued till about 1603. When he did at length return, however, it was only to be employed in similar labours, which, though honourable and intended as rewards, were also arduous tasks. Besides doing much to the fortifications at Gibraltar, he was occupied five years on those of Alarache, in the capture of which place he had assisted the Marquis de la Hinojosa. After being about fifty years in the service of his sovereign, he died at Madrid, 22d February, 1616, leaving a son,

ANTONELLI, JUAN BAUTISTA, called "el Menor," in order to distinguish him from his uncle of the same name. He was born in 1585, and was probably taken in his infancy to America, since he was there with his father as his assistant just before the return of the latter to Europe, after which he proceeded to Havana, where his cousin Cristobal de Roda, also an eminent engineer, had succeeded Baptista in constructing the fortifications of that city. After being sent by Cristobal to Spain to lay before the king the plans of the various works then in progress, he was appointed his assistant in 1611; and in 1622 was employed to erect the fortress of Punta de Araya, a labour that occupied him seven years. On the death of Cristobal, which happened at Cartagena, 25th April, 1631, he was, as had been promised him, named his successor as engineer in chief for Spanish America, and continued to carry on the works at Cartagena, where he died in December, 1649.

ANTONELLI, CRISTOBAL GARAVELLI, another member of the same family, was the nephew of the elder Juan Bautista, who brought him and his brother from Italy, and instructed them in his own profession. Christobal was also a distinguished engineer, and in great favour with Philip II., but few particulars relative to him are extant, nor is it known either when or at what age he died. His younger brother,

ANTONELLI, FRANCISCO GARAVELLI, came with him to Spain in 1573, being at that time seventeen years of age. After the death of Juan Bautista, he went to his other uncle Baptista at Havana, but did not remain there very long, in consequence of some unpleasant circumstances which induced him to return, lest he should implicate Baptista and Cristobal de Roda in them: nothing further appears to be recorded of him. (Llaguno, *Noticias de los Arquitectos y Arquitectura de España.*) W. H. L.

ANTONE'LLI, GIOVANNI CARLO, was born at Velletri, in the beginning of the seventeenth century; his father, Giovanni Batista Antonelli, was a nobleman. He studied divinity and law, according to the fashion of his time, when a knowledge of the Roman, and especially of the Canon law, was necessary for those who aspired to the higher ecclesiastical dignities. Having acquired this knowledge, and evincing considerable talents, Antonelli became successively protonotarius apostolicus, canon, arch-priest, vicar-general of the cardinal Francesco Barberini, examinator synodalis, judge of the Sacro Ufficio, and vicar-general at Albano and Cubio. His merits were acknowledged by the learned cardinal Barberini, at whose recommendation Antonelli was promoted in 1677 to the see of Ferentino, by Pope Innocent XI. He died at Ferentino in 1694. In the "Italia Sacra," Antonelli is the last of the bishops of Ferentino. Antonelli was a distinguished writer, especially on Canon law, and the numerous editions of his works, in different countries of Europe, prove that his merits were not acknowledged in his native country alone. His principal works are— 1. "De Regimine Ecclesiæ episcopalis." Velletri, 1650, 4to. Venice, 1672, 1705, 1723, 4to. 2. "De Tempore legali." Rome, 1660, fol. Venice, 1670, fol. Breslau, 1670, fol. Jena, 1672, fol. 3. "De Loco legali." Velletri, 1671, fol. Venice, 1687, fol. 1707, 4to. 4. "De Juribus et Oneribus Clericorum." Published after the author's death. Rome, 1699, fol. Venice, 1716, fol. (Mazzuchelli, *Scrittori d' Italia;* Ughellus, *Italia Sacra*, i. col. 680.) W. P.

ANTONE'LLI, GIOVANNI CARLO, the son of Saverio Antonelli and Fulvia Foruzzi, belonged to a noble family of Velletri, where he was born on the 16th of July, 1690. It seems that he was a relative of Giovanni Carlo Antonelli, bishop of Ferentino. After having studied theology, he took orders, and in 1718 became canon of the chapter at Velletri, of which he was chosen sacristan in

1721. He was patronised by cardinal Alexander Borgia, who had him promoted to the dignity of protonotarius apostolicus, about 1723, and a short time afterwards he was appointed auditor generalis of the papal nunziatura in Lower Saxony, at the head of which was Don Caietanus de Cavaleriis, who resided at Cologne. In 1730 Antonelli returned to Rome, in the hope of being promoted to some episcopal see, but he had to struggle with so many intrigues that at last he retired to Velletri. Here he was involved in disagreeable quarrels, concerning the civil administration of that town, and his numerous enemies availed themselves of this circumstance to calumniate him to his superiors. The chief object of his wishes was to be promoted to the see of his native town, but it was not till 1752 that he was appointed bishop of Velletri. Antonelli was highly esteemed for his eloquence, and for his elegant style, both Latin and Italian. He founded a literary society at Velletri, of which he was the president till his death. If it is true that at his death he was seventy-eight years, six months, and eleven days old, he must have died on the 27th of January, 1769. Antonelli is the author of "Epistola ad Polyarchum occasione Festivitatis quam ob electionem Clementis XII. D. Caietanus de Cavaleriis, Nuntius Apostolicus, habuit Coloniæ Ubiorum Die 10 Aug. 1730," without place or date. He also wrote several pamphlets on his private affairs, and some essays and poetry, of which, however, no collection has been published. (Tipaldo, *Biografia degli Italiani Illustri, &c. del Secolo XVIII, e de' Contemporanei*; Mazzuchelli, *Scrittori d' Italia.*)

W. P.

ANTONE'LLI, COUNT NICCOL'O MARI'A, the son of Count Francesco Antonelli, was a distinguished Italian theologian and historian. He was born on the 8th of July, 1698, at Pergola, but he was not a count of Pergola, as Adelung erroneously states. He was educated at the "Collegio del Nazareno" at Rome, and besides his theological and historical pursuits, studied with great zeal several Oriental languages, of which he acquired a thorough knowledge. After having taken orders, he became cameriere secreto, or private secretary, to pope Clement XII., whose successor, Benedict XIV., appointed him secretary of the Academy of Sciences, founded by him. He became subsequently secretary of the Consistorio and the Conclave, and was finally promoted to the dignity of assessor of the Sacro Ufficio. Clement XIII. made him a cardinal in 1759, not in 1762 as Adelung states. Antonelli died on the 25th of September, 1767. He is the author of several distinguished works, the principal of which are:—1. "De Titulis quos S. Evaristus Romanis Presbyteris distribuit Dissertatio," Rome, 1725, 8vo. 2. "Ragioni della Sede Apostolica sopra il Ducato di Parma e Piacenza, esposta a' Sovrani e Principi dell' Europa," Rome, 1742, 4 vols. 4to. (without the name of the author.) This work is divided into nine sections. The first four are an historical introduction on the origin of the right of the popes to the duchies named in the title; and in the following five the author compares the rights of the popes with the claims of the emperor, who pretended that Parma and Piacenza were fiefs of the holy Roman empire. 3. "Sancti Patris nostri Athanasii Archiepiscopi Alexandrini Interpretatio Psalmorum," &c., Rome, 1746, fol., taken from a MS. in the Barberini library at Rome. 4. "Vetus Missale Romanum Monasticum Lateranense, cum Præfatione, Notis, &c., nunc primum in Lucem eduntur a P. Emanuele de Azevedo," Rome, 1754, 4to. Though the name of Azevedo is in the title, the whole merit and by far the greater part of the labour of this work belong to Antonelli, who seems to have employed Azevedo as a secretary. The second edition, Rome, 1756, 4to, was published under the name of Antonelli. 5. "S. Patris Jacobi Episcopi Nisibeni Sermones cum Præfatione, Notis et Dissertatione de Ascetis, &c.," Rome, 1756, fol. (Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII., e de' Contemporanei*; Mazzuchelli, the first volume of whose *Gli Scrittori d'Italia* was published in 1753, is, of course, incomplete.)

W. P.

ANTONE'LLI, SEBASTIA'NO ANDRE'A, was descended of a noble family, and was born in the latter part of the sixteenth century, at Ascoli. He took orders, and was subsequently raised to the dignities of canon and protonotarius apostolicus. A certain Cecco, surnamed d'Ascoli, because he was a native of that town, a man known for his talents, extensive learning, and singular adventures, having been accused of witchcraft, his countryman, Antonelli, undertook to defend him, which he did in a pamphlet published in 1623. Antonelli died in 1644. He also wrote "Historiæ Asculanæ Libri IV. Accessit Historiæ Sacræ Liber singularis," Padua, 4to. (Mazzuchelli, *Scrittori d'Italia.*)

W. P.

ANTONELLO DA MESSI'NA, a celebrated painter of the fifteenth century, generally said to be the first Italian who painted in oils, by which must be understood certain mixtures in oil, for the practice of painting simply with oil even boiled is very old; and was well known in what are called the dark ages. [EYCK, HUBERT and JOHANN VAN.]

This painter has various names: he is called Antonello d'Antonio, Antonello degl' Antoni, and Antonello Mamertini, besides Antonello da Messina; not a single date of any event of his life is exactly known, although he holds such a conspicuous place in the history of Italian painting. Various critics have endeavoured to reconcile the facts related by Vasari, Vanmander, and others,

regarding Antonello, John Van Eyck, and his school and method of painting: and the following writers have, perhaps, said all that can be said upon the subject: Lanzi, in his "Storia Pittorica della Italia," vol. ii.; Puccini, in his "Memorie Istorico-critiche di Antonello degli Antoni, Pittore Messinese," Florence, 1809, translated into French by De Bast, in the "Messager des Sciences et des Arts," Gand, 1824, and into German with notes by S. Boisserée in the "Kunstblatt" of 1826; Passavant, in his "Kunstreise durch England und Belgien," Frankfurt, 1833, and Schorn in the notes to the Life of Antonello, in his translation of Vasari, "Leben der Ausgezeichnetsten Maler, &c." Stuttgart and Tübingen, 1837. From the researches of the above-mentioned writers the following appears to be the most simple story of Antonello's life. He was born at Messina about 1414, and was the son of Salvatore d'Antonio, also a painter, from whom he learned the first rudiments of his art. He afterwards studied a few years in Rome, attracted thither, says the author of the "Memoirs of the Painters of Messina," by the great reputation of Masaccio. He returned to Sicily, and soon acquired the reputation of a great painter by the works he executed at Palermo and other places there. About 1442 he had occasion to go to Naples, where, in the possession of the king, Alfonso I., he saw an oil picture of the Annunciation by John Van Eyck, or Giovanni da Bruggia, as he is called by Vasari, and he was so much struck with the superiority of the method in which it was painted to the then common method of tempera or distemper painting, that he determined to set out for Flanders, and learn, if possible, of its author the manner in which it was painted. He arrived at Bruges, and soon acquired the friendship of Van Eyck, by giving him many drawings in the Italian manner, and several other presents. It was not long before Van Eyck explained his new method of painting with oil and other mixtures; but Antonello remained some time with him, having resolved not to leave Flanders before he was complete master of Van Eyck's method; nor did he return to his own country until after the death of Van Eyck in 1445, according to the now generally received date. From Flanders he went for a short time to his own country; then, for the first time, to Venice, before 1450, and communicated his new acquisition to Domenico Veneziano, who was afterwards murdered in Florence by Andrea del Castagno, about 1464. From Venice, where he did not remain long, he went to Milan, where he remained some time, and acquired a great reputation for the brilliancy of his colouring and the exquisite finish and impasto of his works. About 1470, after visiting several cities of Italy, he returned to Venice, and determined to fix his residence there. In Venice he soon acquired a great reputation and formed a numerous school; he painted many portraits, besides religious pieces, for private gentlemen. His first public work was a picture for the church of San Cassiano, which, however, even in Ridolfi's time, 1646, was already lost. There is a small picture on wild chesnut, now or very lately in the possession of a gentleman at Utrecht, painted by Antonello at this time, 1475, completely in the style of Van Eyck: it represents Christ between the two Thieves, and is marked "Antonellus Messaneus me $\overline{oo}$ pinxit," 1475; the oo probably are an abbreviation for "oleo," in oil, which some have concluded to be sufficient evidence to show that he had already at that time communicated his method to his scholars in Venice; but, although this may have been the case, it is not a necessary consequence, as Van Eyck's secret was not that of simply painting in oil, but with certain mixtures in oils. Vasari says that Van Eyck, by boiling linseed, poppy, and nut oils with other mixtures, obtained that *varnish* which not only he but every painter in the world had long desired: this appears to have been overlooked by most of the writers who have written upon this subject, and by keeping literally to the term *oil painting*, they have caused much useless discussion upon Van Eyck's claim to its invention.

Antonello lived upwards of twenty years in Venice, constantly employed; and he painted many pictures during that time, but the majority of them are now destroyed or lost. Vasari says he died aged forty-nine, just as he was on the point of executing some works in the palace for the signiory of Venice. But as it is impossible from the various facts that have been stated above, that he can have died so young, it has been observed with great reason, that Vasari in his authority has mistaken 7 for 4, and thus written 49 instead of 79, which date can be quite reconciled with the other dates mentioned in this notice. Supposing therefore 1414 to be the correct year for his birth, of which there can be little doubt, as Domenico Veneziano is said to have been assassinated when Antonello was in his forty-ninth year, and this took place in 1464 as nearly as can be ascertained, he died in 1493, if he died aged seventy-nine, and this year corresponds with the time when the repairs in the signiory of Venice were completed: 1496 is also a date given by some writers as that of Antonello's death. Notwithstanding the advantages of this new method it appears to have spread slowly in Italy generally, although in Venice it made considerable progress; Bartolomeo Vivarini was the first Venetian who adopted it, according to Zanetti: he painted, in 1473, a picture in oils for the church of SS. Giovanni e Paolo. Although the credit given to Antonello by Vasari of having introduced the new method into Italy

has been since disputed by various writers, it seems to have been little, if at all, questioned in his own time in Venice, judging from the following epitaph quoted by Vasari, but where from he does not say : —

"D. O. M.

"Antonius pictor, præcipuum Messanæ suæ et Siciliæ totius ornamentum, hac humo contegitur. Non solum suis picturis, in quibus singulare artificium et venustas fuit, sed et quod coloribus oleo miscendis splendorem et perpetuitatem primus italicæ picturæ contulit summo semper artificum studio celebratus."

The works of Antonello appear to be very scarce ; the edition of Boschini's work "Pitture della Città di Venezia, &c." of 1733 mentions only one, in Venice, and that was in the supreme chamber of the Council of Ten, — a dead Christ supported by Angels, and it has since disappeared, but how is not known. There is one of the same subject in the gallery of Vienna. There is only one by him in the Venetian academy, and that is the Virgin reading. In the gallery of Berlin there are three pictures by Antonello ; and there is or was, according to Dr. Waagen, one in Devonshire house in London, a head of Christ. His works are not more numerous in Italy than they are in other countries, which, considering his long and industrious life, is very remarkable. It can be accounted for only by the supposition that he was not in the habit of always putting his name to his works, and from the similarity of his pictures to those of Van Eyck, many of the paintings in the various galleries of Europe, vaguely designated as of the school of Van Eyck, may have been executed by the hand of Antonello. Gaetano Grano, the author of the "Memoirs of the Painters of Messina," says that his works were confounded with those of the best masters of his time, and that, at the time of the publication of his work, 1792, all that remained of Antonello in that city were twelve small pictures around an old mosaic of the Madonna, in the monastery of San. Gregorio.

R. N. W.

ANTO'NI, ALESSANDRO VITTO'RIO PAPACI'NO D', a celebrated officer in the Piedmontese artillery, who was born May 17th, 1714, at Villa Franca in the county of Nice. It is said that the name Papacino was derived from that of an illustrious family in Spain, and had been borne by one of his ancestors who, in the seventeenth century, held the rank of admiral in the navy of that country. Both his maternal uncle and his brother were officers in the regiment of artillery ; the former died having only the rank of captain, and the latter rose to that of lieutenant-colonel.

Being probably ambitious of following the steps of his relatives, he entered, in the eighteenth year of his age, as a volunteer in the same regiment, and he served with it for a time in the capacity of a private soldier : the military career of young men belonging to good families not unfrequently, in that age, began in a similar manner. At the sieges of the citadel of Milan, the fortress of Pizzighettone and the city of Tortona, he gave such proofs of his courage and skill that the king of Sardinia, Charles Emanuel, made him, in 1734, sub-lieutenant ; and at the action of Parma in the same year he held the post of adjutant of the regiment. He became a lieutenant in the artillery in 1741, and on the renewal of the war at the death of the Emperor Charles VI., he had many opportunities of distinguishing himself : while snow lay on the ground, he was employed in conveying the artillery through the defiles and over the heights of Savoy ; at the action of Madonna del' Olmo he withdrew in safety the artillery of the left wing of the army to the camp at Fossana ; and, as captain of the miners, he advanced in two places under the ramparts of Savona. He was made captain-lieutenant in 1743, and full captain two years afterwards : in the beginning of 1747 the king gave him the rank of major with a sum of money ; and, on the peace being concluded, he was sent to Piacenza, Pavia, and Milan, for the purpose of treating with the Austrians and Spaniards concerning the restitution of the artillery agreeably to the treaty of Nice in 1749 : in which mission he acquitted himself to the satisfaction of all parties.

During the intervals of leisure which his military duties afforded, Antoni employed himself in the cultivation of literature and science ; and, in order to prosecute the study of physics with advantage, he obtained introductions to the professors of the university of Turin : he also succeeded in acquiring the esteem and friendship of G. J. Bertola, the director of the college of engineers, which had been founded in that city in 1739. With these learned men he was engaged in the performance of experiments relating to the strength of gunpowder and the practice of artillery ; and he distinguished himself so much by the extent of his attainments that, in 1755, he was chosen to succeed his friend as director of the college above-mentioned.

At this time, Antoni began to collect materials for a work which might be used in the college for the purposes of instruction in the different branches of the military art ; and, in carrying out this plan, he confided the parts relating to arithmetic, algebra, and geometry to his friends Martino, Tignola, and Rana, reserving for himself those which relate to artillery, fortification, and tactics. The works on these last subjects, in the order in which they were published, are as follow : — 1. "Esame della Polvere," 8vo. Turin, 1765 ; this work has been translated into English, French, and German. 2. "Istituzione fisica-meccaniche per le regie Scuole d' Artiglieria e di Fortificazione," &c. 8vo. Turin, 1773-74 : this work must have been written in or before 1765, for it is cited in the "Esame della

Polvere," and it has been translated into French and German. 3. " Architettura Militare per le regie Scuole," &c., Turin, 1778, 6 vols. 8vo. This is divided into six books, of which the first treats of regular fortification; the second, of the attack and defence of fortresses; the third, of defensive fortification; the fourth, of irregular fortification; the fifth, of the mechanics and physics of fortification, or the construction, &c. of works; and the sixth, of field fortifications: the second book is said to have been written by Bozzolino, a major-general of engineers. 4. " L'Uso dell' Armi da Fuoco," 8vo. Turin, 1780; and 5. " Il Maneggiamento delle Macchine d' Artiglieria," 8vo. Turin, 1782.

In 1759, Antoni received the cross of Sti Maurizio e Lazzaro; in 1766, he was made lieutenant-colonel; and he became full colonel in 1771. He was promoted to the rank of brigadier in 1774; and in the following year he was further distinguished by having conferred upon him the rank of adjutant-general of the army. He was made major-general in 1780; and finally, lieutenant-general in 1784.

Many men of talent are, during their lives, less honoured in their own country than abroad; but Antoni was one of those fortunate persons to whom the observation does not apply, for he enjoyed the satisfaction of being highly esteemed by his sovereign, and his merit was acknowledged by all the learned men of Europe who were engaged in pursuits similar to his. In 1763 he was appointed to give military instruction to the young Duke of Ciablese; and five years afterwards, the Prince of Piedmont became his pupil. The " Esame della Polvere " is highly spoken of by Templehoff; and Denina, writing from Berlin, stated that the works of Antoni were then used as text-books by the professors of the military sciences in that city. Some of the books on military architecture were published at the particular request of the King of Spain.

Antoni possessed a sound constitution, and he appears to have enjoyed good health till he had nearly attained his seventy-third year, when, after a short illness, he died on the 7th of December, 1786. He was much beloved by his friends, by the officers and by the private soldiers of his regiment: the latter always found him ready to advise and assist them; and he established a particular school in which they might acquire the information necessary for an efficient discharge of their duties as artillerymen, and even qualify themselves for promotion.

Two sisters survived him; and on these ladies, who lived in retirement at Villa Franca, the King of Sardinia conferred a pension.

Almost immediately on the publication of the " New Principles of Gunnery " by Robins in 1742, a great interest was excited both in this country and on the continent respecting the expansive force of gunpowder, the initial velocity of shot, and the resistance of the atmosphere on military projectiles; and the Italian engineers particularly distinguished themselves by their researches on these subjects. In 1764 Antoni, with a revolving drum, which twelve years previously had been invented by J. F. A. Mattei Ginevrino, determined the initial velocities by the distance through which a point on the convex surface of the drum had moved while a shot was passing through the latter in the direction of a diameter; and the general formula which he obtained differs little from that at which Dr. Hutton subsequently arrived from the experiments made at Woolwich.

The arms which Antoni employed in his experiments were muskets and wall-pieces; and he found that at elevated stations the ranges of the shot, with equal charges of powder, were more extensive than in valleys, while the initial velocities were less: the former circumstance may be conceived to arise from the smaller resistance of the atmosphere at the superior levels, and the latter is ascribed to the air within the barrel acting less favourably, from its smaller density, in promoting the expansion of the fired gunpowder. He also found that the velocities were greater when the atmosphere was dry than when it was moist; and that, in like states of the air, the velocities increased when the length of the fire-arm was greater.

Antoni showed how the initial velocities might be computed, either from the depths of the penetration of the shot in homogeneous butts, or by firing it against a butt at different distances from the gun, the latter being laid in a horizontal position: in this second method, the distances of the point struck from the fire-arm were to be measured, and also its vertical depressions below the axis of the latter. He ascribes to the wadding some efficacy in increasing the strength of a charge, and the same opinion has been maintained by some engineers in this country: on the other hand Dr. Hutton states that the wadding produces no such effect.

In the treatise on gunpowder, Antoni lays down a theory respecting the inflammation of that material; he then investigates the initial velocities of projectiles, and states the results of his experiments on the resistance of the atmosphere. In the treatise on fire-arms, having described the metals employed in their construction, he makes observations on the figure, length and windage of guns, and on the methods of proving them: he compares the effects of howitzers and field-pieces, and he gives a chapter on the firing of shells. In the tract on the employment of artillery, he begins with the attack of fortresses, the construction of batteries, and the formation of mines: he then explains the manner of disposing artillery during an action in the field; describes the construction and

also the attack and defence of field-works, and concludes with the marches and encampments of armies. In his account of the attack and defence of fortresses, he recommends the employment of a large proportion of mortars for the purpose of throwing shells, appearing to prefer that species of arm to howitzers.

The works of Antoni constitute a complete course of military engineering, and they contributed to that improvement which took place in the service of artillery soon after they were published. Soldiers cannot indeed be formed entirely from books or in schools, but they must by such means, under the guidance of persons who have had opportunities of witnessing the practice of war, acquire a knowledge of the principles of their profession before they are called upon to fulfil its duties. (*Vita del D'Antoni*, by Balbo in the *Mémoires de l'Académie des Sciences de Turin*, 1805.; D'Antoni, *A Treatise on Gunpowder, &c.*, translated by Capt. Thomson, R. A., London, 1789.) J. N.

ANTO'NI, VINCENZO BERNI DEGLI, was born on the 25th of April, 1747, at Bologna. He studied law in the university of his native city, with the reputation of a promising young man, and soon after taking his degree was appointed professor of civil law. From this post he was promoted to be auditor to two papal legates in succession. In 1798, he was exiled for refusing to take the oath of allegiance to the republican government established by the French in the pontifical states. In 1799, he was named a member of the regency established at Rome by the Austrians. He submitted to the government established by the French on their second invasion; he accepted the appointment of commissary-general of finance under it, and after the creation of the kingdom of Italy was nominated by Napoleon procurator for the king in the court of Cassation, and a knight of the Iron crown. On the re-establishment of the pontifical government, Antoni was offered the appointment of president of the court of appeal by Pius VII., but declined it on account of his age and infirmities. Antoni published many Latin and Italian essays, some legal pamphlets, comedies and fugitive poems, and was member of several academies. He died in 1828. A notice of his life by Count Carlo Pepoli has appeared in some of the journals. (*Supplement* to the *Biographie Universelle*.) W. W.

ANTO'NIA GENS. The Antonia Gens consisted of two branches, one patrician, the other plebeian, between which, however, no consanguinity existed. The Patrician branch had the surname Merenda — an appellation which, according to Festus, signified the mid-day meal (Festus, *Merenda*, Mueller's ed. p. 123.; Nonius, 28. 32.; Isidore, *Origines*, xx. 2. 12.), and at the present day *Merenda*, in the Neapolitan dialect, has the same meaning. The Antonii shared this surname with the Cornelii, one of whom, Sergius Cornelius Merenda, was consul in B. C. 274. The patrician Antonii are of no importance in history. In the Fasti we find of this branch only —

Titus Antonius Merenda,
Decemvir B. C. 440.
|
Quintus Antonius Merenda,
Trib. Milit. Cons. Potest.
B. C. 422.

The Plebeian branch of the Antonia Gens was rendered illustrious from B. C. 99 to B. C. 32 by M. Antonius, the orator, and his grandson Marcus, the triumvir, and subsequently by its producing in two collateral female lines the emperors Claudius I. and Nero. But, until the age of Augustus, the plebeian Antonii had no surnames, with the exception of Q. Antonius Balbus, proprætor of Sardinia, B. C. 84—3. After they became famous they claimed descent from Anton, a son of Hercules, and, according to Pliny (*Hist. Natur.* viii. 21.), the triumvir, after the battle of Pharsalus, appeared in public in a chariot drawn by lions, and was so represented on medals, in order to remind the Romans of his divine ancestor.

After the age of Augustus, the surnames of the Antonii are numerous. Many of them, however, probably belonged to freedmen; as Antonius *Felix*, freedman of Claudius (Tacitus, *Annals.* v. 9.; Suetonius, *Claudius*, 28.; Acts, xxiii. 24.); Antonia *Harmeris*, freedwoman of Antonia Maximilla (Pliny, *Epistolæ*, x. 4.); or they were assumed by provincial citizens connected by clientage, friendship, or marriage with members of the Antonia Gens. Among the surnames of the Antonii under the empire are found the following: — Antonius *Naso*, Tacitus, *Histor.* i. 20., *Novellus*, id. i. 87.; *Saturninus*, Martial, *Epigrammat.* iv. 11. ix. 85.; *Flamma*, Tacitus, iv. 45. The surname *Flamma* is found also in combination with a branch of the Volumnii (*Fasti* B. C. 306.); *Primus* [ANTONIUS PRIMUS]; *Gnipho*, *Musa*, *Liberalis* [ANTONIUS GNIPHO; MUSA; LIBERALIS]; *Atticus*, a rhetorician; Seneca, *Suasoriæ*, 2.; *Rufinus*, *Hiberus*, (*Fasti*), and M. Antonius *Gordianus*, emperor. [GORDIANUS.]

The list of the plebeian Antonii, who are mentioned in the Fasti or in history, begins with —

(1.) M. Antonius,
Master of Horse to
the Dictator P. Cornelius Rufinus,
B. C. 334.
*

(2.) L. Antonius,
expelled the senate
by the Censors,
B. C. 306.
*

(3.) Q. Antonius,
B. C. 190.
(Livy, xxxvii. 32.)
*

ANTONIA.

(4.) A. Antonius,
Envoy to Perseus,
B. C. 168.

*

(5.) M. Antonius,
Tribune of the Plebs,
B. C. 167.

*

(6.) L. Antonius.
(Priscian. p. 286.)

In this list, No. 1. and 2. may have been father and son, and Nos. 4 and 5. brothers, and sons of No. 3., but their relationship to each other is quite unknown. L. Antonius (No. 6.) was defended by M. Cato, the censor, about B. C. 150.

STEMMA OF M. ANTONIUS TRIUMVIR.

(1.) C. Antonius.

(2.) M. Antonius Orator,
Cos. B. C. 99. Censor B. C. 97.

(3.) M. Antonius Creticus, Prætor, B. C. 75. married 1. Numitoria (childless). 2. Julia, daughter of L. Julius Cæsar, Cos. B. C. 90.

(4.) C. Antonius (Hybrida). Cos. B. C. 63.

(5.) Antonia.

(6.) Antonia Major married M. Antonius Triumvir.

(7.) Antonia Minor married C. Caninius Gallus, Trib. of the Plebs, B. C. 56.

(8.) M. Antonius Triumvir. Cos. B. C. 44. II. B. C. 34, Triumvir B. C. 43—30, married
1. Fadia, daughter of Q. Fadius (a freedman).
2. Antonia. [No. (6).]
   (12.) Antonia married M. Lepidus, son of M. Lepidus Triumvir.
3. Fulvia, daughter of M. Fulvius Bambalio (the stammerer).
   (13.) M. Antonius (Antyllus.)
   (14.) Iulus Antonius, Cos. B. C. 10. married Marcella, daughter of C. Marcellus and Octavia (sister of Augustus).
   (15.) L. Antonius.
4. Octavia, daughter of C. Octavius and Atia, Prætor B. C. 61. and sister of Augustus.
   (16.) Antonia Major married L. Domitius Ahenobarbus, grandfather of Nero Imp. [AHENOBARBI].
   (17.) Antonia Minor married Claudius Drusus Nero (son of the Empress Livia). [CLAUDII.]
5. Cleopatra, daughter of Ptolemæus Auletes, Queen of Egypt, B. C. 51—30.
   (18.) Alexander. The Sun.
   (19.) Cleopatra The Moon married Juba II., king of Mauritania.
   (20.) Ptolemæus Philadelphus.
   (21.) Ptolemæus.
   (22.) Drusilla, married Antonius Felix, Procurator of Judæa, A. D. 48.

W. B. D.

ANTO'NIA, the elder of the two daughters of CAIUS ANTONIUS HYBRIDA. She was married to her cousin Marcus Antonius the triumvir. In the year B.C. 44 her husband alleged publicly in the senate an intrigue with Publius Cornelius Dolabella, consul in B.C. 44, as a reason for his having divorced her three years before. It seems more probable, however, that his own intended espousal of Fulvia, the wealthy and powerful widow of Lucius Piso, and Publius Clodius, tribune of the Plebs in B.C. 58, was the real motive of Marcus Antonius for dismissing Antonia. (Cicero, *Philippic.* ii. 38.; Plutarch, *Antonius*, 9.) W. B. D.

ANTO'NIA, the younger of the two daughters of CAIUS ANTONIUS HYBRIDA, who married Caius Caninius Gallus, tribune of the Plebs in B.C. 56. It is not, however, certain which was the elder and which the younger of the two daughters of Antonius Hybrida. Glandorp in his "Onomasticon" (p. 86.) supposes that Hybrida had only one daughter, who married first C. Caninius Gallus, and afterwards her cousin, the triumvir Antonius. (Valerius Maximus, iv. 2. § 6.) W. B. D.

ANTO'NIA was the daughter of the emperor CLAUDIUS by his first wife Ælia Petina, of the family of Tubero, and was born before her father's accession to the empire. She was married first to Cneius Pompeius Magnus, and secondly to Faustus Cornelius Sulla, consul in A.D. 52. Both the husbands of Antonia came to violent ends. Pompeius was put to death by Claudius, and Faustus Sulla by assassins at Marseille, by command of the emperor Nero, in A.D. 63. Tacitus, on the authority of the lost history of Pliny the elder, relates that in the conspiracy of Piso (A.D. 66) Antonia was to have been produced in the Prætorian camp as a genuine Cæsar in opposition to Nero, who was only a Cæsar by adoption. He discredits the story, however, because it presupposed that Piso would marry Antonia, whereas his wife was living, and his affection for her was well known. After the death of Poppæa Sabina, and probably during the second widowhood of Antonia, Nero wished to marry her. On her rejection of him he caused her to be accused of treasonable designs, perhaps on the ground of her alleged share in Piso's conspiracy, and she was put to death. (Tacitus, *Annals*, xiv. 57., xv. 53.; Suetonius, *Claudius*, 27., *Nero*, 35.; Dion Cassius, lx. 4.; Seneca, *Apolocyntosis* or *De Morte Claudii Cæsaris.*) W. B. D.

ANTO'NIA, daughter of MARCUS ANTONIUS the orator. Soon after her father's triumph over the Cilician pirates in B.C. 102, she was carried off by a band of freebooters, and ransomed for a large sum. (Plutarch, *Pompeius*, 24 W. B. D.

ANTO'NIA MAJOR, was the elder of the two daughters of M. ANTONIUS the triumvir and the younger Octavia, sister of Augustus Cæsar. She was born in B.C. 39, and betrothed in her third year, during the interviews of Augustus and Antonius at Tarentum in B.C. 36, to L. Domitius Ahenobarbus, by whom she had three children, Cneius Domitius, father of the emperor Nero by the younger Agrippina, Domitia, and Domitia Lepida. [AHENOBARBI.] After the death of Antonius, Augustus divided a portion of the triumvir's personal estate between Antonia Major and her sister. Tacitus (*Annals*, iv. 44., xii. 64.) makes L. Domitius Ahenobarbus to marry Antonia Minor. The time of her death is unknown. (Dion Cassius, xlviii. 54., li. 15., liv. 19.; Plutarch, *Antonius*, 33. 87.; Velleius, ii. 72.; Suetonius, *Nero*, 5.). W. B. D

ANTO'NIA MINOR, was the younger daughter of M. ANTONIUS the triumvir and Octavia. She was born about B.C. 36, and died in A.D. 37-8. She married Claudius Drusus Nero, the younger son of the empress Livia by her first husband, Claudius Tiberius Nero. On the death of Drusus, in B.C. 9, Antonia was left with three children, Germanicus, the husband of the elder Agrippina, Livia or Livilla, who first married Caius Cæsar, the son of Agrippa, and after his death (B.C. 9) Drusus, son of the emperor Tiberius; and Claudius, afterwards emperor. Antonia was prevented by Tiberius and Livia from appearing at the funeral of Germanicus (A.D. 9), that the spectacle of her sorrow might not increase the popular excitement. The prudence of Antonia, her beauty, her long widowhood, unattacked by rumour or suspicion even at the court of Tiberius, and her abstinence from political intrigue, procured for her universal esteem, and even soothed the jealous temper of Tiberius. According to Josephus (*Jewish Antiq.* xviii. 8.) she was the first to apprise him of his danger from Sejanus. On the discovery of the conspiracy to which Drusus, the son of Tiberius, had fallen a victim, Livilla, who, at the instigation of Sejanus, had poisoned her husband (A.D. 23), was given into the custody of her mother, Antonia, who shut her up in her chamber till she died of hunger. The death of Germanicus and the crimes of Livilla were not compensated to Antonia by her surviving son Claudius. His stupidity made her regard him as a monster, and when she would designate any one as a blockhead she compared him to Claudius. Antonia educated her grandson Caligula and his sisters, the orphan children of Germanicus. But her care of them was fruitless, and she was the witness of their early and general depravity. With his wonted caprice Caligula, when emperor, procured for his grandmother from the senate all the honours which Livia, the widow of Augustus, had enjoyed, and shortly afterwards, by his open neglect, his express command, or by even more direct

means, occasioned her death. He refused to attend her funeral, which was hastily and privately performed. Her son Claudius however, after his accession, assigned to her memory a covered chariot (carpentum) on days of public procession, and the title of Augusta. The temple of Antonia, mentioned by Pliny (*Hist. Nat.* xxxv. 10.), was probably erected in honour of Antonia Minor. (Tacitus, *Annals*, iii. 3. 18., xi. 3.; Suetonius, *Claudius*, 1, 3, 4, 11., *Caligula*, 1, 10, 15, 23, 24., *Vespasianus*, 3.; Dion Cassius, li 15., lviii. 11., lix. 3.; Valerius Maximus, iv. 3. § 3.; Plutarch, *Antonius*, 87.)

Pliny (*Hist. Nat.*, vii. 19., ix. 55.) relates of Antonia that she never spat; and that she had a pet lamprey at her villa at Bauli, which she adorned with earrings, and which brought many visitors to see her fish-preserves. The characters of Drusus and Antonia Minor are drawn by the author of the poem "Consolatio ad Liviam Augustam de Morte Drusi." The beauty of Antonia, which is commemorated by the historians, is confirmed by a medal. The British Museum contains a gold medal of Antonia with the legend "Antonia Augusta" on the obverse, and "Constantiæ Augusti" on the reverse. The hair is dressed with great simplicity and taste, and the beautiful features express an elevated and decided character. W. B. D.

ANTO'NIA, a daughter of MARCUS ANTONIUS CRETICUS, who was married to Publius Vatinius, consul in B. C. 47. (*Scholia Bobiensia in Ciceronis Orat. in Vatinium*, xii. Orelli ed.) W. B. D.

ANTONIA'NI, ANTO'NIO, a name given by Soprani (*Vite de' Pittori, &c. Genovesi*) to a painter of Urbino, and a scholar of Baroccio, who settled in Genoa; which Lanzi considers a mistake, and supposes Antonio Viviani to be meant. [VIVIANI, ANTONIO.] R. N. W.

ANTONIA'NO FERRARE'SE, or ANTO'NIO ALBERTO of Ferrara, of the school of Angiolo Gaddi, was the most distinguished painter of Ferrara of his period. About A.D. 1438, he executed some great works in the palace of Alberto d'Este; he painted also, according to Vasari, many beautiful works at S. Francesco d'Urbino and at Città di Castello. He died according to Baruffaldi about A. D. 1450. (Baruffaldi, *le Vite de' più insigni Pittori e Scultori Ferraresi.*) R. N. W.

ANTONIA'NO, SI'LVIO, was born at Rome on the 31st of December, 1540. By some Neapolitan writers he has been claimed as a Neapolitan, and a native of Castello, in the diocese of Abruzzo, but this appears to be a mistake, originating in the fact that his father, Matteo, a man in very humble circumstances, was from Castello. Silvio, from his earliest years, was distinguished for his singular talent for improvisation, which, at the age of ten, procured him the name of "Il Poetino," or "the little poet," and the patronage of Cardinal Otto Truchsess, who defrayed the expense of his education in the learned languages. Before he was twelve years old he was on one occasion introduced to display his talent at an entertainment given by the Cardinal Francesco Pisani, where the Cardinal Alessandro Farnese, handing the boy a nosegay, told him to present it to some one in the company whom he thought most likely to become Pope. Silvio, after some hesitation, presented it to Cardinal Giovanni Angelo de' Medici, and at the same moment burst out into an extemporaneous poem in his praise. De' Medici, however he might have been pleased, expressed indignation at what he conceived to be a concerted scheme to put him out of countenance, and Farnese could only convince him that the occurrence was unpremeditated, by desiring him to name another subject for the display of Silvio's genius, in which the young poet was equally successful. In 1555, Hercules the Second, Duke of Ferrara, who was on a visit to Rome, was so charmed with the talents of the young improvisator, that he took him with him to his own dominions, and, at the age of seventeen, appointed him extraordinary professor of classical literature at Ferrara, for which he was well qualified by his knowledge of the Greek and Latin languages. It was about this time that an occurrence took place which is related by Ricci in a letter to Pigna. One day, after a feast at Ricci's villa, near Ferrara, Silvio was entertaining the company with improvising verses to his lyre when a nightingale in a neighbouring tree "answered to the music, and with such artifice and variety, that you would say he had entered into a contest with Silvio." The poet observed it, and addressed some charming verses to the bird as he had just been doing to his friends. This beautiful incident probably gave rise to the well-known story of the contest between the musician and the nightingale, first related by Strada, in his "Prolusiones," which contain several other anecdotes of Antoniano, and were rendered familiar to English readers by the well-known lines of Crashawe. On the death of Duke Hercules, in 1559, Silvio found a new patron in the Cardinal Giovanni de' Medici, who was elected Pope in that year, and who, on assuming the name of Pius IV., recalled to memory the youth who had prophesied his elevation, and summoned him to Rome. Antoniano was appointed Latin secretary to Cardinal Charles Borromeo, and studied theology under Filippo Neri; of both of whom he became the intimate friend. The Pope conferred on him the professorship of classical literature in the "Sapienza," or University of Rome, where he lectured with great reputation. On one occasion he had twenty-five cardinals among his auditors. He took priests' orders on the 12th of June, 1567, and seems to have devoted himself to his functions with a fervour

which deadened his former taste for poetry. He was one of the five critics to whom, in 1574, Tasso submitted the "Jerusalem Delivered" before publication, and Antoniano seriously advised him to cancel from the poem all that related to love and enchantment as unsuitable to the solemnity of the subject. Fortunately Tasso did not adopt this advice, and in a letter which is printed in his works he defended the beautiful fictions which form perhaps the principal charm of his delightful epic. Antoniano was probably at this time of his life a more suitable adviser to his friend cardinal Baronius, who was in the habit of consulting him on all occasions with respect to his "Annals of the Church." He is reported, but not on unquestionable authority, to have drawn up the Acts of the Milanese Council, and to have had a share in the Catechism of the Council of Trent, and he held for twenty-four years the important office of secretary to the College of Cardinals, in which he is said to have displayed his usual facility in composition by drawing up the official documents without hesitation, and without a necessity for erasure. His conscience was so tender that he repeatedly refused a bishopric; but Clement the Eighth insisted on creating him a cardinal, and raised him to this dignity on the 3rd of March, 1598, with the title of San Salvatore in Lauro. Antoniano died on the 15th of August, 1603, at the age of sixty-three.

The works of Antoniano are 1. "Dell' Educazione Christiana de' Figliuoli," Verona, 1584, 4to., and since several times reprinted, — a treatise on education written at the request of his friend St. Charles Borromeo. 2. "Orationes XIII.," Rome, 1610, 4to., — thirteen orations on different occasions, collected by Giuseppe Castiglione, who has prefixed a life of the author. Some other orations inserted in different collections, some prefaces to works which he edited, and of all his poetical productions three sonnets only, are enumerated by Mazzuchelli as the remainder of the printed works of Antoniano. Several other works which are mentioned in Jöcher's account of him are in all probability manuscripts only, as is shown by Mazzuchelli, whose life of Antoniano is even more than usually elaborate and correct, and leaves very little to be added by Tiraboschi. (Mazzuchelli, *Scrittori d' Italia*, i. 856—860.; Tiraboschi, *Storia della Letteratura Italiana*, edit. of 1779, vii. parte 3. p. 192., &c.; Serassi, *Vita del Tasso*, edit. of 1790, i. 219., &c.; Strada, *Prolusiones Academicæ*, edit. of 1631, p. 166, 240., &c.) T. W.

ANTONIA'SSO, a Roman painter of the beginning of the sixteenth century, mentioned by Vasari in the life of Filippino Lippi, the son of Fra Filippo Lippi. He states that Maestro Lanzilago of Padua, and Antonio called Antoniasso Romano, two of the best painters at Rome of that time, were required to estimate the value of the frescoes of Filippino, painted for the cardinal Caraffa in his chapel in the church of the Minerva; they valued them at two thousand ducats in gold, including the expenses of ultramarine and assistants. There does not appear to be any mention of these painters elsewhere. (Vasari, *Vite de' Pittori, &c.*)

R. N. W.

ANTO'NIDES VAN DER GOES, JOHANNES, a distinguished Dutch poet of the seventeenth century, was born at Goes, in Zeeland, May 3rd, 1647. About four years afterwards his parents removed to Amsterdam, where he was first educated, and had subsequently a course of private instruction in the Greek and Latin classics from Cocceius, conrector of the Latin school at Haarlem. His first poetical attempts were in Latin; his next consisted of translations from the Roman poets, done chiefly as exercises of versification and style in his native language; after which appeared his tragedy, "Trazil of overrompelt Sina," and his poem entitled "Bellona aan band," two productions that obtained for him the most flattering commendations from Vondel and other literary men, and likewise great popularity with readers in general. Thus encouraged, he undertook his principal work, the "Ij-stroom," a sort of epic description of the river Ij or Y, which was published in 1671, and was received with a degree of enthusiasm that now appears greatly exaggerated. It may fairly be styled a national poem, being so essentially local, and consequently limited in interest, that it has little attraction for the readers of other countries; and though it abounds with fine passages and striking episodes, it seems upon the whole too artificial, forced, and laboured; and what is intended for sublimity is frequently no better than pompous bombast. Some years afterwards he commenced an epic or narrative poem founded on the history of St. Paul, but did not live to make any great progress with it. He died September 18th, 1684, in consequence of breaking a blood-vessel.

In his circumstances Antonides was very much straitened, and it was only through the assistance of friends that he was enabled to prepare himself for the medical profession, which he practised for a while, but afterwards gave up on obtaining an appointment in the Dutch admiralty. The year after his death his works were first published in a collected form by his father; were reprinted in 1705, and again in 1714 with a portrait by Bakhuizen, engraved by P. Van Gunst. (Geysbeek, *Biographisch-Antologisch Woordenboeck*; De Vries.) W. H. L.

ANTO'NIDES, JOHANNES, an Arabic scholar, who was born at Alkmaar in Holland, is known by his work "Pauli Apostoli Epistola ad Titum, Arabice; cum J. Antonidæ Alcmariani interlineari Versione La-

tina ad Verbum." Leiden, 1612, 4to. This text is the same as that in Erpenius's Arabic New Testament. From a letter written in 1612 by Erpenius to Isaac Casaubon, we learn that Antonides had picked up some knowledge of Arabic when in the service of the learned Rapheleng; that he had further improved himself by half a year's intercourse with an Arab resident at Amsterdam; and that he was permitted to lecture gratuitously in the university, Leiden, for a year, in order that this test of his attainments should decide whether he should receive a professorship. In this hope the far superior acquirements of Erpenius himself may have contributed to disappoint him; for, in all probability, he lost his election: although nothing more is recorded of the rest of his life. (Le Long ex ed. Masch, *Biblioth. Sacr.* ii. 1. 134.; Schnurrer, *Biblioth. Arab.* p. 354.; Is. Casaubon, *Epistolæ*, Rotterdam, 1709, p. 666.) J. N—n.

ANTO'NIDES NERDENUS. [VAN DER LINDEN.]

ANTO'NIDES, THEODO'RUS, a pastor in the church of Friesland, is known as the author of some commentaries, in the Dutch language, on the Epistles of James, of Peter and of Jude, and on the book of Job, which were severally printed in 4to. at Leeuwarden, between the years 1693 and 1700. Those on the New Testament receive some commendations from Walch for their learning and diligence; and the chief censure which the author meets with is directed against his mystical system of interpretation. Of this tendency his commentary on Job affords a striking example, as he considers Job's threefold state to typify the Christian church in its early prosperity, in its persecution by Antichrist, and in its restoration to pristine purity at the Reformation. (Walch, *Biblioth. Theol. Sel.* iv. 743. 753.; Rosenmüller, *Scholia in Jobum*, p. xxx.) J. N—n.

ANTONI'NA (Ἀντωνίνα), the wife of Belisarius, was born in A. D. 499. Her parents were an actress and a charioteer. The profession of both was esteemed degrading; the character of the former was infamous; and, according to Procopius, who must not however be implicitly believed, their daughter's reputation was indifferent. Antonina's first husband was noble, although not wealthy. Of their several children, a son, Photius, and a daughter, afterwards married to Hildiger, an officer of distinguished merit, are alone remembered. Antonina filled the post of lady of the bedchamber (ζωστή) to Theodora, the wife of Justinian I., an office which conferred on her the rank of patrician. She married Belisarius between January, A. D. 532, and June, 533, during his residence at Constantinople, in the interval between his Persian and African expeditions. Besides great personal charms, Antonina possessed unusual powers of fascination (the vulgar imputed them to witchcraft), by which, notwithstanding her infidelities, she secured the affections of her husband. She accompanied Belisarius on his African campaign (A. D. 533—535) against the Vandals; and in his Italian expedition (A. D. 536—540) against the Ostrogoths. On its passage to Africa the fleet was becalmed between Zante and Sicily, and even Belisarius and his staff would have suffered from the want of water but for the care of Antonina, who had secured a supply in glass bottles buried in sand in the ship's hold. In the Italian war she hired recruits, escorted convoys, collected provisions, and presided at military councils; and her energy detected and punished the treachery of Pope Silverius, who had betrayed Rome to the Goths, and the mutiny of Constantine, who attempted the life of his general, Belisarius. Her intrigue with a youth, named Theodosius, was disclosed by one of her attendants, and even by her son Photius, to Belisarius. But the discovery proved the destruction of the informers. Antonina was at first imprisoned by her husband, but was released through the influence or by the command of the empress Theodora, whose gratitude Antonina had merited by the removal of John the Cappadocian, Justinian's minister, and Theodora's enemy. Photius was thrown into a dungeon, banished, and finally driven into a convent. Macedonia, the attendant, was put to the torture; and Belisarius was recalled from the Persian frontier, whither he had been sent in A. D. 541, stripped of his offices, and heavily fined. A complete reconciliation with Antonina was the price of his restoration to his military command and to a portion of his large estates. Antonina did not accompany her husband in his last Persian campaign. She remained at Constantinople with Theodosius. But the death of her lover revived the affections of Belisarius; and Antonina either formed no second attachment or became more circumspect in her conduct. By Belisarius she had one daughter, Joannina, born in the latter end of A. D. 533, since in 549 she was sixteen years of age. Joannina, during the absence of Antonina and Belisarius in Italy, was contracted by Theodora to her nephew, or rather her son, Anastasius. The wealth of Belisarius was the inducement to the match. But on Antonina's return to Constantinople, after Theodora's death, the contract was annulled, although the reputation, the honour, and perhaps the affections of Joannina were sacrificed by its dissolution. After the final disgrace and the death of Belisarius, Antonina retired into a convent, where she died after the year A. D. 565. (Procopius, *Anecdota* and *De Bello Gothico*. The former work must be read with great allowance: the latter without much distrust; Gibbon, *Decline and Fall*, vii. ch. 41. p. 263—269. Milman's ed.; Lord Mahon, *Life of Belisarius*.) [BELISARIUS; THEODORA.] W. B. D.

ANTONI'NI, ANNI'BALE, the author of several respectable books intended to facilitate the study of the Italian language, lived during the first half of the eighteenth century. He was born near Salerno, and is said to have been a brother of the Baron Giuseppe. Annibale, after wandering through most of the principal countries in Europe, settled at Paris as a teacher of his native tongue; and was well known in that character for twenty-five years, under the title of the Abbé Antonini. At length he returned to Italy, where he died in 1755. He was the author of an Italian Grammar for the use of Frenchmen, first published at Paris in 1726, 12mo., and again, with improvements, in 1729, 12mo. Better known, and (for a long time) greatly more esteemed, was another work of his, the "Dictionnaire Italien, Latin, et Français," first published at Paris in 1736, 2 vols. 4to. He superintended also several editions of Italian classics, chiefly designed for the use of students. The following list of such editions, although fuller than Mazzuchelli's, is probably not quite complete: — the "Prose e Rime di Monsignor Giovanni della Casa," Paris, 1729, 12mo.; the "Italia Liberata dai Goti," of Trissino, 1729, 3 vols. 8vo.; a collection of "Rime scelte de' più illustri Poeti Italiani," Paris (really London), 1731, 2 vols. 12mo.; Ariosto's "Orlando Furioso," Paris, 1746, 1768, 1777, 4 vols. 12mo. There are also attributed to him two other works: "Mémoires et Avantures d'un Homme de Qualité, qui s'est retiré du Monde," Paris, 1728, 2 vols. 12mo.; and a French prose translation of the Russian Satires of Prince Cantemir, London, 1750, 12mo. (Mazzuchelli, *Scrittori d' Italia*; Ersch und Gruber, *Allgemeine Encyclopädie.*) W. S.

ANTONI'NI, FILIPPO, an Italian antiquary of small note, lived in the early part of the seventeenth century. He was a native of Sarzina in Umbria, the ancient Sarsina, where Plautus the poet was born; and, having embraced the ecclesiastical profession, he became parish-priest of Sapigno, a place near his native town, whose name reminds us of the "Sapinia tribus" of Livy, (lib. xxxi. cap. 2.). Antonini's published writings were the following: 1. "Discorsi dell' Antichità di Sarzina," Sarzina, 1607, 4to. This work, translated into Latin by Havercamp, was inserted in Grævius's "Thesaurus Antiquitatum Italiæ," tom. vii. part 2: and the editor of the collection, in the preface of the volume, has set down the few facts known in regard to the writer. 2. "Supplemento della Cronaca di Verrucchio, Terra della Diocesi di Rimini," Bologna, 1621, 4to. (Mazzuchelli, *Scrittori d' Italia*; Grævius, *Thesaurus Italiæ.*) W. S.

ANTONI'NI, GIUSEPPE, baron of San Biase near Salerno, was a contemporary, and (as it is understood) an elder brother, of the Abbé Annibale. He is the author of a work called "La Lucania," 1749, 4to., which treats of the antiquities of the province whose name it bears. There are also from his pen two letters containing observations upon points in Neapolitan geography, and addressed to Matteo d'Egizio, Naples, 1750, 8vo. (Mazzuchelli, *Scrittori d'Italia.*) W. S.

ANTONI'NUS. This name is given on medals to six of the Roman Cæsars, — Antoninus Pius, M. Aurelius, L. Commodus, Caracalla, Diadumenianus, and Elagabalus, all of whom, except Antoninus Pius, will be found under the several names here enumerated. The rules for distinguishing the medals of these several emperors are given by Rasche, "Lexicon Rei Numariæ." Lucius Verus and Geta are also mentioned as bearing this name (Capitolinus, *Macrinus*, 3.); but it does not occur on extant medals or inscriptions. Annius Galerius also bore the name of Antoninus, but he was never Cæsar. [ANTONINUS PIUS.] G. L.

ANTONI'NUS, a Roman senator, contemporary with Pausanias, erected, or caused to be erected, several buildings at Epidaurus. He built the baths of Æsculapius; the temple of the gods, called Epidotæ; and a temple of health (Ὑγιεία), dedicated to Æsculapius and Apollo, the Egyptians; he restored also the portico called that of Cotys; and he constructed a reservoir (ἔλυτρον) for the Epidaurians. (Pausanias, ii. 27.) R. N. W.

ANTONI'NUS (Ἀντωνῖνος), a Greek philosopher of EGYPT, the son of Eustathius and Sosipatra. He lived in or shortly after the reign of the emperor Constantine the Great, and belonged to the school of the New Platonists. He lived at first at Alexandria, but afterwards established a school near the Canopic mouth of the Nile, where he devoted himself entirely to those who sought his instruction, in order to fulfil a prophecy which his mother had uttered respecting him. Great numbers of young people flocked to his school, and he and his disciples were very zealous in upholding the ancient pagan rites, though he was convinced of the great change which was going to take place in the religious affairs of the world, for he used to tell his pupils, that after his death the temples of the gods would be ruined, and that utter darkness would come over mankind. His pursuits were principally of a mystical nature; but in his outward conduct there was nothing to distinguish him from other persons, probably because he feared the persecution of the emperor. He appears to have died shortly before the year A.D. 391, when the worship of the pagan idols was finally prohibited by the edicts of the Emperor Theodosius I., and thus his prophecy was realised. (Eunapius, *Vita Ædesii*, p. 68—77. ed. Antwerp, 1568.) L. S.

ANTONI'NUS HONORA'TUS, bishop of Constantina, or Cirta, in Africa, was living about A.D. 437, the year in which Genseric,

king of the Vandals, began his persecution of the Catholic Christians. In some MSS. he is called Honoratus, in others, Antoninus, but in the best MSS. the two names are combined. We possess a Latin epistle of Antoninus Honoratus, which has reference to the persecution under Genseric: it is addressed to Arcadius, a confessor, who was exiled by the Vandal king, and afterwards died a martyr for refusing to embrace the Arian heresy. The epistle is an exhortation to bear up against the sufferings of the persecution for Christ's sake. It is written in a simple and elegant style, and breathes the true spirit of the apostolic times. It is printed in Baronius, "Annales ad Ann. 437," and in the "Bibliotheca Patrum," viii. 665. (Cave, *Scriptorum Ecclesiast. Historia Literaria*, i. 338. ed. London; Fabricius, *Biblioth. Lat. Mediæ et Infimæ Ætatis*, i. 315. &c.) L. S.

ANTONI'NUS LIBERA'LIS (Ἀντωνῖνος Λιβεράλις), a Greek writer of uncertain date, who is generally supposed to have lived about A. D. 150. Respecting his life no notice has come down to us, and he is not even mentioned by any ancient author. There exists under his name a work entitled Μεταμορφώσεων Συναγωγή, that is, "A Collection of Mythical Metamorphoses." It contains forty-one tales; each of them fills a chapter, at the head of which the author, in most cases, mentions the ancient writers from whom he took his accounts. These writers are Nicander, Bœus, Areus, Simmias of Rhodes, Didymarchus, Antigonus, Apollonius Rhodius, and others. As the works of these writers are lost, the compilation of Antoninus Liberalis is of some value in regard to ancient mythology. But it is a very poor substitute for the originals. His narratives are written without taste or elegance, and as compositions they are without merit. The first edition is that of Xylander (Basel, 1568, 8vo.). It was made from a MS. now at Heidelberg, which was then the only one known. It is printed with the "Erotica" of Parthenius, and is accompanied by a Latin translation by Xylander. The subsequent editions of Gale and Muncker are little more than reprints of the first. The edition of Verheyk (Leiden, 1774, 8vo.) is much better; it contains the notes of several commentators. Little progress was made in emending the text until the discovery of the Paris MS., from which G. A. Koch derived much assistance for his edition (Leipzig, 1832, 8vo.), which contains nearly all the notes of his predecessors together with some valuable notes of his own. The most recent edition is that of A. Westermann, in his "Scriptores Poeticæ Historiæ Græci," Braunschweig, 1842, 8vo. (Bast, *Epistola critica ad Boissonade super Antonino Liberali, Parthenio et Aristæneto*, ed. Wiedeburg et Schæfer, Leipzig, 1809, 8vo.; Koch and Westermann's Prefaces to their editions.) L. S.

ANTONI'NUS, MARCUS AURE'LIUS. [AURELIUS, MARCUS.]

ANTONI'NUS PIUS. The complete name of Antoninus as given by Capitolinus is Titus Aurelius Fulvus Boionius Antoninus. On some medals, which were struck after his adoption by Hadrian, his name is Titus Ælius Cæsar Antoninus Pius, and Titus Ælius Hadrianus Antoninus Augustus Pius. His father's family belonged to the Roman colony of Nemausus (Nimes). His paternal grandfather, Titus Aurelius Fulvus, was twice consul and præfect of Rome; and his father, Aurelius Fulvus, also attained the consulship. His mother's name was Arria Fadilla, and his mother's father was T. Arrius Antoninus, who was twice consul. The name Boionius was derived from his mother's mother. Antoninus Pius was born on the 19th of September, A. D. 86, in the reign of Domitian, in a villa at Lanuvium (Civita Lavinia); but he was educated at Lorium, a small place on the Aurelian road, near the mouth of the Tiber, under the care successively of his paternal and maternal grandfathers. His numerous family connections brought him wealth, and made the way easy to the honours of the state. He was successively quæstor, prætor, and consul with L. Catilius Severus, A. D. 120. Antoninus was fond of agriculture and of a rural life, and when Hadrian distributed Italy into four divisions, and placed a consular over each, he gave to Antoninus the administration of that division in which his property was situated. It was some time before he went as proconsul to the province of Asia that he married Annia Galeria Faustina, the daughter of Annius Verus. He administered his province with wisdom and equity, and his credulous biographer, Capitolinus, mentions many omens of his future elevation which occurred during his residence in Asia. On his return he was much consulted by Hadrian, and on the death of Ælius Verus he was adopted by Hadrian, early in the year A. D. 138; but at the same time he was required to adopt Marcus Annius Verus, the son of his wife's brother, and Lucius Ceionius Commodus, the son of Ælius Verus, both of whom were afterwards emperors under the names respectively of Aurelius and Verus. According to Dion Cassius he had no male issue living at the time of his adoption. He was immediately associated with Hadrian in the proconsular authority, and made his colleague in the tribuneship.

On the death of Hadrian, at the beginning of July, A. D. 138, Antoninus became his successor. On this occasion he allowed his wife, Faustina, to take the title of Augusta, which appears on her medals, and the emperor himself received from the senate the appellation Pius. Many reasons, some of them very absurd, have been assigned by the historians for the name of Pius; but as the Latin word Pius is properly used to express all the

virtues of domestic and social life, and also regard to religious duties, this honourable title was most probably conferred as being expressive of the general excellence of his character, which had been well tried before his accession to the imperial power. Xiphilinus says (for the history of Antoninus by Dion Cassius was lost even in the time of Xiphilinus) that the title was conferred by the senate shortly after the death of Hadrian, to commemorate the filial affection of Antoninus in urging the unwilling senate to pay to Hadrian the usual tokens of respect paid to a deceased emperor. Xiphilinus represents the senate as indignant against Hadrian for his severity to some of their body, and Antoninus as endeavouring to bend them by his entreaties, to which the senate at last yielded; but Xiphilinus adds, pertinently enough, they were somewhat afraid of the soldiers. If the story is true, it may simply show that the senate, presuming on the good temper of Antoninus, affected a power which they well knew they could not exercise.

The biography of Capitolinus, which is almost the only source for the life of Antoninus, does not enable us to trace the public events of his reign with much precision. Antoninus apparently never left Italy after his accession; but various wars were carried on by his legati in distant provinces. Lollius Urbicus defeated the Britons in A. D. 140 and the years immediately following, and constructed the wall and ditch commonly called the Wall of Antoninus, which extended from the Clyde to the Forth, a distance of about thirty-six miles. The Mauri of Africa were compelled to sue for peace; and the Germans, the Dacians, and the rebellious Jews were kept down by the activity of his commanders. Rebellions also in Achæa and Egypt were put down; and the Alani, a restless Asiatic tribe, were kept in check. Pharasmanes, a king of the Iberi, visited the emperor at Rome; the Lazi, probably a tribe bordering on the Caucasus, received from him a king *Pacorus*; and the Parthian king was induced to desist from an invasion of Armenia simply by the letters of Antoninus. It appears from his settling a dispute between one of his procurators and Rhoemetalces, a king of Bosporus, that the Tauric Chersonese was at this time under Roman influence. The inhabitants of Olbia, a Greek colony on the Borysthenes (Dnieper), asked for the emperor's assistance against the Tauroscythæ, probably one of the nomadic tribes of that neighbourhood; and the Tauroscythæ were compelled to give hostages to the people of Olbia. If the emperor was not himself warlike, he had able commanders; and his reign of more than twenty-two years was a happy period for the Roman empire.

It was his policy to continue good governors in their provinces for seven and nine years. The imperial procurators, who collected the revenue of the Fiscus, were instructed to do it with moderation, and those who violated these orders were called to account. The name of Pater Patriæ (Father of his Country) was conferred upon Antoninus by the senate for his various acts of munificence; a title which appears on some of his medals. Under his equitable rule all the provinces flourished. Only one person is mentioned as having been put to death in his reign for treason, Attilius Tatianus, who was condemned by the senate; but the emperor forbade inquiry as to his accomplices, and treated the criminal's son with kindness. He kept himself well acquainted with the state of the provinces and the revenue; and in his own expenses he was frugal without meanness, and yet liberal enough to avoid all censure. In a word, his character by Capitolinus is one of unmixed panegyric.

He erected at Rome a temple in honour of Hadrian, and the mausoleum of Hadrian; and he restored, among other buildings, the temple of Agrippa, the Pons Sublicius, the ports of Caieta and Tarracina, the aqueduct of Antium, and the temples of Lanuvium. At Lorium, where he had spent his youth, he erected a palace. He was also liberal in his grants to many cities, for the erection of new and the reparation of old buildings. He pleased the Romans by the magnificence of his games: on one occasion he exhibited a hundred lions at once; and even the crocodile and hippopotamus were brought from the Nile to gratify the populace of Rome.

His biographer mentions, among the casualties of his reign, a famine, the fall of a circus, and a great fire at Rome, which destroyed three hundred and forty insulæ and houses. A great earthquake damaged the cities of Asia and Rhodes, but the emperor contributed munificently to their restoration.

An extract from Modestinus, contained in the Digest (27. tit. 1. s. 6.) quotes a rescript of Antoninus, addressed to the province of Asia, but which was interpreted to have a general application. This rescript gave to certain classes of persons who are there named, immunities from certain duties, to which other persons were liable, and also from the offices of tutor and curator: in the smaller cities the emperor allowed four physicians, three sophists or rhetoricians, and as many grammarians to enjoy these privileges; in the larger, seven physicians, four sophists, and four grammarians; and in the largest cities, ten physicians, five rhetoricians, and as many grammarians. This rescript does not apply to the number of persons who were to practise any of these professions, but merely determines how many might enjoy the privileges in the respective towns in which they practised. The object of the rescript was the public benefit, for many of the duties to which citizens were liable would interfere

materially with the practice of medicine, or the profession of a teacher. As to teachers of philosophy, the same rescript fixed no number; and it says that this was because philosophers were few, and that those who were rich would not object to contribute from their means to the service of their cities, and that if they should be greedy of their substance, they were not philosophers. Capitolinus says that Antoninus gave rhetoricians and philosophers in all the provinces honours (honores) and salaries, a statement which has been supposed to show either that Pius altered or violated his own rescript, or that Capitolinus is mistaken in assigning the grant of salaries to Antoninus instead of Marcus Aurelius. But it is possible that Capitolinus is not mistaken: the rescript of the emperor applied to exemptions (excusationes) from duties (munera); it says nothing of any thing given; it only applies to what the physicians and others were not required to do. It is quite consistent with this, that they might receive honours (honores) and salaries.

Antoninus published many edicts and rescripts, and his age is one of great importance for the history of Roman jurisprudence. In the Digest he is called Divus Pius. Capitolinus mentions among the jurists, whose services he employed, Umidius Verus, Salvius Valens, Volusius Metianus, Ulpius Marcellus, and Javolenus. He omits Gaius, who commenced his book of Institutes under the reign of Pius, and completed it in the reign of his successor Aurelius. Several of the rescripts and constitutions of Pius are quoted by Gaius. (Index to Goeschen's edition of Gaius.)

In the third year of his reign, his wife Faustina died. Report accused her of too great freedom, but Capitolinus does not precisely say what he means by those words; but he adds that the emperor submitted with sorrow to what he could not prevent. On her death, Faustina received from the senate the honour of deification, of games, and of a temple and priests. This temple was erected in the Forum Romanum: the hexastyle portico and the return columns, which are of the Corinthian order, still support a large part of the entablature. The entablature contains the dedicatory inscription to Antoninus and Faustina. Antoninus also commemorated the name of his wife by an establishment for the support of young females (puellæ alimentariæ), who were called Faustinianæ—a name which is also recorded on medals. By his wife he had four children, one of whom, Annia Faustina, married her cousin Marcus Aurelius. His daughter Aurelia died before he visited Asia as proconsul. Nothing is known of his sons M. Galerius and M. Aurelius Fulvus Antoninus. The name of Galerius occurs on a Greek coin, but without the title of Cæsar. From an expression in Capitolinus (c. 9.) it appears that the emperor had a concubine (concubina), as his successor Aurelius had; but this, which has given scandal to some of the admirers of Aurelius, is capable of an easy explanation. [AURELIUS, MARCUS.]

Antoninus died at Lorium on the 7th of March (A. D. 161), in the seventieth year of his age according to Capitolinus, but in his seventy-fifth, if the date of his birth is rightly given. He was buried in the tomb of Hadrian. According to the practice of the Romans, he received the honour of deification (Divus); and games, a temple, and a college of priests were instituted to commemorate his virtues. His successors Marcus Aurelius and Lucius Verus erected a column to his memory, with the inscription "Divo Antonino Augusto Pio Antoninus Augustus et Verus Augustus Filii:" "To the Divine Antoninus Augustus Pius Antoninus and Verus Augusti Sons." It consisted of a single piece of red granite standing on a white marble pedestal: it was discovered at Rome in 1709, on the Monte Citorio, and was used in the restoration of the obelisks erected by Pius VI. This column is represented on some of the coins, struck in honour of Antoninus Pius, as enclosed by a fence.

Antoninus was tall and handsome; the character of the face on his medals is pleasing and dignified. His mode of life was abstemious; he was kind and courteous to all persons, regular in his attention to business, and just in all his administration: if we may trust the biography of Capitolinus, both as a prince and a man he has seldom had his equal. Though there is little known of him except from Capitolinus, there is nothing that throws doubt on the fidelity of his biographer.

The toleration of Antoninus towards the Christians has been urged as a favourable part of his character. It is consistent with his general good sense and moderation to suppose that he did not persecute them; but the rescript in favour of the Christians, which is by some authorities attributed to him, is by others attributed to M. Aurelius, and its genuineness may even be altogether called in question.

The medals of Pius are very numerous. The reverses of many of the Roman medals commemorate the emperor's virtues and munificence; and his name is recorded on the coins of numerous Greek cities. The busts of Antoninus Pius are also numerous. Many statues and remains of sculpture have been found in the villa of Antoninus at Lanuvium.

A few short letters of Antoninus are contained in the collection of letters of Fronto, published by Mai, 8vo. Rome, 1823.

The work called "Antonini Itinerarium" cannot be ascribed to the time of either Antoninus Pius or his successor. There is no evidence that such an Itinerary was com-

piled by the order of either of these emperors. In the MSS. it is severally ascribed to Julius Cæsar, Antonius Augustus and Antoninus Augustus, a variation which renders the authorship uncertain, even if we should admit that the correct title of the work would determine the period when it was drawn up; but this cannot be admitted. Besides this, it is not certain to whom the title Antoninus Augustus belongs [ANTONINUS], if that be the right reading. The work now called the Antonine Itinerary contains all the chief roads in Italy and in the provinces, which are indicated by the names of the places upon them, and the distance between them in Roman miles. Under the article Æthicus there is a notice of a survey of the Roman world which, according to Æthicus, was begun in the consulship of Marcus Antonius and C. Julius Cæsar, B. C. 44: it was completed under Augustus Cæsar. There is nothing improbable in this statement, according to which a kind of survey of the empire was commenced in the last year of the Dictator Cæsar's life and completed under his successor Augustus. The work of Marcus Vipsanius Agrippa, called his "Commentarii," which is several times mentioned by Pliny, appears according to him to have been designed as the foundation of a map of the world. But it is not improbable that the materials which Agrippa collected, may either have been derived from the survey mentioned in Æthicus or may have formed part of it. However this may be, the history of the compilation called the Antonine Itinerary is unknown. It may be safely assumed that the compilation was a work of some time, and in the absence of other evidence, it may be considered to have been commenced under the Dictator Cæsar, completed under Augustus, and from time to time altered and corrected under subsequent emperors. Thus for instance, the Itinerary mentions the great vallum of Septimius Severus in Britain; but the reign of Severus did not commence till A. D. 193. There is also mentioned a city Diocletianopolis, which points to the reign of Diocletian, or a period between A. D. 284 and 305, at least; but it is said that there is no name which marks a later period than that of Diocletian. The best edition of the Itinerary is that of Wesseling, Amsterdam, 1735, 4to. The preface to this work contains an examination of the question as to the authorship of this Itinerary. There is also a useful article on it in the "Penny Cyclopædia," "Antoninus, the Itinerary of," in which a specimen of the Itinerary is given. (J. Capitolinus, *Antoninus Pius;* Dion Cassius, lxx. and note 10. ed. Reimar; Rasche, *Lexicon Rei Numariæ; Penny Cyclopædia,* arts. "Antoninus Pius and Rome," p. 94. 98.) G. L.

ANTONI'NUS, SAINT, archbishop of Florence, was the son of a Florentine notary named Niccolò di Pierozzo, or, according to other authorities, Niccolò di Forciglioni. He was born at Florence in the year 1389. His christian name was Antonio; for which the diminutive Antonino, or in Latin Antoninus, was substituted on account of the smallness of his stature. In early youth he became a Dominican friar, and entered the convent of Fiesole, which had just been founded. Of his application for admission as a novice a story is told, presignifying the energy which afterwards distinguished his character, both in the pursuit of learning and in active business. The prior of the convent, it is said, struck by the boyish appearance of Antonio, (who was then about fifteen years old,) questioned him about his studies. Hearing that the boy had begun to read the "Decretum" of Gratian, he told him to go away, and to return when he should have learned the book by heart. The young student took as a serious advice that which was intended as a jocular discouragement. He set eagerly about the task prescribed, and, presenting himself again before a year had expired, stood a severe examination with success so remarkable, as to fill his examiners with the highest admiration. He was cordially received into the convent, and rapidly fulfilled the promise of excellence which had been held out by his entrance. His learning, especially in casuistry, in canon law, and in ecclesiastical history, was really very great for the age in which he lived. His strength of understanding was uncommon, and was not by any means confined in its application to his monkish studies: for he took a lively interest in public affairs, and probably helped his rise not a little by his prudent choice of a political party, attaching himself zealously to Cosmo de' Medici. To all these qualifications for success in life, he added the reputation, apparently well deserved, of extreme purity, integrity, and religious zeal. He became successively prior of more than one convent, auditor of the Roman rota, and vicar-general of his order for Tuscany and afterwards for Naples. In the discharge of all these offices he distinguished himself by energetic conscientiousness, and by the introduction of practical reforms.

In 1445, when he was in his thirty-sixth year, the archbishop of Florence died. Antoninus was immediately nominated by Pope Eugenius IV. to the vacant place, which however he did not assume till next year, after having made great difficulties about accepting it. He held the see for about fourteen years, and was active, not only in reforming the clergy, but in defending their claims to jurisdiction and immunities; while he found time also to act more than once as ambassador of the Florentines to the court of Rome. Two of the orations which he delivered on such occasions he has incorporated in his historical work. He died in 1459, and was buried in the church of Saint

Mark, the principal Florentine convent of his order. In it there may still be seen a splendid chapel dedicated to his memory, erected in 1588 from a design of Gian Bologna, and containing a bronze statue of him by that artist. He was canonised by Pope Adrian VI. in 1523.

Mazzuchelli gives a full list of his works, published and unpublished. His principal works that have been printed are the three following : — 1. "Defecerunt," [the first word of the book], "sive Summa Confessionalis ;" first printed at Rome in 1472, 4to., and reprinted about twenty times, in Italy and elsewhere, before the end of the sixteenth century. There is also an Italian translation of it : "Istruzione de' Sacerdoti, ovvero Somma Antonina composta volgarmente," Bologna, 1472, 4to., and in several subsequent editions.

2. "Summa Summarum, sive Summa Theologica, in Quatuor Partes distributa," Nürnberg, 1478, 4 vols. fol., black letter. This work, which had been previously printed, in successive volumes, at Venice, was afterwards reprinted about twenty times, the latest and best edition being that of Verona, 1740, 4 vols. folio. The following treatises, taken from the "Summa Theologica," have been published separately. 1. "De Virtutibus" and "De Restitutionibus," Nürnberg, 1472, fol. 2. "De Excommunicationibus, Suspensionibus, et Interdictis, Irregularitatibus, et Pœnis," Venice, 1474, 4to., 1481, 4to. 3. "Annotationes de Donatione Constantini," Cologne, 1535. 4. "De Septem Sacramentis," printed without note of date or place. 5. "Sermones de Laudibus Beatæ Virginis," in the "Bibliotheca Mariana" of Alva, Madrid, 1648, fol. 6. Five treatises in Ziletti's huge collection (usually known to lawyers as the "Oceanus Juris," or "Tractatus Tractatuum;") "Tractatus universi Juris in unum congesti," Venice, 1584, 18 vols. fol. In vol. vii. is the treatise of Antoninus, "De Usuris ;" in vol. xiv. are his treatises "De Interdicto Ecclesiæ," "De Suspensione," "De Excommunicatione," "De Irregularitatibus." The titles thus enumerated might lead one to suppose that the "Summa Summarum" is really a collection of treatises on the canon law. This however is not the case. It is intended as a systematic summary of Roman Catholic morality, and is generally acknowledged to have been the earliest work in which an attempt was made to carry the treatment of such topics beyond the scholastic limits. Its plan, however, which may be gathered from an abstract given by Negri, seems to be chargeable with want of coherence. The first part treats of the soul, its connection with the body, the faculties and passions, the causes and evil of sin, and the seven kinds of law. In the second part a classification and analysis of the seven deadly sins and their varieties serve to introduce some of the juridical dissertations derived from the canonists. Other such dissertations find a place in the third part, which begins by treating of duty. The last part is headed by a treatise on the cardinal virtues, which lead to topics of a more spiritual character than most of those that had been previously handled. The authority which the Summa long held in the Roman Catholic church, as a digest of doctrines and authorities, may be learned from the large number of its editions.

3. "Summa Historialis, sive Chronica, Tribus Partibus distincta, ab Orbe condito ad Annum 1459." Mazzuchelli names an edition of 1480, Venice, 3 vols. fol., the existence of which recent bibliographers pronounce doubtful. The oldest certain edition is that of Nürnberg, 1484, 3 vols. fol. black letter. Other editions (all in folio) are those of Basle, 1491 ; Strassburg, 1496 ; Paris, 1512 ; Lyon, 1517, 1525, 1543, 1585 ; and one or two later ones, which are said to contain interpolations. The first part of the chronicles of Antoninus ends with the fall of paganism and of the Roman empire, or with the accession of Pope Sylvester I., A. D. 314 : the second part ends with the election of Pope Innocent III., A. D. 1198 : the historical portion of the third part closes abruptly with the oration delivered by the author as Florentine ambassador to Pope Pius II. in October, 1458. In the plan of the chronicles there are two features particularly deserving of notice. The one is its comprehensiveness : it aims at delivering a history of intellect as well as of politics and of religion. The other is its steady attempt at philosophical exactness of subdivision : each department of human thought or action is treated in a separate section. The last of the three parts, for example, begins with a title devoted to a review of some noted ecclesiastical writers, including laborious abstracts of their principal works ; then follow four titles relating the political history of the times, digested under the reigns of the successive popes and emperors : and lastly comes a title on the history of the Dominican friars, with another on that of the Franciscans.

The more recent portions of the narrative which refer to Italian affairs, especially to those of Florence, exhibit marks of careful preparation, and have furnished, particularly in their ecclesiastical sections, considerable assistance to subsequent historians. The saint's history of Florentine revolutions, however, must be read with due allowance for the partialities of the faction to which he himself belonged. As an example there may be cited his account of the banishment of Cosmo de' Medici in 1433. In that passage the tone of thought, and the whole turn of the phraseology, make it plain that, in describing the cabals of his patron's enemies for his overthrow, the archbishop had in his mind, as a parallel case, the plots of the Jewish leaders against the founders of Christianity.

There has appeared in modern times a revised edition containing all the works of Saint Antoninus. "Antonini Archiepiscopi Florentini Opera omnia, ad Autographorum Fidem nunc primum exacta, Vitâ Auctoris variisque Dissertationibus et Annotationibus aucta, Curâ et Studio Th. Mar. Mamachi et Dion. Remedelli," Florence, 1741, 8 vols. folio. (Mazzuchelli, *Scrittori d'Italia*; Negri, *Istoria degli Scrittori Fiorentini*, 1722, 49—51.; *Acta Sanctorum, Maii, Die Secundâ*, i. 310—358.; Tiraboschi, *Storia della Letteratura Italiana*, 4to. 1787—1794, vi. 312. 670.; Eichhorn, *Geschichte der Litteratur*, vol. vi. part i. pp. 72. 133). W. S.

ANTO'NIO. Count Cicognara and others mention several Italian sculptors of the name of Antonio.

ANTONIO DI LOCATE, a good sculptor of the fifteenth century. He was one of those employed over the celebrated works of the façade of the Certosa di Pavia, which was commenced in 1473. The respective works of the various sculptors engaged in the adornment of this building are not known; for the monks merely registered the names of the artists employed, without specifying any of their works.

ANTONIO DEL MEZZANO, a celebrated jeweller of Piacenza of the fourteenth century, of whom, however, no works now remain. There was preserved in the cathedral of Piacenza until 1798, when it was converted into money, a richly ornamented silver-gilt cross, between three and four French feet high. It was ornamented with statues, basreliefs, enamelled work, and other embellishments, all executed with great taste and diligence. To make this cross, it appears from the books of the church that Antonio received in 1388 one hundred and thirty ounces of silver in plate, and from the inscription which was upon it, in enamel, it was not finished until twenty-eight years afterwards, — "Hec est Maj. Eccl. Plac. facta per Anton. de Mezzano MCCCCXVI."

This interesting work was not entirely destroyed; a few of the statues and some other parts were saved by the canonico Boselli, who saved them from the crucible by giving their value for them. Cicognara does not say who destroyed this work, but the necessity must have been very great that could induce any civilised persons to destroy such a work for the sake of one hundred and thirty ounces of silver.

ANTONIO DI NICCOLO, a sculptor of Venice of the fifteenth century of moderate ability. There is a work in the cathedral of Vicenza, inscribed with his name, and the date 1448. Cicognara supposes him to have been the sculptor of the two statues which were in the church of San Lorenzo at Vicenza, with the inscription, "Hoc opus fecit Magister Antonius de Venetiis."

There was also an ANTONIO DI NICOLO of Florence, of the same period, who worked at Ferrara. He made, in 1451, some statues in wood for the sacristy of the cathedral, together with the sculptors Abaisi of Modena.

ANTONIO DI CRISTOFORO, likewise of Florence, was also employed at the same time, 1451, in the cathedral of Ferrara; and there is still there a good figure in terracotta by him of the Virgin with the infant Christ upon her knees.

ANTONIO DA FAENZA, a celebrated jeweller of the end of the sixteenth century, made the very rich cross and two candlesticks of silver presented by Alessandro Farnese to the church of St. Peter's on the Vatican. He also distinguished himself by the variety of his inventions for fountains and such things. There are several works by him in the churches and palaces of Rome.

Vasari mentions an ANTONIO DA VEGU or DA VEGGIA, as one of the sculptors employed in the cathedral of Milan in the early part of the sixteenth century, and as an artist of great merit.

ANTONIO DI FEDERIGO lived at Siena in the middle of the fifteenth century. He was a good sculptor for his time: he executed three statues in the cathedral of Siena, which Della Valle has assigned to Jacopo della Quercia. He made also, according to its books, some of the works for the external embellishment of the cathedral. In 1457 he was paid for a statue of St. Peter, which has led some to suppose that he executed the statues of St. Peter and St. Paul in the loggia di San Paolo, at Siena, which some attribute to Francesco di Giorgio, and Vasari to Lorenzo Vecchietto. (Vasari, *Vite de' Pittori, &c.*; Cicognara, *Storia della Scultura*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ANTO'NIO ALBERTO. [ANTONIANO FERRARESE.]

ANTO'NIO BALOCKE. [BALOCKE.]

ANTO'NIO DE LA CONCEPTION. [CONCEPTION.]

ANTO'NIO, DOM, or DON, of Portugal, was the illegitimate son of Don Luis, the fourth child of King Emmanuel, and was born at Lisbon in the year 1531. His mother, Violante Gomes, took the veil in the convent of Almoster, and died during the lifetime of his father, who survived till 1555. Antonio, who was treated by Don Luis almost as if he had been a legitimate son, studied with credit at the university of Coimbra, where he took his degree of master of arts in 1551. Pursuant to the wish of his father, but against his own, he entered into holy orders and became a knight of Malta, in which capacity he was appointed grand prior of Crato, the highest dignity held by those knights in Portugal. After his father's death he resided with his uncle the Cardinal Henry, the seventh child of Emmanuel; but a disagreement with the

cardinal, who thought his illegitimate nephew too forward, occasioned him to take refuge in Spain, where he was treated with much kindness by Philip II. On his return to Portugal he grew high in favour with King Sebastian, grandson and successor to King John III., the eldest son of Emmanuel, was appointed by him governor of Tangier, and held high command in the fatal expedition to Africa, which terminated on the 4th of August, 1578, in the total defeat of the Portuguese and the death of Don Sebastian at the battle of Alcazar. Antonio was taken prisoner, but after forty days' captivity was ransomed and returned to Portugal, where he found his uncle the cardinal-king on the throne. The idea seems then for the first time to have occurred to him of claiming the crown. Witnesses were found to depose to a secret marriage of Don Luis with Antonio's mother; and on the 13th of March, 1579, Manuel de Mello, a judge of the order of the knights of Malta, issued what purported to be a legal decision in favour of Antonio's legitimacy. The cardinal-king, indignant at these proceedings, which implied that his own government was a usurpation, procured from the pope the power of adjudging the case, and after hearing evidence on the subject, pronounced Antonio a bastard, on which his nephew appealed to the pope, and succeeded in procuring a revocation of the power given to his uncle. For the short remaining period of the cardinal's reign they were at open variance. King Henry summoned Antonio to appear before him, and on his keeping out of the way, declared him guilty of high treason. On the 24th of June, 1580, a few days after the death of Henry, Antonio was proclaimed king by his partisans at Santarem, and shortly after took possession of Lisbon, where the populace was warm in his favour, and anxious to escape the detested sway of the Castilians, whose king, Philip II., now claimed the crown in right of his mother Isabella, the second child of Emmanuel. Antonio seems at this time to have relied less on his claim of legitimacy, which impartial historians consider as completely disproved by evidence, than on that of having been elected by the people, who, on the failure of the ancient line, had, he asserted, the right of choosing a new one. King John I. of Portugal had made good a similar claim, though an acknowledged bastard, at the great battle of Aljubarrota in 1385, but Antonio was not so fortunate. At the head of an army of four thousand men, chiefly composed of the rabble of the capital, he had the temerity to encounter the duke of Alba, in command of twenty thousand experienced soldiers, at Alcantara, near Lisbon, on the 20th of August, 1580, and was totally defeated. A reward of eighty thousand crowns of gold was offered for his capture, but he succeeded in escaping, though on one occasion so narrowly, that a faithful adherent swam across the river Leira with him on his shoulders. He sought and obtained assistance in France from the queen-mother, Catherine de' Medici, though she was herself one of those who had claims on the Portuguese crown. With fifty French ships and seven thousand men under the command of Filippo Strozzi, he sailed for the Azores, which had declared in his favour; but on the 26th of July, 1582, this armament was totally defeated near St. Michael's by the Spaniards under Don Alvaro Basan, marquis of Santa Cruz. He returned to France, but finding his hopes of assistance disappointed by the rise of the League, he passed over to England, whither he was invited by Queen Elizabeth. While in England he sent letters to the Grand Signior and the sherif, or, as he is commonly called, the emperor of Marocco, intreating their assistance. On the receipt of an answer from the sherif to the effect that he would aid him with money if he held a hostage as security for repayment, Antonio sent him his son Don Christovam, then a youth of fifteen, who left Gravesend for Fez on this expedition on the 25th of October, 1588. The sherif treated Don Christovam kindly, but on second thoughts declined lending the money. The defeat of the Spanish armada had rendered the English more able and willing to annoy Philip II., and in 1589, the year after that event, Sir Francis Drake and Sir John Norris, by permission of the queen, engaged in a sort of joint-stock company expedition in behalf of Don Antonio. In their way out they unsuccessfully attacked Corunna, where they committed unnecessary bloodshed, and on their arrival in Portugal they effected nothing. Don Antonio, who accompanied the expedition, complained of the over-caution of the English commanders, and Drake and Norris of the want of that support which they had expected from the partisans of Antonio, who indeed seem to have been insensible to his proclamations. They returned to England, bringing back with them the plague. Of twelve thousand five hundred men who had sailed in the expedition, little more than six thousand returned, and the Spaniards boasted that England had lost more by the English armada than Spain by the Spanish. After some further unsuccessful appeals to the English, Don Antonio returned to France, where he was treated with great kindness by Henry IV., and where on the 26th of August, 1595, in the sixty-fifth year of his age, he died in poverty at Paris. It is stated in the "Biographie Universelle," and in the "Art de Vérifier les Dates," that he bequeathed his rights to the crown of Portugal, such as they were, to Henry IV.; but nothing of the kind appears in his will, which is printed at length in the "Provas" to Sousa's

genealogical History of the Royal House of Portugal.

As a knight of Malta Don Antonio was of course incapable of marrying, but he had ten illegitimate children. One of these, Don Christovam, who has been already mentioned, was always earnest in defence of his father's claims, and, in 1629, published at Paris a life of him, entitled "Briefve et Sommaire Description de la Vie et Mort de Dom Antoine," which contains several interesting documents relating to Don Antonio's applications to the English and other courts. Don Christovam died at Paris in 1638. His elder brother, Don Manuel, whose death occurred in the same year, was an officer under Prince Maurice of Orange, and married his sister, but afterwards entered the service of Philip II., and became a grandee of Spain. He left several descendants, of whom the females were remarkable for strict adherence to Protestantism.

Don Antonio was the author of some literary productions: — 1. "Panegyris Alphonsi Primi Lusitanorum Regis," Coimbra, 1550, 4to. 2. "Psalmi Confessionales," Paris, 1592, 12mo. There are French, Spanish, Portuguese, and English translations of this work: the last is entitled "Royall Psalmes or Soliloquies of D. Anthony, king of Portingall, wherein the Sinner confesseth his sinnes and imploreth the Grace of God. Translated into French by P. Durier, into English by Baldwin St. George, gent." London, 1659, 12mo. The book appears to consist of very common-place devotional reflections, which in their original shape may have possessed some merits of style; but if so, have totally lost them in the hands of Baldwin St. George, in the copy of whose book belonging to the Thomason collection in the British Museum, the last page, having accidentally escaped the binder's knife, has remained uncut for nearly two centuries. Don Antonio also wrote a life of himself in three volumes, the original of which was bequeathed by his son Don Manuel to Juan Caramuel the author of "Philippus Prudens," a work in defence of Philip's right to the crown of Portugal. Caramuel states in this work that he was in possession of many other of Antonio's writings, and says of him that he was "felix calamo, politicæ scientiæ doctissimus." Antonio is generally supposed, but, according to Caramuel, erroneously, to be the author of a defence of his claims which appeared in Holland in 1585 in Latin, Dutch, French, and English. The title of the English version is "The Explanation of the true and lawfull Right and Tytle of the most excellent Prince Anthonie, the first of that Name, King of Portugall, together with a briefe Historye of all that passed about that Matter untill the Yeare of our Lord, 1583." It is a small quarto, very neatly printed at Leiden by Plantin. The other works of Antonio enumerated by Barbosa Machado are merely letters to different princes intreating their assistance. (*De* Sousa, *Historia Genealogica da Casa real Portugueza*, iii. 369—402., *Provas* [attached to that work], ii. 523—572.; Barbosa Machado, *Bibliotheca Lusitana*, i. 190—194.; Lemos Faria e Castro, *Historia geral de Portugal e suas Conquistas*, xvii. 261—330.; D. Christovam de Portugal, *Briefve et Sommaire Description de la Vie et Mort de Dom Antoine*, Paris, 1629, 12mo.; Caramuel, *Philippus Prudens*, p. 170, &c.; Southey, *Lives of the British Admirals* [in Lardner's *Cabinet Cyclopædia*], iii. 204—221.; Printed works of Don Antonio.) T. W.

ANTO'NIO, GIOVANNI. [SODOMA.]

ANTO'NIO DE LEBRIXA. [ANTONIUS NEBRISSENSIS.]

ANTO'NIO MALGARITA. [ANTONIO MARGARITA.]

ANTO'NIO, MARC. [RAIMONDI.]

ANTO'NIO MARGARITA or MALGARITA (אנטוניו מרגריטא או מלגאריטה), or more correctly Margalitha, a descendant of the celebrated Jewish family called Margalitha, of which name many are noticed in the "Tzemach David." [AARON MARGALITHA.] His father held the office of chief rabbi of the synagogue of Ratisbon. In the year 1522 Antonio became a convert to Christianity, and was baptised at Wasserburg in Bavaria, whence he removed to Augsburg, where he became professor of Hebrew, and gave lectures on the Hebrew Scriptures. He afterwards filled the same situation at Leipzig, and finally at Vienna. Christ. Schlegel, in his work "De Cella Veteri," says that Margarita taught the holy tongue for a year and a half at Meissen (Misnia), and afterwards for a year at Zell (Cella), before he went to Leipzig. All his works seem to have been written after his conversion to Christianity. The following is a list of them: — 1. "A true and candid Exposition of the Jewish Religion, its Institutions, Ceremonies, Prayers, and Rites," in the German language; it was first printed at Augsburg, A. D. 1530, 4to., afterwards, with additions and emendations by the author, at Leipzig A. D. 1531, 4to., and again in the same year and at the same place, but in a different type: all this shows the high estimation in which this little book was held by his contemporaries. Indeed, Luther himself speaks of it in high terms, as well as J. Müller in the preface to his "Judaismus Detectus," and Hoornbeck in the Prolegomena to his treatise "De convertendis Judæis." It was printed also at Frankfort on the Main, A. D. 1544, 1561, and 1689, in 4to.; this edition, however, though published at Frankfort was, according to Wolff, really printed at Helmstädt, and from it was taken the last edition by Christian Reineccius, which was printed at Leipzig A. D. 1705, and again,

without alteration, A. D. 1713, in 8vo. 2. A German tract on the Christian (Roman Catholic) Ceremony of the Procession of the Ass on Palm Sunday, in which he attempts to prove its orthodoxy from the Old as well as the New Testament; it was printed A. D. 1541 in 4to., though neither Wolff nor Gesner gives the place of publication. 3. A Declaration or Elucidation of the Fifty-third Chapter of Isaiah, in which he undertakes to prove that the promised Messiah is already come. This work is also in German, and the subject is thus treated. I. A short, literal, and grammatical exposition of the chapter is given by the author himself. II. A German version of three celebrated Jewish commentaries on this chapter, namely, those of Aben Ezra, Rashi (Solomon Jarchi) and Kimchi, with a refutation of their arguments. III. A comparison of the prophecies of the Old Testament with the events of the New, in which he proves them to have been fulfilled from this fifty-third chapter, and finally a German version of the Targum, or Chaldee Paraphrase of this chapter. This work was printed at Vienna by Joan. Singremius A. D. 1534, in 4to. 4. A Hebrew Psalter, with points. In his Latin preface, he speaks of a Hebrew grammar which he is about to publish to be called "Viccuach Halashon" ("The Strife of the Tongue"), and also a complete translation of the Gospel of St. Matthew. In his treatise on the Jewish religion, he also mentions the following works by himself as already in the press:—"On Usury as practised by the Jews;" "On the Jewish Family of Wolff;" and "A Dialogue on Faith with a Jew." After all the praise bestowed on this author's celebrated tract on Judaism, Wagenseil, in his learned treatise on the Talmudic book "Sota," says that Margarita is often very severe upon the Talmud, but that he had certainly never read it. (Wolfius, *Biblioth. Hebr.* i. 202, 203., iii. 129, 130., iv. 789.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 375.; Conr. Gesnerus, *Biblioth. à Simlero*, p. 63, 64.; Wagenseilius, *Sota*, p. 1105.) C. P. H.

ANTO'NIO MOROSI'NI (אנטוניאו מורוסיני), an Italian Jew, who having become a convert to Christianity, resided at the court of Ferdinand II. grand duke of Tuscany, during the latter part of the seventeenth century, where he wrote a volume of Italian poetry on various subjects, among the rest an epithalamium on the marriage of the Marquis Cosmo Ricciardo (afterwards Cosmo III.) and Julia Spada, which was printed at Florence A. D. 1692, in 4to. (Wolfius, *Biblioth. Hebr.* iii. 129.) C. P. H.

ANTO'NIO, NICOLAS, was born at Seville on the 28th or the 31st of July, 1617. His family originally came from the Netherlands, his grandfather having emigrated to Spain from Antwerp, and his father was at the time of his birth administrator of the admiralty at Seville. Antonio commenced his studies in Seville, at the college of St. Thomas, and pursued them at the university of Salamanca, where he was the favourite pupil of Don Francisco Ramos del Manzano, a celebrated teacher of jurisprudence, who was afterwards tutor to the prince who became Charles II. of Spain. At Salamanca Antonio commenced preparing a work on the names of persons and places mentioned in the Pandects, and had already advanced as far as the third part of the Pandects when he found that his labours had been anticipated by a previous work on the same subject by Don Antonio Agustin, archbishop of Tarragona. This experience of the inconvenience of the want of bibliographical knowledge first led him to pay attention to that study, and he soon formed the plan of the great work which he lived to execute, of a complete list of the authors of Spain, with a catalogue of their writings. He commenced his labours soon after at Seville, where, on his return in 1649, the melancholy occasion of a visit of the plague in its most violent shape supplied him with abundance of leisure, and he was fortunate enough to be able to employ it in a way both soothing and useful. Residing, for the benefit of the open air, at a house in a suburban garden without the gate of Carmona, he spent his days in the library of the neighbouring Benedictine monastery, collecting materials for his intended work, during three months that the pestilence lasted. In 1651 he went to Madrid to seek some literary post, and in the following year obtained the license for the publication of a legal treatise, "De Exilio," which however did not make its appearance till seven years after at Antwerp. He became a knight of Santiago, and in 1659 was named by King Philip IV. his general agent at the court of Rome, where he arrived in September of that year, and continued to reside for the following eighteen years. In 1677 he was recalled to Madrid by his appointment as "Fiscal of the Royal Council of the Crusade" by King Charles II. While at Rome, in addition to his office of agent for Spain, the duties of which were sufficient to occupy the time of most men, he held that of agent of the inquisition, of Naples, of Milan, and of Sicily, and yet, in spite of all these engagements, he contrived to labour at his great bibliographical work, the second part of which, comprising the authors from A. D. 1500 to his own time, he published at Rome in 1672. After his return to Spain there was some intention, in 1683, of sending him ambassador to Portugal, but the appointment never took place, and he died of epilepsy, at Madrid, on the 13th of April, 1684, deeply in debt, though in addition to his offices he held a canonry of Seville. Much of this debt had doubtless been incurred in the formation of his valuable library, which is said by Cardinal Saenz de Aguirre to have contained

thirty thousand volumes, and to have been the best in Rome after that of the Vatican.

The works of Antonio require to be enumerated with some particularity. They are, 1. "De Exilio," Antwerp, 1659, folio, a very learned treatise on exile from the earliest times, commencing with that of the rebel angels from Heaven and of Adam from Paradise. It is singular that on this subject also Antonio found himself anticipated, and that on sending the manuscript for inspection to Ramos del Manzano he was informed that his friend and fellow-pupil, Jose Fernandez de Retes, had just completed some commentaries on the title of the Digest "De Interdictione et Relegatione." Both treatises were published in friendly rivalry, and both of them are highly spoken of by Gerard Meerman, who considers that of Retes to be superior as a legal essay, and that of Antonio in diversified learning. Antonio's first chapter is a bibliographical one "On those who have treated of Exile before him." A new edition of this treatise, with very considerable additions from the manuscript notes of Antonio to his own copy in the royal library at Madrid, was published in the third volume of Meerman's "Novus Thesaurus Juris Civilis." 2. The only other work published by Antonio during his lifetime was that portion of the "Bibliotheca Hispana," afterwards called the "Bibliotheca Nova," which relates to the authors who lived from the year 1500 to the date of publication. This work, which appeared at Rome, in two volumes, folio, in 1672, was a sort of complement to the "Bibliotheca Vetus," which contains the authors from the earliest periods to the year 1500, but the "Bibliotheca Vetus" did not appear till the year 1696, twelve years after the author's death, when it was published, also at Rome, in two volumes, folio, under the editorship of Don Emanuel Marti, afterwards dean of Alicant, and at the expense of Antonio's friend and fellow-pupil, Cardinal Saenz de Aguirre, who had obtained it for that purpose from the author's heirs. In the course of the next century these books became so rare that a copy was difficult to be met with in Spain, and when occasionally offered for sale brought a very high price. A new edition of the "Bibliotheca Nova" was at length set on foot, under the patronage of Charles III., and was considerably advanced under the editorship of Sanchez, Pellicer, and Casalbon, when Perez Bayer was requested to superintend a new edition of the "Bibliotheca Vetus" also, and both were at last published at the same time, at Madrid, in 1788, in four folio volumes of beautiful typography. An error in the title page of the first volume of the "Bibliotheca Nova," by which 1783, instead of 1788, is given as the date of publication, has occasioned much confusion on that head. This edition of the "Bibliotheca Hispana," which has since formed an indispensable part of the library of every Spanish scholar, is, nevertheless, far inferior in value to what might reasonably have been expected. The "Bibliotheca Vetus," which, if Bayer had had the time and opportunity to bestow upon it his ample stores of learning, would probably have been as good as a work of the kind can be, was hurried through the press in order that it might appear simultaneously with the "Nova," and it was consequently impracticable to introduce all the improvements which he wished, though his additions are of great value. The "Bibliotheca Nova" was edited by Pellicer and Sanchez on so singular a plan that, but for the evidence of their own declaration in the preface, it would be difficult to believe that it could ever have been adopted by two such men. They state that their design was to present the work of Nicolas Antonio entire, and add, that this "they have so religiously observed, that even the authors whom Antonio, through forgetfulness, inserted twice over have not been retrenched; those whom he has once given as anonymous and once with their names are both retained; omissions, which might easily have been supplied, have been left as they were, and some errors, which might readily have been corrected, remain untouched." All that they allowed themselves to do was to insert in their proper places the manuscript notes from Antonio's own copy of the book, which brought the information up to the year of his death, and supplied an additional harvest of eighteen hundred authors.

The "Bibliotheca Vetus" and "Nova" are constructed upon different plans. In the former the authors are given in chronological series; in the latter in alphabetical order, according to their Christian names. This preference of the Christian to the surname was common to most of the early bibliographers, beginning with Conrad Gesner, but has now been long abandoned in every country of Europe, except the Peninsula. The inconvenience which it causes is partially remedied in Antonio's book by an index of surnames at the end, to which are appended six other indexes, all highly useful, one of the birthplaces of the authors whom he mentions, two of the orders secular and regular to which some of them belonged, one of the ecclesiastical and another of the civil dignities which they attained, and finally, one enumerating the subjects treated of in their works. By the last we are enabled to discover among other things that the "Bibliotheca Nova" mentions four authors who have written on optics and perspective, four on chemistry, seven on mineralogy, eleven on agriculture and eighteen on architecture, sculpture, painting and mechanics (which are all included by Antonio under one head), while it enumerates eighty-two who have written on the sacred images of the Virgin, a hundred and

sixty-seven on the Immaculate Conception, two hundred and twenty on the "Sum of Theology" by St. Thomas Aquinas, and five hundred and seventy-five on the lives of saints and martyrs. Antonio gives a brief memoir of each of his subjects, a list of their works, both printed and manuscript, and of their various editions, with, in some cases, a reference to his authorities. He includes in his catalogue Portuguese as well as Spaniards, and all persons born in the Spanish or Portuguese colonies; and he gives in the "Bibliotheca Vetus" a separate list of Arabic authors connected with Spain, and in the "Nova" another of writers who had resided in the Peninsula, or treated of its history, or might in any way be considered as belonging to a Spanish library. He had also drawn up a list of rabbinical authors for the "Bibliotheca Vetus," but it could not be found at the time that work was printed, nor does it appear to have been discovered since.

The merits of Antonio have been spoken of in very high terms. In some commendatory lines prefixed to the edition of the "Bibliotheca Nova," published by himself, he is called "a double miracle of nature;" Rodriguez de Castro, in his "Biblioteca Española," speaks of him as the "incomparable Nicolas Antonio; Seelen styles him "the prince of bibliographers;" Morhof and Clement praise him highly, and we have seen the enthusiastic reverence shown to him by Sanchez and Pellicer. His merits are indeed so great, and the service he has rendered to literature so eminent, that it is but an ungrateful task to point out his deficiencies. It may, however, be observed that his adoption of the Latin language in treating of the Spanish writers of the sixteenth and seventeenth centuries appears to have been a serious error in judgment. As the nature of his work requires a constant mention of the names of places and persons, the titles of offices, &c., all the objections which have been urged against the employment of an ancient language in modern history apply to it in their fullest force; and as after all he generally gives the titles of books in their original languages without translation, (though the contrary has been often stated,) a great part of his information is not accessible to those who do not understand Spanish. Antonio's Latin style is neither pleasing nor even correct. Bayer, in the preface to his edition of the "Bibliotheca Vetus," points out solecisms in the first edition of the most unusual character, false concords, the accusative used instead of the nominative, and other things of the kind. The adoption of the arrangement by Christian names is one which every reader regrets at least nine times out of ten that he consults the work of Antonio; it has no perceivable recommendation, and it has the disadvantage of separating widely many names which ought to be close together.

The general character of his biographical narratives is that of provoking dryness, even in cases where the subject is interesting and the materials ample. This is shown very conspicuously in his account of Calderon, whom he dismisses with a few vague sentences of praise, without even mentioning the date or place of his birth, or particularising his works any further than as "some volumes of comedies." Though generally honest and candid in his criticism on secular subjects, he cannot be considered as very liberal or enlightened on ecclesiastical matters, and he has carried his dislike of heretics so far as to omit the name of Michael Servetus altogether. It may be observed also, that the list of authors in the "Bibliotheca" is far from complete. Even in the second edition Antonio will be found to enumerate no more than a hundred and eighty-eight Valencian authors, while Rodriguez, in the "Biblioteca Valentina," gives more than seven hundred. With all these deductions, the "Bibliotheca Hispana" is still the best work to consult on a subject of Spanish literature, and often the only one. A translation of it into Spanish, with an attempt to correct its errors, supply its omissions, and continue it to the present time, would be one of the most valuable presents that could be made to the libraries of Europe. Finally, if Antonio was not a Mazzuchelli, it is but fair to remember that he estimated more justly than Mazzuchelli what the ordinary limits of human life would allow to be performed, and has left us a work which is at least in one sense complete.

His third great work is the "Censura de Historias Fabulosas," first published at Valencia, in one volume folio, in 1742, by Don Gregorio Mayans i Siscar. It is a learned dissertation on the authenticity of certain chronicles relating to ancient Spanish ecclesiastical history, which purport to be written by Flavius Dexter, Marcus Maximus, Luitprand, and Julian Perez, but are in reality the production of Father Geronimo Roman de la Higuera, who pretended to discover them towards the close of the sixteenth century. The fact of the forgery is clearly established in this very elaborate piece of criticism, which occupies more than six hundred and forty folio pages closely printed in double columns. Even this was only a portion of what Antonio intended to write on the subject: he speaks in the short account of himself which he gives in the "Bibliotheca Nova" of a projected work in Latin, to be entitled "Trophæum historico-ecclesiasticum Deo Veritatis erectum ex Manubiis pseudo-Historicorum Flavii Dextri," &c.; and among his manuscripts were several in Spanish relating to the same affair, which Mayans announced his intention of publishing as a supplement to the "Censura." These fictitious chronicles had acquired much favour in the

eyes of the Spanish ecclesiastics; some expressions of Antonio concerning them in the "Bibliotheca Vetus" had brought some trouble on Cardinal Saenz de Aguirre when he published it, and the whole of the copies of the "Censura" were seized by order of the Spanish government soon after its appearance. The investigation which followed convinced the government of the correctness of Antonio's views, and the "Censura" was three months afterwards allowed to be sold again. Together with this work were given some interesting literary letters by Antonio, which had first been published by Mayans at Lyon in 1733, and were afterwards reprinted by him in his "Cartas de varios Autores Españoles." Some misapprehension of the meaning of the Spanish word "Cartas" (letters) has led the writer of the article on Antonio in the "Biographie Universelle" to describe the "Censura" as "ouvrage orné de *cartes*," which Watt in the "Bibliotheca Britannica," has translated "ornamented with plates."

In a biography by Mayans prefixed to the "Censura," he gives an account of several unpublished manuscripts of Antonio; — a "Series Historicorum;" a "Hermes Biblicus;" a "Censura Universal;" two Itineraries, &c., which are preserved in the royal library at Madrid, to which they were presented by Don Adriano Coning, the nephew and one of the heirs of Antonio. A fine portrait of Antonio, whose countenance is remarkably sensible and prepossessing, is given in the last edition of the "Bibliotheca," and in the great collection of "Retratos de los Españoles." (*Life* by Mayans prefixed to the *Censura*, and by Bayer to the *Bibliotheca Vetus*; every edition of every work of Antonio; Arana de Varflora, *Hijos de Sevilla*, iv. 43—48.; Seelen, *Selecta Literaria*, p. 1—51.; Meusel, *Bibliotheca Historica*, vi. 4—13.) T. W.

ANTO'NIO OF PADUA, SAINT, was born at Lisbon on the 15th of August, 1195. He was descended from a noble and wealthy family, and on his father's side he was related to Godfrey of Bouillon, the celebrated crusader. His real name before he entered the monastic life was Ferdinand. In his fifteenth year he entered the order of the Augustin monks, but in 1220 he left them, and joined the Franciscan order, which had been established some years before by St. Francis of Assisi, of whose disciples Antonio became one of the most zealous and renowned. With a view to convert the heathens, or to win the crown of martyrdom, he embarked in 1221 on an expedition to Africa, but a storm cast him back upon the coast of Italy. His missionary plans among the heathens were now given up, and after having stayed for some time in a hermitage in Italy, he went about preaching in various towns of France and Italy, especially at Montpellier, Toulouse, Bologna, and Padua. His biography consists of numerous marvellous stories, from which it is impossible to elicit the truth. He is chiefly celebrated for his extraordinary talent of preaching. He himself, however, went so far in his monkish humility, as to assert that he was better fitted for washing the dishes and spoons in a monastery than for preaching. In truth, he possessed little knowledge, and of theology he was profoundly ignorant. He died at Padua on the 13th of June, 1231. In the year following Pope Gregory XI. placed him among the saints, and a magnificent church was dedicated to him at Padua. His tomb in this church is a master-work of middle age sculpture. The Church of Rome celebrates his memory on the 13th of June. He is invoked as one of the greatest of their saints by the Roman Catholics, but more especially in Portugal and Italy; and he is believed to exert his influence in averting diseases and epidemies among cattle. The writings of St. Antonio, consisting of sermons, a mystical explanation of the Scriptures and a biblical concordance, are of very little value. The following is a list of them: 1. "Sermones Dominicales, Adventus, Quadragesimales, aliique de Tempore," Paris, 1521, 8vo. The most correct edition is that of R. Maffei, Venice, 1575, 8vo. 2. "Concordantiæ Morales Sacræ Scripturæ Prædicatoribus ad Virtutem commendandam utilissimæ," Rome, 1624; Paris, 1641; Cologne, 1647. 3. "Interpretatio Mystica in omnes fere Sacræ Scripturæ Libros," Paris, 1641, fol.; Lyon, 1653, fol.; Regensburg, 1739, fol. These three works are also printed in L. Wadding's edition of the works of St. Francis of Assisi (Antwerp, 1623, 4to.), and in the edition of the works by J. de la Haye (Paris, 1641, fol., reprinted at Lyon, 1653, fol.). In 1757, A. M. Azzoguidius published from a MS. in the Franciscan monastery at Bologna, some sermons entitled, "Sermones in Psalmos, ex Autographo nunc primum in lucem editi," in 2 vols. 4to. The MS. contains no author's name; but the editor was convinced, by the peculiar smell of the MS., that it was written by St. Antonio's own hand, and that the sermons were his work. This edition contains also a biography of the saint. His life has been often written, in all the languages of Europe, both in prose and in verse. (*Acta Sanctorum*, June 13.; Nicolaus Antonius, *Bibliotheca Hispana Vetus*, viii. c. 2.; Hamberger, *Zuverlässige Nachrichten*, iv. 365.) L. S.

ANTO'NIO DE PA'PHIA (אנטוניאו די פאפיאה), which Wolff interprets to mean de Pavia (Ticinensis). There was a folio manuscript in the library of Colbert, on the treatment of fevers, translated from the Latin of Antonio de Paphia into Hebrew by R. Solomon ben Moses the physician, but no notice is given of the time at which this author lived. (Wolfius, *Biblioth. Hebr.* iii. 130.) C. P. H.

ANTO'NIO, PE'DRO, a Spanish historical painter, born at Cordova in 1614. He was the scholar of Antonio del Castillo; and painted several works, which, through the freshness of their colouring, attracted the applause of the vulgar at Cordova, where there are several of his works. The best are, a St. Rosa de Lima and a St. Thomas Aquinas, in the convent of St. Paul. He died at Cordova in 1675. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

ANTO'NIO DA TRENTO. [TRENTO.]

ANTO'NIO DA TREVIGI painted at Trevigi about the beginning of the fifteenth century (1402—1414). In the church of S. Niccolo he executed with considerable skill a colossal figure of St. Christopher. (Federici, *Memorie Trevigiane su le Opere di Disegno.*) R. N. W.

ANTO'NIO VENEZIA'NO, one of the most eminent painters in fresco of the fourteenth century, was born, according to Vasari, in Venice in 1310, but Baldinucci has concluded, from certain documents which he discovered, that he was a Florentine. He studied at Florence with Angelo Gaddi, and painted much in his style. Antonio painted some frescoes in Venice for the signory, but was so badly rewarded that he left the place in disgust. His chief works, now nearly all destroyed, were painted in Florence and in Pisa, where in the Campo Santo and in other places he executed many works of extraordinary merit for the period, in the opinion of Vasari particularly, who praises the force of his colouring, and the truth and harmony of his chiaroscuro, in which he was scarcely equalled by any painter of his time. His design also was correct and graceful, and he was distinguished likewise for the choice of his attitudes, the elegance of his draperies, and the variety of his expression.

One of his most celebrated works was the Miracle of the Loaves and Fishes, painted in the convent of S. Spirito at Florence. Vasari says that his paintings in the Campo Santo were decidedly the best pictures there. He completed in this place the series commenced by Simone Memmi, of the life of San Ranieri: his own portrait is among the heads painted by him. These works are still extant.

Towards the end of his life he devoted himself to the study of medicine, and he became, says Vasari, no less skilful as a physician than he was diligent as a painter.

He died of the plague in Florence (A. D. 1384), in the seventy-fourth year of his age; a victim to his exertions to save the lives of others. Paolo Uccello and Gherardo Starnini were his scholars. (Vasari, *Vite de' Pittori*, &c.) R. N. W.

ANTO'NIO DE YEPES. [YEPES.]

ANTONIOTTI, GIO'RGIO, was born at Milan in 1692, and resided some time in Holland, where, in 1736, he published his first work, "Twelve Sonatas for the Violoncello or Viol di Gamba." He afterwards came to London, where he lived more than twenty years, without rising to eminence in any branch of his profession. His work "L'Arte Armonica," translated into English, was published by Johnson in 1760. It is partly historical and partly theoretical, but its intrinsic value is not great. (Fetis, *Biographie Universelle des Musiciens*; Antoniotti, *L'Arte Armonica.*) E. T.

ANTONI'SZE, KORNELIS, a good Dutch painter of cities, and apparently also a wood-cutter. He was born at Amsterdam about 1500. There is in the exchequer at Amsterdam a painting of that place executed in 1536 by Antonisze. He published also a view of the same place in a set of twelve woodcuts, dedicated to Charles V., which is very scarce. Antonisze was one of the sheriffs of Amsterdam, and in 1547 was elected a member of the city council. His name is sometimes written Teunissen; both forms signify the son of Antony or Antonius: and Sotzmann, "Ueber des Anton von Worms Abbildung der Stadt Cöln aus den Jahren 1531," conjectures that Antonisze may have been the son of Anton von Worms.

There was a HENRIK ANTONISZEN or ANTHEUNISZEN, who died at Antwerp in 1794, aged fifty-seven: he painted excellent landscapes in the style of Berghem. He had many good scholars. (Houbraken, *Groote Schouburgh der Nederlantsche Konstschilders*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ANTO'NIUS. This name of a physician occurs several times in Galen's works, but whether all the passages refer to the same person or to several individuals it is impossible to say. If it refers to several individuals, they must all have lived in or before the second century after Christ. One is called "the herbalist," another "the druggist," and the prescriptions of both are quoted with apparent approbation. They may both perhaps be the same as Antonius Castor. A third is the person to whom the treatise "On the Pulse" (which is in the nineteenth volume of Kühn's edition of Galen's works, but which is generally considered to be a spurious compilation from his other works on the same subject) is addressed, and who is there styled "a lover of learning and a philosopher." The only reason for thinking him to have been a physician is the nature of the work addressed to him. An Epicurean philosopher, who was a contemporary of Galen, is added to this list by Fabricius, but the writer is not aware of there being any grounds for his so doing. He composed a philosophical work, entitled Περὶ τῆς ἐπὶ τοῖς Ἰδίοις Παθέσιν Ἐφεδρείας, which probably means (for Galen himself notices the obscurity of the title) "On the guarding against one's own Affections," in answer to which Galen wrote his work "On knowing and curing the peculiar Affections

of each Man's Soul" (Περὶ Διαγνώσεως καὶ Θεραπείας τῶν ἐν τῇ ἑκάστου Ψυχῇ Ἰδίων Παθῶν). Galen's treatise is still extant in the fifth volume of his works, but that of Antonius is lost. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 65. ed. vet.) W. A. G.

ANTO'NIUS DE AGUILERA. [ANTONIUS CARTAGINENSIS.]

ANTO'NIUS, A'TTICUS, a rhetorician mentioned by Marcus Seneca (*Suasoriæ*, 2.). A few words from one of his declamations are cited with high approbation by Seneca. W. B. D.

ANTO'NIUS DE AZARO. [ANTONY OF PARMA.]

ANTO'NIUS, CAIUS, was the second son of M. Antonius Creticus, and brother of Antonius the Triumvir. He first appears in history in B. C. 54, when, in conjunction with his younger brother Lucius and C. Memmius, tribune of the people, he prosecuted Aulus Gabinius, consul in B. C. 58, for oppression and extortion in his government of Syria. In B. C. 51, Caius Antonius was quæstor to Q. Minucius Thermus, proprætor of Asia, to whom he was recommended by M. Cicero as his deputy in that province until the new proconsul arrived. Cicero's quarrel with the Antonii was subsequent to B. C. 51, and he described the three brothers as men of some eloquence and talents, whom it would be prudent in Minucius to conciliate, especially as they were certain of soon being tribunes of the people, and, in due time, consuls (*Ad Familiares*, ii. 18.). Caius Antonius, however, was never tribune. But at the breaking out of the civil wars in B. C. 49 he was sent as Cæsar's lieutenant to Illyricum, and was besieged in the island Coricta on the Illyrian coast by M. Octavius and L. Scribonius Libo, who commanded a squadron of the fleet of Cn. Pompeius. His provisions failed him, one of his centurions, T. Pulfio, proved treacherous, and he was compelled to surrender. His army — fifteen cohorts, according to Orosius (vi. 15.) — was incorporated with that of Pompeius, and Antonius remained a prisoner until after the battle of Pharsalus. He was appointed one of the pontifices by Julius Cæsar, and was city-prætor with M. Brutus in B. C. 44. In the same year his elder brother Marcus Antonius was consul, and his younger brother Lucius tribune of the people. As Marcus and the Cæsarian party had driven M. Brutus and his fellow-conspirators from Rome, Caius Antonius alone officiated as city-prætor. In this office he received Octavianus Cæsar's declaration that he meant to claim the estates of his late uncle, the dictator. The prætorian games which Caius Antonius exhibited on the 7th of July in the same year were anxiously awaited by both parties, since it was probable that the general feeling towards Cæsar's murderers would be manifested during their representation. The province of Macedonia, which Cæsar had assigned to M. Brutus, after having been first transferred to Marcus Antonius, was finally, at his instigation, given by the senate to Caius. He landed at Apollonia in Illyricum late in the autumn of B. C. 44. But his province was already in possession of M. Brutus, and on every side a superior force was ready to attack him. He expected to have been joined at Apollonia by the troops of Vatinius and Hortensius. Vatinius, however, had opened the gates of Dyracchium, and surrendered his three legions to Brutus: and Hortensius had acknowledged Brutus as the legitimate proconsul of Macedonia. Antonius had brought from Italy, according to Appian, a single legion, according to Cicero, only seven cohorts. His brother Marcus and Cornelius Dolabella had withdrawn five legions to their respective provinces of Cisalpine Gaul and Syria, and a sixth, under the command of Caius's own lieutenant, Lucius Piso, had yielded to Brutus: Caius, therefore, finding himself too weak to defend Apollonia, and suspecting the disposition of the townsmen, went to Buthrotus, but, on his march thither, three of his cohorts were cut off by Brutus. He was again defeated by the lieutenant of Brutus, the young Marcus Cicero, while attempting to seize some strong posts in the neighbourhood of Byllis: and shortly afterwards was overtaken on some marshy ground and surrounded by the cavalry of the enemy. About the middle of March, B. C. 43, his troops obliged him to surrender to Brutus, for his capture is mentioned by Cicero in his thirteenth Philippic oration, which was spoken in the senate on March the 20th. Although the expediency of putting him to death, in requital for the murder of Trebonius at Ephesus by Dolabella, was urged by Cicero and others, Antonius was at first allowed to retain his prætorian lictors and fasces. But his confinement was rigorous after the discovery of his attempts to excite the soldiers to mutiny. The proscription and murder of Decimus Brutus and Cicero by the second triumvirate at length determined M. Brutus to order the death of his prisoner. The execution of the order was entrusted to Q. Hortensius, late proconsul of Macedonia, on which account M. Antonius, after his victory at Philippi, caused Hortensius to be slain on the grave of his brother. The accounts of the death of C. Antonius and its attendant circumstances are, however, various. Dion Cassius says that he was put to death in Apollonia by one Caius Clodius, who guarded him, without any authority from Brutus, because he feared that the emissaries of the triumvir Marcus Antonius would effect his rescue. He mentions, however, the version of the story which Plutarch and Appian followed, and which attributes his execution to M. Brutus. Velleius Paterculus (ii. 71.) says that Q. Hortensius fell in the

action at Philippi. Livy (*Epitome*, cxxiv.) leaves it undecided. Two medals are assigned to this Caius Antonius by Rasche, *Lexicon Rei Numariæ*. One of them, a silver medal, has the legend "C. Antonius Procos." on the upper face, and the word "Pontifex" on the reverse. The other medal has on the reverse "Roma" and the head of Hercules. (Ernesti, *Clavis Ciceroniana*; Baiter, *Onomasticon Tullianum*, "Caius Antonius;" the indices to Plutarch's Lives, Bryant's ed.; Dion Cassius; Appian, *Civil Wars*; Cæsar, *Bellum Gallicum*, iii. 4. 10. 67.; Florus, iv. 2. § 31.; Lucan, iv. 406.; Valerius Maximus, viii. 1. § 3.) W. B. D.

ANTO'NIUS, CAIUS HY'BRIDA, was the younger of the two sons of M. Antonius the Orator, and uncle of the Triumvir. The origin and meaning of his surname, Hybrida, are uncertain. Pliny (*Hist. Nat.* viii. 79.), Valerius Maximus (viii. 6. § 4.), Horace, (*Satiræ*, vii. 2.), and Suetonius (*Octavius*, 19.), apply the word to one who is born of a Roman father and a foreign mother. The parents of Caius Antonius must, however, have been both of them Roman citizens, although it is remarkable that his mother's name is nowhere mentioned: for otherwise he himself would neither have ranked among the Antonii, nor been eligible to the magistracies. Like Creticus, therefore, Hybrida was probably a term of reproach, suitable to the low habits of one whom Cicero calls a gladiator, a robber, and a charioteer (*Oratio in Toga Candida*). In B. C. 87, as military tribune, he accompanied Sulla into Greece. But on the return of Sulla to Italy in B. C. 83, Antonius remained behind with a few troops of horse, and levied contributions on the province of Achaia. For this offence, on the petition of the provincials, Antonius was prosecuted by C. Julius Cæsar before M. Lucullus, the prætor peregrinus, B. C. 76. He was cited, but refused to appear, alleging some informality in the appointment of the judges, and for a time the prosecution was dropped. Six years afterwards, however, the censors L. Gellius and Cn. Cornelius Lentulus, B. C. 70, expelled him from the senate for his original offence, for disobeying the prætor's summons, and for squandering his own property. Cicero says that Antonius sold his herds of cattle and assigned over his pasture-lands, but kept his herdsmen, and threatened to employ them in a servile war. Antonius returned from Greece in time to profit by Sulla's proscription, and he was one of the Roman nobles who flattered the dictator by appearing in public as charioteers at his Circensian games, B. C. 81. At what time he regained his seat in the senate is unknown. Before his expulsion he had probably been tribune of the people (Orelli's *Inscriptions*, No. 3673.), and he was ædile between B. C. 69—66 At the games which he then exhibited, the proscenium and stage decorations were plated with silver. (Pliny, *Hist. Nat.* xxxiii. 16.; Valerius Maximus, ii. 4. 6.) He was one of Cicero's colleagues in the prætorship, B. C. 66, and in the consulship, B. C. 63. At the prætorian comitia he was raised, through Cicero's interest with the people, from the lowest to the third place among the candidates. In canvassing for the consulship, Catiline and Antonius, secretly supported by Crassus and Cæsar, employed every means to prevent Cicero's election, and drew on themselves the orator's invective in his speech in "Toga Candida." Their replies were published, but turned chiefly on the obscurity of Cicero's family. They bribed so openly, that the severe penalties of the Calpurnian law against bribery were rendered more stringent on their account by the enactment, after much opposition in the senate, of the Lex Tullia de Ambitu. Antonius was at length declared Cicero's colleague by a small majority in the centuries over Catiline; and he owed it to the respect entertained for his father's memory that some men of character supported him. Once in the consulate, Antonius was formidable, and must be conciliated. He was the hope of Catiline and his party, and his debts and profligate habits made him desirous or heedless of a revolution. But he was also indolent and irresolute, and his position as consul perhaps inclined him to support the existing constitution. Cicero was thus enabled to purchase his neutrality, at least during their joint magistracy, by giving up to him, without awaiting the ballot for the provinces, Macedonia, the plunder of which would retrieve his broken fortunes. After the complete exposure of Catiline's designs, his personal interests kept Antonius true to the senate; but he never forgave or voluntarily seconded his colleague. Towards the end of B. C. 63, Antonius went into Etruria to assist the prætor Q. Metellus Celer in preventing Catiline's escape through the passes of the Apennines into Transpadane Gaul. With some lingering hope in his old associate, Catiline attacked the consul rather than the prætor, and a seasonable or a pretended fit of the gout saved Antonius from the regret or the shame of conquering his late confederate. His lieutenant, M. Petreius, destroyed Catiline and his army, and Antonius obtained the title of imperator. Triumphal honours had not yet been granted for victories in civil wars, yet Antonius travelled to Macedonia with laurel on his lictors' rods. Macedonia was the price of his adherence to the senate, and he exacted it to its full amount from the oppressed provincials. The appearance in his suite of one Hilarus, an accountant trained in the slave schools of Pomponius Atticus, and afterwards a freedman of Cicero's, gave rise to a report, which Antonius encouraged, that his late colleague's resignation of Macedonia had not been wholly disinterested.

Antonius seems to have told the provincials that he robbed on Cicero's account as well as his own. (Cicero, *Ad Atticum*, i. 12.) If he promised, however, he never performed; and in a letter to Antonius himself (*Ad Familiares*, v. 5.), Cicero makes heavy complaints of his former colleague's ingratitude. Antonius pillaged the barbarians on the frontiers as well as the subjects of his province. But the Dardanians, a tribe of Lower Mœsia, attacked him on his retreat, and while Antonius fled with the horse, cut off his infantry, and recovered the booty. He was defeated a second time in Upper Mœsia by the natives, assisted by the Bastarnæ, a Scythian tribe. His ill success, rather than his previous extortions, attracted the notice of the senate. He was threatened with a recall, and by Cneius Pompeius, then returning from the Mithridatic war, with prosecution for misgovernment. The interest of Cicero with the senate seems again to have been exerted in favour of Antonius, and he was quietly superseded in Macedonia by C. Octavius, the father of Augustus, B. C. 60. But in the following year, B. C. 59, the consulship of Cæsar and Bibulus, when Cicero was himself in imminent danger from Clodius, Antonius was prosecuted by M. Cælius for his share in Catiline's conspiracy, and at the same time by his future son-in-law C. Caninius Gallus, before the prætor Cn. Lentulus Clodianus, for malversation in his province. Although defended by Cicero, he was condemned, under the Cornelian laws against treason and malversation, to a pecuniary fine and banishment. He chose Cephallenia for his residence in exile, and his pretensions to act as governor of the island were connived at. In B. C. 49 his nephew Marcus was tribune of the people and Cæsar's lieutenant in Italy. Yet Antonius was not allowed to return to Rome before B. C. 47, when his recall was the act, not of his nephew, but of the dictator himself. Cicero, indeed, hints that Marcus was in his uncle's debt, and since an exile had no civil rights, and could not enforce payment, he purposely deferred his uncle's recall. For the same reason he excluded him from a commission of seven who were appointed to divide lands in Campania: because to appoint him a commissioner involved the restoration of his civil rights. Antonius was a candidate for the censorship, probably about B. C. 45. His character made the attempt deplorable and ridiculous; but the general contempt was heightened by his nephew, who had urged him to become a candidate, and, on the day of election, abruptly closed the comitia. And when, in order to make room for his third wife, Fulvia, Marcus had ignominiously dismissed his cousin Antonia, he scrupled not to charge her with adultery in her father's presence, and before a full assembly of the senate. This insult was offered to Antonius on the 1st of January, B. C. 44, and with the mention of it by Cicero (*Philippic.* ii. 38.) ends our knowledge of his life. He died probably in the same year. If by *Teucris* (Cicero, *Ad Atticum*, i. 12., xiii. 6., xiv. 7.) C. Antonius is meant, it increases the probability that the name *Hybrida* refers not to his parentage, but was really a *nickname*. ("C. Antonius Hybrida" in Ernesti, *Clavis Ciceroniana*; and Baiter, *Onomasticon Tullianum*, where all the references for his history are given.)

W. B. D.

ANTO'NIUS CARTAGINENSIS, or DE CARTAGENA, was a physician and professor of medicine at Alcala de Henarez. By the Emperor Charles V. he was appointed physician to the dauphin of France (afterwards Henry II.) and his brother, the Duke of Orleans, when, from 1528 to 1530, they were kept at Madrid as hostages for their father, Francis I. of France. He is described as a man of both learning and eleganee. He wrote — 1. "Libellus de Fascinatione." 2. "De Febre pestilentiali." 3. "De Signis Febrium, de Causa Dierum criticorum et ipsorum Notis," which were all published together at Alcala de Henarez, in 1530, in folio. (Antonius Cartaginensis, *Works.*)

For distinction, two other physicians named Antonius may be here mentioned. ANTONIUS DE AGUILERA was a physician at Guadalaxara, and wrote — 1. Præclaræ Rudimentorum Medicinæ Libri Octo," Alcala de Henarez, 1571, folio; a system of medicine and therapeutics collected from the works of his predecessors. 2. "Exposicion sobre las Preparaciones de Mesue," Alcala de Henarez, 1569, 8vo.

ANTONIUS DE VIANA, was at one time a surgeon in the Spanish navy, and afterwards was attached to the hospital founded at Seville by Cardinal Cervantes. He wrote a work entitled "Espejo de Chirurgia; primera Parte en Tres Exercitaciones de Theorica y Practica," Lisbon, 1631, 4to. (N. Antonius, *Bibliotheca Hispana Nova.*)

J. P.

ANTO'NIUS CASTOR. [CASTOR, ANTONIUS.]

ANTO'NIUS CRE'TICUS, MARCUS, was the eldest son of Marcus Antonius the Orator, and father of Antonius the Triumvir. He was quæstor in B. C. 80, and prætor in B. C. 75. In the following year, through the influence of the consul, M. Aurelius Cotta, and of P. Cethegus, Antonius, with the title of proprætor, received the command of the coasts of the Mediterranean, and of the whole fleet of Rome and her allies, with instructions to clear the seas of pirates. He made his commission — which was nearly as extensive as the similar powers conferred on Cneius Pompeius in B. C. 67 — a pretext for plundering the provinces, especially Sicily; and his conduct in command was so incapable and unfortunate, that he was suspected of a secret understanding with the pirates. Some par-

ticulars of the conduct of Antonius Creticus in Sicily will be found in Cicero's orations against Verres (*Divinatio.* 55.; *Pseudo-Asconius in Divination.* p. 122., Orelli's ed., *Verrin.* ii. 8.) He attacked the Cretans, alleging that they had aided Mithridates VI., king of Pontus; but, although he commanded the fleet of the Greek maritime states, he was totally defeated, and the greater part of his armament destroyed. His own escape was believed to have been ignominiously purchased, and the surname Creticus was the lasting memorial of his disgrace. Antonius never returned to Rome; but died in Crete shortly afterwards. Sallust describes Antonius Creticus as one born to squander money, and heedless of every thing beyond the cares or pleasures of the moment. Plutarch describes him as of an easy and humorous disposition, but vicious from indecision of character. He was first married to Numitoria, daughter of Quintus Numitorius Pullus of Fregellæ, by whom he had no children. By his second wife, Julia, daughter of L. Julius Cæsar, consul in B. C. 90, he had three sons, Marcus, Caius, and Lucius, and a daughter married to P. Vatinius. (*Scholia Bobiensia in Oration. in Vatinium*, p. 321. Orelli's ed.; Plutarch, *Antonius*, 1.; Diodorus Siculus, *Fragment.* xxxviii., xxxix.; Cicero, *Verrin.* iii. 213.; Velleius Paterculus, ii. 21.; Sallust, *Hist.* iii. 39. ed. Gerlach.)

W. B. D.

ANTO'NIU'S CYRUS. [ANTONY, SAINT.]

ANTO'NIUS DIO'GENES (Ἀντώνιος Διογένης) was the author of a fabulous voyage to Thule, in twenty-four books, of whom Porphyrius in his Life of Pythagoras, and Photius, alone make mention. Photius says that he cannot ascertain the age of Antonius Diogenes, but that he certainly preceded Damascius, Heliodorus, Achilles Tatius, and Lucian, since these writers obviously borrowed materials from him for their various works of fiction. If he were older than Lucian, Antonius must have lived before A. D. 122—200. Photius adds that a certain Antiphanes, whose age he does not mention, set Antonius the example of writing incredible travels. He commends Antonius for his clear style, his graceful descriptions, and for poetical justice — a singular merit in a writer of travels. The title of the work of Antonius was probably "The Incredible Things beyond Thule" (Τὰ ὑπὲρ Θούλην ἄπιστα). It was in the form of a dialogue, rather than, as Photius says, of a drama, and is the story told by Deinias, an Arcadian, to his countryman Cymbas, who had been deputed to solicit his return from Tyre to the place of his birth. Deinias, who was advanced in life, declined the proposal, but sought to make Cymbas amends for his fruitless voyage to Phœnicia by relating some passages of his extraordinary travels.

Antonius tried to gain credit for his fictions by forging a letter from Balagrus, one of the least eminent of Alexander the Great's captains. In this epistle to his wife, — Phile, a daughter of Antipater, — resident in Macedonia, Balagrus relates that Alexander, after the sack of Tyre, was shown by a soldier certain coffins, under ground, made of stone, and containing several legible inscriptions. Among these inscriptions were the following: — "Deinias, the Arcadian, lived a hundred and twenty and five years:" "Mantinias, the son of Mnaso, lived forty and two years, and seven hundred and sixty nights:" "Dercyllis, the daughter of Mnaso, lived thirty and nine years, and seven hundred and sixty nights." The singular addition of nights to the sum of their years refers to the sleep in which they were cast by an Egyptian magician. In the crypt wherein the coffins were found was discovered also a casket of cypress-wood, on which were cut these words: — "Whoever thou art, O stranger, open this casket, and learn things worthy to be admired." Within the casket, inscribed on cypress tablets, were found the adventures of Deinias and Dercyllis.

Deinias related that, in company with his son Democharesand three other Arcadians, he left Greece in quest of knowledge; that he crossed the Euxine and the Caspian Seas, climbed the Riphæan mountains, visited the mouth of the Tanais, and the region of eternal snows, and sailed on the ocean that surrounds the earth from the rising sun to the western island of Thule. At Thule, where he long sojourned, he met with a noble Tyrian damsel of great beauty and accomplishments, who, like himself, had passed through surprising adventures. Her name was Dercyllis, and similar fortunes inspired Deinias and Dercyllis with mutual love. The story of Dercyllis is a counterpart for extravagance to that of Deinias. Through the machinations of Paapis, an Egyptian priest, she and her brother Mantinias had been obliged to quit their native Tyre. Paapis, who had been banished from Egypt, was hospitably entertained by the parents of Dercyllis. He proved, however, to be a magician, and prevailed on Mantinias and his sister to administer to their aged parents a potion, which he promised should restore their youth, but which threw them into a death-like slumber. To expiate this involuntary parricide they fled from Tyre, visited many lands, and beheld many wonders. At Leontini in Sicily they encountered Paapis, and took their revenge on him by stealing his books of magic, and his casket of medicated herbs. They fled to Metapontum in Italy, where they learned that Paapis was in pursuit of them. Their informer was the philosopher Astræus, a disciple of Pythagoras, and a companion of the Scythian sage Zamolxis. Astræus accompanied the fugitives to the banks of the

Tanais. Here they found Zamolxis, who was honoured by the Scythians as a god, and who predicted the adventures that afterwards befel them. By his advice they sailed to Thule, whither Paapis followed them, and by his enchantments threw them into a death-swoon by day, although they regularly revived at night. A native of Thule, however, who was enamoured of Dercyllis, supposing that Paapis had really killed her, slew the magician and then himself. The books, which they had taken from Paapis, prescribed the mode of disenchanting Mantinias and Dercyllis, and their parents.

Astræus also contributed his stock of marvellous accidents, and related to Dercyllis some particulars of the life of Pythagoras and his father Mnesarchus. Mantinias and Dercyllis returned to Tyre before Deinias quitted Thule. But he afterwards rejoined them, and Cymbas saw Dercyllis at Tyre, when he came as the delegate of the Arcadians to Deinias. After he had related his adventures, Deinias caused them to be inscribed on two tablets of cypress-wood by Erasinides, an Athenian, who accompanied Cymbas. One of these tablets he gave to Cymbas himself for the use of his countrymen, and the other he directed Dercyllis to place in his coffin after death.

Antonius Diogenes gave authorities for each of his stories, but showed little discrimination in constructing them. The astronomical phenomenon of the days and nights lengthening as the pole is approached, is noticed, as well as the spherical form of the earth. His geography is absurd. Although Thule gives its name to the work of Antonius, it is merely a halting place for travellers, and its position is not defined. He makes Deinias go through the Euxine Sea to the Caspian, and from the latter to the mountains called Riphæan, and the mouth of the Tanais, though it is possible that the words of Antonius may mean the source of the Tanais. The cold drives Deinias northwards to the Scythian Ocean, and from thence he gets to the Eastern Ocean, and finds himself where the sun rises. Whatever may have been the age of Antonius Diogenes, he certainly lived after Alexander the Great's conquests had thrown open to the Greeks the countries between the Tanais and the Indus, and probably after the revival of the Pythagorean philosophy in the second century of our æra. (Photius, *Codex*, clxvi., Bekker's edition; Porphyrius, *Vita Pythagoræ*, Amsterdam, 1707, 4to.) W. B. D.

ANTO'NIUS FELIX. [FELIX.]

ANTO'NIUS FLAMMA. [FLAMMA.]

ANTO'NIUS, ARCHBISHOP OF FLORENCE. [ANTONINUS, SAINT.]

ANTO'NIUS, FRANCISCUS. [ANTHONIE, FRANCIS.]

ANTO'NIUS GODEFROY. [GODEFROY.]

ANTO'NIUS, IU'LUS, was the younger son of Marcus Antonius the Triumvir, and Fulvia, his third wife. His first name Iulus, or, as it is sometimes improperly written, Iulius, referred probably to the connexion of the plebeian Antonii with the patrician Iulii, the progeny of Venus and Anchises, through Æneas and Iulus, by the marriage of M. Antonius Creticus with Julia, daughter of L. Julius Cæsar, consul in B. C. 90. Iulus Antonius was too young to accompany his father into the east, and was brought up at Rome by his step-mother Octavia with her own children by M. Antonius. One of his instructors was L. Crassitius of Tarentum, a freedman, the author of a history or description of Smyrna, who changed his proper Greek name Pasicles into the Roman surname Pansa (Suetonius, *De Illustr. Grammatic.* 18.). After the death of the triumvir, Augustus provided for Iulus Antonius by compelling the freedmen of the Antonian house to pay down the legacies which the law obliged them severally to leave at their death to their common patron. At the request of his sister, Augustus gave his niece Marcella, Octavia's daughter by her first husband C. Marcellus, consul in B. C. 50, in marriage to Iulus Antonius, who thus became, after Julia and Agrippa's sons, presumptive heir to the empire. He appointed him pontifex and one of the prætors of B. C. 13, and procured for him the consulate with Q. Fabius Maximus in B. C. 10. In his prætorship Iulus Antonius celebrated the birth-day of Augustus by a banquet to the emperor and the senate in the capitol, besides the usual chariot races, and combats with wild beasts. A province, apparently Asia Minor, was assigned to Antonius after his consulship, and one of his edicts respecting the toleration of the Jewish worship in Asia is cited by Josephus (*Jewish Antiq.* xvi. 6, § 7.). But his adulterous intrigue with Julia, the daughter of Augustus, which was not without suspicion of political ends (Seneca, *De Brevitate Vitæ*, 5.; Dion Cassius, lv. 10.), was the cause of his being condemned to death in B. C. 2. Velleius Paterculus, who was his contemporary, says that Antonius anticipated the executioner by self-destruction. Iulus Antonius was the author of an epic poem entitled "Diomedeis," in twelve books. Horace addressed to him the second ode of his fourth book. (Dion Cassius, li. 15., liv. 26. 36.; Plutarch, *Antonius*, 87.; Tacitus, *Annals*, i. 10., iii. 18., iv. 44.; Pliny, *Hist. Nat.* vii. 46.)

LUCIUS ANTONIUS, the son of Iulus Antonius, by Marcella, after her divorce from M. Vipsanius Agrippa, was, on his father's death, although still very young, banished to Marseille, and there detained, on pretence of pursuing his studies, until his death in A. D. 25. A place in the sepulchre of the Octavii was the only public honour granted to this

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member of the illustrious and ill-fated family of the Antonii. (Tacitus, *Annals*, iv. 44.)
W. B. D.

ANTO'NIUS, JULIA'NUS, wrote a history of the Jewish nation, and is cited, together with Josephus, by Minucius Felix, *Octavius*. W. B. D.

ANTO'NIUS LODOVI'CUS, was born at Lisbon, and was a doctor of medicine of Coimbra. His learning, not in medicine alone, but in Greek and Latin, obtained for him the professorship of medicine at Coimbra, and in 1547 he began to lecture on the works of Galen, Aristotle, and others. He died in 1565, at a very advanced age, and left the following works:—1. "Problematum Libri Quinque," Lisbon, 1539–40, folio. 2. "De Occultis Proprietatibus, Libri Quinque," Lisbon, 1540, folio. 3. "De Re medica Opera," Lisbon, 1540, folio. This consists of nine chapters, and contains commentaries on Galen's writings on crises, the soul, and the fœtus; on some of the aphorisms of Hippocrates and Avicenna; on the errors of Pietro di Abano in his expositions of the problems of Aristotle; and essays on respiration, the heart, and difficult breathing. (N. Antonius, *Bibliotheca Hispana Nova*; Antonius Lodovicus, *Works*.) J. P.

ANTO'NIUS, LU'CIUS, was the youngest son of M. Antonius Creticus. In B.C. 54 he was associated with his brother Caius and the tribune C. Memmius in the impeachment of Aulus Gabinius, consul in B.C. 58, for misgovernment in his province of Syria. In B.C. 44 he was tribune of the plebs. His first act on entering office, in the preceding December, was to bring forward a law to empower the dictator Cæsar, who was then in the midst of his preparations for the Parthian war, to nominate the magistrates of the republic for some years to come, and thus to avoid, during his absence from Rome, the hazards of popular elections. After Cæsar's murder, in B.C. 44, the tribunitian powers of Lucius were highly serviceable to the designs of his brother Marcus, and, without giving entire credence to the invectives of Cicero, it is evident that Lucius was an unscrupulous partisan. As early as April in the same year, Marcus Antonius, with the aid of Lucius, proposed and carried an agrarian law, the object of which was to win the favour of the veterans and the people. The execution of this law was intrusted to seven commissioners, of whom Lucius Antonius was chief. These were the septemviri who so highly excited the fears and indignation of Cicero, although it does not appear that his estates suffered by their proceedings, but, on the contrary, Lucius sought to conciliate him. For his conduct as commissioner a gilt equestrian statue—"dedicated," as the inscription on its base stated, "by the thirty-five tribes to their patron"—was erected to Lucius on the left side of the Forum. Cicero says that this tribute to Lucius was the more preposterous since he had deprived many members of the tribes of their right of voting. The power of the commissioners extended over all the Public land in Italy; Cicero adds, over private property also. This, however, was a rhetorical exaggeration; but from the honours assigned to Lucius we may infer what classes of citizens were benefited by the commission. The equestrian order erected a second statue to him as its patron: the military tribunes a third: the usurers a smaller one, with an inscription recording their gratitude to the patron of the "Middle Janus," the bankers' quarter in Rome. Marcus Antonius was absent from the city when Octavianus arrived in the beginning of May; but, with the concurrence of Lucius as tribune, he addressed the people, and undertook to discharge his late uncle's legacies. He was a more vehement opponent of the senate than even his brother the triumvir; and, on one occasion at Tibur (Tivoli), he is said by Cicero to have diverted by reproaches and threats Marcus Antonius from his purpose of conciliating the senate. He followed Marcus to the siege of Mutina with a newly raised legion; and on the 15th of April, B.C. 43, during the battle at Forum Gallorum (Castel Franco), took charge of the trenches around Mutina, and attempted to divide the enemy's forces by an assault on the camp of Octavianus. In common with his brothers, Lucius was declared a public enemy by the senate, before the final defeat of Marcus under the walls of Mutina was known at Rome. In the retreat to Transalpine Gaul he led the advanced guard, and drove Culleo, the lieutenant of M. Lepidus, before him, and successfully resisted the attempt of Munatius Plancus to dislodge him from the passes of the Alps near Forum Julii (Friuli). In the year B.C. 41, Lucius Antonius was consul with P. Servilius Isauricus, and on the 1st of January celebrated a triumph for a pretended, or at least an unknown victory over some of the Alpine mountaineers. There is a faint trace of his having been censor in the preceding year with P. Sulpicius, preserved in an inscription, but not mentioned by any historian. (Pighius, *Annales*, iii. 481.) The consulate of Lucius was distinguished by the Perusine war, which lasted from the summer of B.C. 41 to the spring of B.C. 40. Lucius, an able officer in subordinate commands, seems to have possessed little original character. His eldest brother's wife, Fulvia, was doubly aggrieved by the infidelities of her husband, who was now in Greece, and by Octavianus divorcing her daughter Clodia. To recall the one to Italy, and to avenge herself on the other, she laboured to effect a breach between the two principal triumvirs, and for this purpose Lucius was a fitting instrument. They inflamed the discontents of the veterans and of the citizens, whom the military colo-

nies had deprived of their lands. To the former they represented that Marcus Antonius was able to liquidate the arrears of their pay: the latter they assured of redress and protection. They inveighed against the triumvirate, and they insinuated or promised that Marcus would restore the ancient government. By these means Lucius and Fulvia collected in the spring of B. C. 41 a considerable force. Lucius, accompanied by his brother's children, travelled through Southern Italy; but, on the approach of the cavalry of Octavianus, he fled to his brother's colonies in Apulia, and placed himself and his nephews under the protection of the veterans. After a fruitless conference at Teanum in Apulia between the adherents of the two triumvirs, Lucius, on pretence that his life was in danger, retired to the strong fortress of Prænestè (Palestrina). Octavianus made a second attempt at reconciliation, which was frustrated by Manius Rufus, Fulvia's agent. At length, during the absence of Octavianus in Umbria, Lucius, at the head of six newly raised legions, repaired to Rome, where he was welcomed by the citizens, although the third triumvir, M. Lepidus, was stationed in the city with two veteran legions. The lieutenants of Marcus Antonius, who were quartered in the more distant parts of Italy, did not, however, second the movements of Lucius, who, finding himself nearly surrounded by Octavianus and his generals, Salvidienus, Agrippa, Asinius Pollio, and Ventidius, retired to Perusia in Etruria. The strength of the town enabled Lucius to repel every enemy but famine. The "Perusian famine," however, became in after times a proverb for intense and protracted suffering; and Lucius, after earnest intercessions for his soldiers, surrendered himself unconditionally to Octavianus. The fate of the garrison and townsmen of Perusia is differently related by historians. Suetonius says that, according to some accounts, Octavianus slaughtered three hundred senators and knights on an altar raised to the manes of his uncle Julius. Appian asserts that he put to death only the senators of Perusia and a few of his most inveterate enemies, and that his soldiers constrained him to this cruelty. Lucius Antonius was sent into Spain with the honorary title, but without the power, of proconsul; and he probably died soon afterwards, since there is no further mention of him. The pretence that the war with Octavianus was undertaken in defence of his brother the triumvir's rights, procured for Lucius Antonius the honour of the inscription "Pietas" that appears on his medals. In Cicero's Philippic Orations and Epistles Lucius Antonius is represented as a ruffian and robber of the basest kind, who was born only that the world might have one worse man in it than the triumvir Marcus. Velleius Paterculus (ii. 74.) says that he had all the vices and none of the virtues of his elder brother. The historian, however, was the panegyrist of Cæsar and Cæsar's household; and the orator was inflamed by personal fears as well as political hatred of the Antonii. We have therefore rejected their evidence wherever it extends beyond the mere facts of Lucius Antonius's life. There is a consular coin of Lucius Antonius with his head on one face, and that of his brother Marcus the Triumvir on the reverse. (Ernesti, *Clavis Ciceroniana;* Baiter, *Onomasticon Tullianum*, "Lucius Antonius;" Suetonius, *Octavianus*, 14, 15.; Dion Cassius, xlviii. 4—15.; Appian, *Civil Wars*, v. 19—50.; Velleius Paterculus, ii. 74.; Seneca, *De Clementia*, i. 11.; Lucan, *Pharsalia*, i. 41.; Rasche, *Lexicon Rei Numariæ.*) W. B. D.

ANTO'NIUS, MARCUS, the son of C. Antonius, and commonly called the ORATOR, was born B. C. 142, and was three years older than his illustrious contemporary Lucius Licinius Crassus, who was also a distinguished orator.

Marcus Antonius was quæstor of the Roman province of Asia in the year B. C. 113. A story is told by Valerius Maximus of a charge of a criminal intercourse with a Vestal being brought against him after he had left Rome for Asia; and it is added that he returned to Rome from Brundisium, where he received intelligence of the accusation, and successfully defended himself. In the year B. C. 104 he was prætor urbanus, and in the following year he had the government of the province of Cilicia with the title of proconsul, and the commission to act against the pirates in the Cilician seas. On his voyage to his province he spent some days at Athens in the schools of rhetoric and philosophy. Antonius had already obtained reputation as an orator, and his name was known at Athens. It was during his proconsulship also, as appears most probable, that he visited the school of Rhodes. The services of Antonius as proconsul are not particularly recorded, but he had a triumph in the year B. C. 102. His daughter Antonia was shortly after seized by pirates, apparently in Italy, and ransomed at a great price. In the year B. C. 100 he was employed with a force outside of the walls of Rome to put down the tumults which had been excited by the tribune L. Appuleius Saturninus; and in the year B. C. 99 he was consul with A. Postumius Albinus, and opposed the measures of the tribune Sext. Titius, who followed up the policy of Saturninus, and attempted to gain popular favour by an agrarian law. His defence of M'. Aquilius, who, in his proconsulship, had terminated the Servile war in Sicily (B. C. 99), and was prosecuted for malversation (pecuniæ repetundæ), is commemorated by Cicero as a case in which the genuine feeling of Antonius for his client's cause made a corresponding impression on his audience. His censorship belongs to the year B. C. 97, in which he

adorned the rostra with the spoils taken in his Cilician campaign. During his censorial office he was prosecuted for bribery (ambitus) by M. Duronius; but nothing further is recorded of this affair. He held a command in the Marsic war, B. C. 91. Antonius belonged to the aristocratical party and adhered to Sulla. When Marius and Cinna (B. C. 87) got possession of Rome, Antonius hid himself in the house of a poor man of his acquaintance, who generously sheltered him. But he was unfortunately betrayed through the idle talk of one of the slaves, who being sent to buy some wine was very particular about the quality, and told the wine-merchant that his master was entertaining Marcus Antonius. The wine-merchant carried the news to Marius, who clapped his hands with joy, and sent the tribune P. Annius and some soldiers to bring him the head of Antonius. The soldiers who went into the room to execute their commission, while the tribune waited outside, were overpowered by the forcible appeal of the orator; but the tribune finding there was delay went up stairs and cut off his head. Marius received it with delight, and it was nailed up to the rostra. (Plutarch, *Marius*, 44.; Cicero, *De Oratore*, iii. 3.) Marcus left two sons, M. Antonius Creticus and, C. Antonius Hybrida, and a daughter Antonia, already mentioned.

The public life of Marcus Antonius is not marked by any great events. It is to the place which he occupies in the history of Roman oratory that he owes his eminence; and his great powers are recorded by his admirer Cicero in his treatise "On the Orator" and his "Brutus" or the treatise on illustrious orators. In the opinion of Cicero, Marcus Antonius and L. Licinius Crassus were the first Roman orators who equalled the great orators of Greece. Antonius had a strong and ready memory, which enabled him to arrange every thing in its proper place. He had the air of appearing to speak without preparation; but he was so fully prepared at all points that his hearers were very apt to be thrown off their guard by him. He was not distinguished for any peculiar elegance of expression; yet he did not speak incorrectly, and he showed great judgment in the selection and collocation of appropriate words, in the construction of his sentences, and in the use of figures of speech. In action and in the management of his voice he was pre-eminent: all his gesture was in harmony with his discourse. His judicious remarks on the conduct of a cause, which are preserved by Cicero, (*De Orat.* ii. 72.) were probably derived from good authority, for Cicero heard much about Antonius from his uncle L. Cicero, who had accompanied Antonius into Cilicia, and when a young man, Cicero had often conversed with him. It was a popular error, says Cicero, to suppose that Antonius was not a well-informed man: Cicero found him well versed in all the subjects on which he spoke with him. Antonius wished to render his oratory more effective among the Romans by making them believe that he had neither study nor preparation. In a passage in the first book on the Orator (c. 48.), Antonius is made to say that he never learned any art of oratory, but that he acquired his oratorical power by actual experience of business and his practice in legal cases; a statement by no means contradictory, as some suppose, to what Cicero, speaking in his own person, says of the acquirements of Antonius (*De Orat.* ii. 1). The definition of an orator which Cicero puts in the mouth of Antonius is this: "I consider him to be an orator who can employ words agreeable to the ear, and arguments adapted to convince in forensic and common causes. This I call an orator; and I further require him to be properly furnished with voice, and action, and a certain amount of pleasing manner" (*De Orat.* i. 49). This is said in reply to L. Licinius Crassus, one of the other chief interlocutors in the Dialogue on Oratory, who required an orator to have universal knowledge.

As a speaker Antonius must be placed among the first that have ever lived. The unwearied industry of the Romans in the study of oratory, and the frequent occasion for its exercise in the senate, in the popular assemblies, and on trials, enabled them to attain a degree of excellence which in our own times is never approached, for, though there are abundant occasions for the exercise of oratory in some modern states, the diligent study of the Roman is wanting.

Antonius left no written orations; and if he had, it is clear from what has been said that they would not have given an exact measure of his oratorical skill; for his pre-eminence was in speech. He wrote a small treatise on the "Principles of Speaking," which Cicero and Quintilian mention. (The chief authorities for Marcus Antonius are cited by Drumann, *Geschichte Roms*, vol. i.) G. L.

ANTO'NIUS, MARCUS, the Triumvir, was the eldest son of Marcus Antonius Creticus and Julia, daughter of Lucius Julius Cæsar, consul in B. C. 90. He was born about B. C. 83, since, according to Appian, he was full forty years of age at the time of his meeting Cleopatra at Tarsus in B. C. 41, and, according to one account preserved by Plutarch, in his fifty-second year at his death in B. C. 30. (Appian, *Civil Wars*, v. 8.; Plutarch, *Antonius*, 86.) After his father's death [Antonius Creticus, Marcus], and when Marcus was about nine years old, his mother married Publius Cornelius Lentulus Sura, who was put to death in B. C. 63, as an accomplice in Catiline's conspiracy. Antonius was carefully educated by his mother: one of his instructors in eloquence was the rhetorician Epidius, who numbered also among his pupils

Octavianus Cæsar; and this branch of his education Antonius certainly cultivated with diligence, and practised declamation even in the midst of his campaigns. But the loose morals and the restless disposition that marked his later life displayed themselves early, and effectually counteracted the care of his mother and instructors. From his step-father Lentulus he could learn nothing good. His fine person, popular manners, and skill in martial exercises rendered his society agreeable to the young nobles of Rome; and since his father left him no estate, his poverty made him in some measure dependent on their favour. The most notorious of his early associates was the younger Curio. Common rumour affixed a scandalous imputation on their intimacy, which was at length dissolved through the interference of Cicero, but not until Curio's father had paid, as the price of its dissolution, more than forty-six thousand pounds in discharge of Antonius's debts. The mediation of Cicero on this occasion, and the active part he took as consul in the conviction and execution of Lentulus in B. C. 63, were probably the origin of the feud between Antonius and Cicero. In the year B. C. 51, however, Cicero, in a letter to Quintus Minucius Thermus, proprætor of Asia, speaks of the Antonii, Marcus, Caius, and Lucius, as three able, popular, and not ineloquent men, whose interest was worth cultivating. The open rupture of Cicero and Antonius was therefore of later date. The disposition of Antonius to set the laws at defiance showed itself early, for soon after his assumption of the manly gown he took his seat on the equestrian benches in the theatre, although he had not the property required by the law of Roscius Otho, one of the tribunes of the people, in B. C. 63. Antonius seconded for a short time the acts of Publius Clodius in his turbulent tribunate of B. C. 58; but an intrigue with Fulvia, the tribune's wife, produced a rupture between them. In the same year Antonius withdrew from his creditors at Rome to the schools and gymnasia of Greece. Since his after-life afforded few opportunities for study, he probably acquired at this time his knowledge of eloquence as an art, although, consistently with his bold and irregular genius, he preferred the ornate style of rhetoric, which was entitled the Asiatic, to the severer manner of the great masters of Roman oratory. But his studies in Greece were soon interrupted by the arrival of Aulus Gabinius, proconsul of Syria, who appointed Antonius to the command of his cavalry in his war in Palestine with Aristobulus, the younger son of Alexander Jannæus (Josephus, *Jewish Antiq.*, xiii. 16. § 1.), B. C. 57, and afterwards in his expedition to Egypt in B. C. 56—55, to restore Ptolemæus Auletes to the throne. Antonius greatly distinguished himself in both these campaigns. The defeat and capture of Alexander, son of Aristobulus, and the seizure of Pelusium on the most eastern branch of the Nile, were owing principally to Antonius; and the bold and generous spirit with which he conducted the war gained for him the esteem of the conquered as well as the applause of the Roman people. The war in Egypt was, however, undertaken in opposition to the command of the senate, and Antonius had been its prime instigator. On the return therefore of Gabinius to Rome in B. C. 54, Antonius, dreading equally the censure of the senate and the claims of his creditors, repaired to C. Julius Cæsar, then proconsul of Gaul, who had just returned from his second expedition to Britain. In B. C. 53, he came to Rome as a candidate for the quæstorship with money and recommendations from Cæsar to the principal senators, and to Cicero especially, who employed his interest in Antonius's behalf. This obligation he repaid by attacking with an armed force in the forum Cicero's implacable enemy, Publius Clodius. As soon as his election was secure, Antonius, without waiting for its confirmation by the senate, returned to Gaul, took part in the summer campaign of B. C. 52 against Vercingetorix, and, during Cæsar's absence in the latter end of the same year, commanded the winter-camp at Bibracte (Autun). In Antonius Cæsar possessed an able officer, and a willing and unscrupulous instrument, and the military genius, the liberal temper, and the suspected designs of the great proconsul secured the devotion of Antonius. Antonius was attached to Cæsar's person for the greater part of B. C. 51, and after the army had retired into winter-quarters, he compelled Commius, prince of the Atrebates (Pays d'Artois), to surrender. In B. C. 50, through Cæsar's interest and the efforts of the tribune Caius Curio, Antonius was elected augur in place of Q. Hortensius the orator, who died about July in that year. At the end of the same year he was chosen one of the tribunes of the plebs, and by these two offices — one of which enabled him to manage the auspices, the other to bring any measure before the tribes — he became an important auxiliary to Cæsar in his revolutionary projects. On the 23rd of December Antonius in a speech to the people exposed the hollow and specious conduct of Cneius Pompeius, who had just left Rome, throughout his whole political life. On the 1st of January, B. C. 49, Antonius and his colleague in the tribunate Quintus Cassius, demanded that Cæsar's letters, containing his proposals of accommodation, should be read in the senate. According to Plutarch, Cæsar offered in these letters to resign his government, and dismiss his army, if Cneius Pompeius would do the like. He proposed also, according to Appian and Suetonius, to dismiss immediately eight of his legions, and to quit Transalpine Gaul, retaining only two legions and Cisalpine

Gaul, or one legion with Cisalpine Gaul and Illyricum, until he should be again elected to the consulship. All these overtures were rejected, and Antonius then proposed that Pompeius should be ordered to his province, the proconsulate of Spain. On the 7th of January, after an ineffectual attempt to put their veto on the proceedings of the senate, the tribunes Antonius and Cassius were threatened, and, according to Appian, expelled the senate-house, and the consuls were directed to take care that the commonwealth received no detriment — a decree never resorted to except in times of the most urgent danger, and which in fact placed the republic under military law. In the afternoon of the same day the tribunes quitted the city in a hired chariot and habited as slaves, and in that condition presented themselves before Cæsar at Ariminum (Rimini). Their ignominious flight and appearance were alleged by Cæsar as a proof that the tribunitian office, which even Sulla had respected, had been violated by the Pompeians, and urged as a motive for marching upon Rome. For his conduct on this occasion Cicero, some years afterwards, charged Antonius with being the cause of the civil war, as much as Helen had been of the Trojan. After the passage of the Rubicon, Antonius, as Cæsar's lieutenant, at the head of five cohorts, drove Scribonius Libo out of Arretium, was received into Sulmo, and by the end of March had resumed his tribunitian functions at Rome. On the 1st of April Antonius and Cassius summoned the senate without the walls of the city in order that Cæsar, without a breach of law, might be present: and, subsequently, they presented him to an assembly of the people. During Cæsar's first Spanish campaign Antonius, with the title of proprætor, governed Italy. Although apparently immersed in pleasure, he betrayed no want of either vigour or vigilance in his administration. The Pompeians who stayed behind in Italy, and those senators who affected neutrality were rigidly watched; the good-will of the army was secured; and the coasts and internal communication of Italy were carefully superintended by him; and his correspondence with Cicero at this period shows that he could temper strictness with discretion, and even with courtesy. In other respects, however, his government was prejudicial to Cæsar's reputation. His contempt of decorum, in appearing in public intoxicated or surrounded by players and buffoons, his connexion with the dancer Cytheris, and his disregard of the laws, rendered him, and through him Cæsar, hateful to the better order of citizens. His excesses, however, were unreproved by Cæsar on his return from Spain, for Antonius was, in spite of them, his most serviceable adherent. At the beginning of B. C. 48, he conveyed from Brundisium to Apollonia and Dyracchium, in the face of the superior fleet of Scribonius Libo, and in tempestuous weather, the five legions which Cæsar had left in Italy. He distinguished himself in the various encounters between Cæsar and Pompeius at Dyracchium, beating, on one occasion, the Pompeians with great loss to their trenches, and on another, rescuing the Cæsarians from imminent rout. At the battle of Pharsalia, which was fought on the 9th of August, Antonius commanded the left wing; but his troops, which had suffered severely at Dyracchium, were held in reserve, and hardly came into action. While Cæsar, after his victory, pursued Pompeius, Antonius was sent back to Italy with a detachment of the army, and with the same commission he had held in the year preceding. He remained for some months at Brundisium, watching the movements of the still formidable fleet of the Pompeians, and distributing troops and stores among the cities on the eastern coast of Italy. During his second sojourn at Brundisium his correspondence with Marcus Cicero, who had returned thither after the defeat at Pharsalia, was renewed. In B. C. 49 Antonius had recommended Cicero to remain in Italy; but his advice was disregarded. He had now returned without permission from either Cæsar or his representative. Antonius, however, while he pressed upon Cicero the strictness of Cæsar's order respecting absentees, behaved towards him with a forbearance that showed little of his later implacable enmity. Cytheris and her train were, however, at Brundisium also: the excesses of the former year were renewed, and the dissoluteness of Antonius rendered the power of Cæsar again the object of suspicion and dread to the worthier members of the opposite party.

In B. C. 47 began the first annual dictatorship of Cæsar, and Antonius was appointed his master of the horse. He now occupied at Rome the house of Marcus Piso, appropriated the estates and country houses of friends or foes at pleasure, turned day into night in revels with his associates Cytheris and the players Hippias and Sergius, and harnessed lions to his chariot. A mutiny in the army, and disturbances in the city, occasioned by the tribune, P. Cornelius Dolabella, aroused him from his pleasures, and his political quarrel was inflamed by an alleged intrigue of Dolabella with his wife Antonia, the elder daughter of Antonius Hybrida, from whom he divorced himself in this year. In B. C. 46, he married Fulvia, the widow of Publius Clodius and C. Curio, — a woman whose imperious temper gave occasion some years afterwards to Cleopatra's remark, that Antonius was easy to manage, Fulvia had so well broken him in. In Cæsar's third dictatorship (B. C. 46), M. Æmilius Lepidus was his master of the horse, and from about this period to within a few months of Cæsar's

murder, Antonius and his patron were upon indifferent terms. While occupying the house of Marcus Piso, Antonius, towards the end of B. C. 47, had purchased at Cæsar's auction the magnificent dwelling and gardens of Cneius Pompeius on the Carinæ, but refused or was unable from his debts and extravagance to pay the purchase-money, which Cæsar, as they were state property, demanded for the treasury. Lucius Plancus, city-prætor, was therefore ordered by the dictator to put the estate up to sale again. But, although a portion of it was sold, Antonius managed to keep the house of Pompeius in his own hands, and Cæsar finally connived at his retaining it. The secret cause of their disagreement was probably, however, the lawless conduct of Antonius as Cæsar's representative in Italy. The Romans witnessed daily the excesses of a military despotism, and they attributed to the dictator himself the extravagances of his lieutenant. Antonius, on his part, complained that his services, being too great for recompense, were neglected, and put on a level with those of C. Curio and P. Dolabella. But, although displeased, Antonius seems to have never wavered in his fidelity to Cæsar; and when at Narbo, whither they had gone to meet the dictator after his second Spanish war, Caius Trebonius, in August, B. C. 45, sounded him on the subject of a conspiracy against Cæsar, Antonius gave him no encouragement, although he did not betray him. Shortly after this communication from Caius Trebonius, Cæsar, having employment for Antonius in his projected Parthian war more suited to his character than civil government, restored him fully to favour. He travelled in the dictator's own litter, and was quartered in his tent during their journey from Narbo to Rome. Cicero, indeed, says it was Cæsar's practice to take for his associates the neediest and most worthless men he could find. But it is more probable that these intimate and secret conferences were devoted to plans of the approaching Gothic and Parthian wars on the Danube and Euphrates, and to the dictator's schemes for the future government of the Roman people. While awaiting Cæsar at Narbo, Antonius was guilty of one of those indiscretions that rendered him so unwelcome to the graver portion of his countrymen. The city-prætor, Lucius Planeus, renewed his claims on Antonius or his sureties for the price of the Pompeian estate. Antonius hurried to Rome, disguised as a courier, and was introduced into Fulvia's apartment as the bearer of a letter from himself. The letter professed contrition for their past disagreements, promises to abandon the dancer Cytheris, and other matters that caused even his turbulent consort to weep. On this Antonius discovered himself, and surprised Fulvia by suddenly embracing her in his courier's habit. The frolic, however, was regarded the next morning in another light at Rome. Cæsar was known to be highly incensed by the protracted resistance of the Pompeians in Spain, and the hasty arrival of Antonius in the city was thought to be the signal for a proscription. It required all the efforts of the dictator's more prudent friends C. Oppius and L. Balbus to allay the general alarm, which did not entirely subside so long as Antonius remained in Rome In B. C. 44, Antonius was nominated to the consulship, at first with Cæsar, and afterwards with Publius Cornelius Dolabella. The senate and equestrian order now vied with each other in heaping honours on Cæsar; and Antonius, although with less inconsistency, was among the foremost in servility, at once disgraceful to those who offered, and dangerous to him who received it. A temple, an altar, and a priest, were assigned him as to a "new Jupiter," and Antonius was appointed flamen dialis, the chief priest of this mortal deity. A new college of Luperci was established in honour of Cæsar, and styled by his name, and at the next celebration of the Lupercalia, February 15th, B. C. 44, Antonius offered him, as he beheld the foot-races from the rostra, a kingly diadem. On the Ides of March, Antonius narrowly escaped sharing Cæsar's fate. The conspirators were greatly divided in their opinions. Cassius and the majority strongly recommended the assassination of Antonius, but both Decimus and Marcus Brutus opposed what they termed unnecessary bloodshed; and their opinion finally prevailed. With a strange ignorance of Antonius's character and abilities they argued that, if Cæsar were once removed, Antonius would be inefficient, and easily reconciled to a constitutional republic. He was withdrawn by C. Trebonius from the senate-house just before the attack on Cæsar commenced; and during the tumult that ensued, fled in the disguise of a slave to his own house, which he began to fortify, and where he remained concealed during the remainder of that day. It required, however, less penetration than he possessed to discover, within a few hours from Cæsar's murder, that the conspirators stood nearly alone, and he promptly availed himself of his patron's death, and of the uncertainty and disorganisation of the persons and circumstances around him, to establish his own fortunes on a loftier and firmer basis than ever. His own position was, in itself, especially favourable, and was aided by many fortunate accidents. He was consul at the time of Cæsar's assassination; and he was also one of the augurs. His brother Caius was city-prætor; his younger brother Lucius was tribune of the plebs. Between the 15th and 17th of March, Calpurnia, Cæsar's widow, consigned to him the money, the personal property, and the papers of her late husband; and he seized the public treasures which were laid up in the temple

of Ops. He was, therefore, fully prepared to meet the senate and the conspirators, on the 17th of March, although they met in the Temple of Earth within the precincts of the Capitol, and guarded every avenue of approach with the gladiators of Decimus Brutus. At this meeting Antonius proposed the confirmation of Cæsar's acts, and gave weight to his proposal by an insidious and dextrous appeal to the personal interests of the senators and conspirators. "If," he said, "you decree Cæsar a tyrant, you nullify his acts, and with his acts your own appointments to civil, provincial, and military offices under him." Cæsar's acts were, therefore, declared valid, without any strict definition of their dates or nature: an amnesty was published: Antonius placed his son Marcus, afterwards known as Antyllus [ANTYLLUS], as a hostage in the conspirators' custody, and the deliberations of the senate closed with the conspirators descending from their fortress the Capitol, and the entertainment at supper of Brutus by M. Æmilius Lepidus, Cæsar's master of the horse, and of Cassius by Antonius himself. A public funeral was also decreed to Cæsar's body, although, but a few hours before, the conspirators had talked of throwing it into the Tiber. Appian has given the fullest account of the speech of Antonius at Cæsar's funeral. It seems to have been a dramatic exhibition, from which nothing was omitted that could arouse and point the indignation of the audience. With earnest demeanour, in grave, and sometimes vehement, language, attended by the senators, the equites, and the magistrates of the republic, and addressing a dense multitude of various speech and lineage, among whom the veterans of the Gaulish wars were conspicuous, Antonius recited the triumphs, the titles, and the offices of the late dictator. He contrasted the decree that declared his person sacred and inviolable, and the voluntary oath by which the senate had bound themselves to defend his life with their own, with the act of the Ides of March, and with the bloody garments, and body that lay before him. The pauses of his address were filled up by the music of funeral hymns, or recitations of appropriate scenes from the "Electra" of Attilius and Pacuvius. The houses of Brutus and his associates were attacked by the mob, and hardly saved from conflagration by the efforts of their friends, clients, and armed gladiators, nor until the conspirators had quitted Rome did Antonius exert himself to put down the tumult. After their flight Antonius resumed his professions of moderation; and alternately dropped or wore the mask, until he had deprived the opposite party of every resource, except an appeal to arms. He proposed an act, which the senate passed by acclamation, to abolish for ever the name and office of dictator; but he refused the conspirators a guard for their safety, and sent Marcus Æmilius Lepidus into Northern Italy to watch over both Cisalpine and Transalpine Gaul. He had previously secured the adherence of Lepidus, by allowing him to seize without election the office of pontifex maximus, and by giving his eldest daughter Antonia in marriage to Lepidus's son Marcus. While he affected to speak with the greatest respect of Brutus and Cassius, he deprived them of their provinces of Macedonia and Syria, which the late dictator had assigned them respectively, and gave them instead a commission to purchase corn for the public granaries in Asia and Sicily. He procured for them an exemption from the laws which forbade the city-prætors to be absent for more than ten days from Rome, and at the same time he declined to guarantee their safety within the walls. He put down the tumults excited in Rome by Amatius or Herophilus, the pretended Marius [AMATIUS]; but he availed himself of these disturbances to obtain from the senate a decree impowering him to raise a body-guard, which he speedily augmented from a few hundred to six thousand men. The most effective implements in his hands, however, were the papers and memoranda of the late dictator. By Calpurnia's hasty confidence he was their sole depositary. The senate had declared all Cæsar's acts, prior to the Ides of March, B.C. 44, valid: and Antonius had the assistance of Cæsar's private secretary, Faberius, in inserting in the same handwriting whatever it suited him to introduce into these documents. At first he proceeded with some reserve, and followed out the late dictator's known intentions. But speedily the imposture became gross and palpable. Exiles were recalled, immunities sold to countries, cities, princes, and private men, on pretence that Cæsar had registered them in his acts. The freedom of Rome was granted to all Sicily in pursuance of a decree of which no one had ever heard. The chief cities of Crete were declared independent, and the island, on the expiration of the next proconsulship, was to become a province. Deiotarus, king of Armenia Minor, recovered all the territory of which Cæsar had deprived him, for the sum of ten millions of sesterces, although it was notorious that if Cæsar hated any one especially it was this monarch. No account was made of the decree restricting the date of Cæsar's acts to the Ides of March, and the memoranda frequently contained entries of laws or privileges subsequent to the dictator's death. Nor was Fulvia less diligent than her husband in disposing of the rights and immunities of the commonwealth to a motley crowd of purchasers. Their house on the Carinæ was a public market in which the dominions and power of Rome were exposed to sale; and, although, at the time of Cæsar's death, Antonius owed, according to Cicero's statement, forty millions of sesterces (322,916*l.*), within a fortnight after,

his creditors were paid. These profitable occupations were scarcely interrupted by a progress of Antonius through Campania and Southern Italy for the purpose of visiting the quarters and settlements of Cæsar's veterans, and of organising a military force. On leaving Rome he appointed a meeting of the senate on the 1st of June, and allowed his colleague in the consulship, Cornelius Dolabella, to govern Rome in his absence. Antonius had opposed Cæsar's nomination of Dolabella to the consulship of B. C. 44. But it was now his interest to conciliate him, and the payment of Dolabella's debts, together with the promise of the rich province of Syria, effaced their public and private enmity.

The arrival of Octavianus Cæsar at Rome in the beginning of May, B. C. 44, checked for a while the prosperous course of Antonius. Octavianus was Cæsar's kinsman by birth, his son by adoption, and the principal heir under his will, and on all these accounts therefore a formidable rival. The claims of Antonius on the favour of the Cæsarians, the people, and the legions, were feeble in comparison. The effects and papers which Calpurnia had consigned to him were the youthful Cæsar's property; and if, as a collateral member of the Julian house, he had some pretensions to avenge Cæsar, the claims of the direct relative were much stronger. From their first meeting after Antonius returned from Southern Italy, they parted with mutual anger. Antonius treated Octavianus as a boy, and dismissed him after a brief audience with a recommendation to seek things more becoming his years than the inheritance and executorship of Cæsar. Octavianus reiterated the demand which he had just registered at the tribunal of Caius Antonius, the city-prætor, to be put in possession of Cæsar's personal property and estates. Antonius, probably through his brother Lucius the tribune's veto, prevented a lex curiata being passed to confirm Octavianus's adoption, and impeded his election to a tribuneship of the plebs, void by the death of Helvius Cinna. Octavianus, on the other hand, courted the favour of the senate by affected indifference; of the people by promises of discharging Cæsar's legacies; and of the soldiers by his real or assumed eagerness to avenge his uncle's murder. Of the two competitors Octavianus was the more successful in conciliating all these classes. Antonius lost much of the advantage which his station and authority gave him by rejecting all compromise, and by his efforts to oppress a stripling who was at first almost without protectors. He committed another false step by obstructing Octavianus in the celebration of the games in honour of Venus Genetrix, the divine ancestress of the late dictator and the Julian Gens. His conduct towards the senate was neither firm nor conciliating. He had brought with him from Campania and Southern Italy to the neighbourhood of Rome a number of Cæsar's veterans, whose open menaces against all who were suspected of favouring the conspirators kept many of the most illustrious senators, such as Marcus Cicero and Marcus Varro, away from Rome. With these and other members of the Pompeian party, not involved in the conspiracy, Octavianus for a time made common cause. The invectives of Cicero, of which the series began on the 2d of September, B. C. 44, demolished the reputation of Antonius. His reply to Cicero, which he delivered in the senate on the 19th of the same month, and which he had carefully elaborated at Scipio's villa at Tibur (Tivoli), was degrading only to its author, nor, although undoubtedly eloquent in the forum and the camp, was Antonius at any time a successful speaker in the senate. About the end of September Antonius again left Rome. He had recently thrown off all reserve, published several threatening edicts against the conspirators, and set up in the rostra a statue of the late dictator, inscribed "To the Best Parent." On the 8th of October he was at Brundisium. Four of the legions designed for the Parthian war had by his orders re-crossed the Adriatic, and were encamped without the walls. Antonius believed himself sure of their allegiance, and offered a donative of only four hundred sesterces to each common soldier. His offer was rejected with derision, for the agents of Octavianus had already promised a much larger sum. His anger fell on the centurions, of whom and of seditious privates three hundred were executed in his own and Fulvia's presence. Of the four legions encamped at Brundisium one only, the Gaulish Alaudæ or the Larks, followed Antonius to Rome. There he again issued some extravagant proclamations, in which the Ciceros, Marcus and his nephew Quintus, were denounced; Octavianus was styled "Spartacus;" and three of the tribunes were interdicted from appearing in the senate. He summoned the senate for the 24th of November, and threatened to punish absence severely, yet neglected to be present himself. The meeting was adjourned to the 28th, but although a bill to declare Octavianus a public enemy was generally expected, Antonius produced only a supplication or honorary vote to M. Æmilius Lepidus, a measure which no one regarded or opposed. But Antonius had learned as he entered the senate-house, that two of the legions from Brundisium, the Fourth and the Martial, had formed a camp at Alba, within a few miles of Rome, and declared openly for Octavianus. He therefore abruptly dismissed the senate, and, on the evening of the same day, exchanged his consular robe for a military garb, and hastened to his Gaulish legion and cavalry at Tibur. A few days before, Antonius, while halting at Tibur on his march from Brundisium, meditated, according to Cicero, an accommodation with the senate,

but was diverted from his purpose by the remonstrances and threats of his brother Lucius. But it was now too late for conciliation. The senate, united with Octavianus, possessed a considerable army: the consuls elect of B. C. 43, Aulus Hirtius and Caius Vibius Pansa, were hostile to Antonius; and Decimus Brutus [BRUTUS, JUNIUS DECIMUS], one of the conspirators, occupied Cisalpine Gaul, which province, as it commanded the passes from Italy to the Transalpine provinces, Antonius had wrested from the senate in lieu of Macedonia. After an unsuccessful assault on the camp at Alba, Antonius remained for a few days at Tibur to collect his detached parties before he advanced upon Cisalpine Gaul. Having tried without effect to bring Decimus Brutus to an engagement, and secured the towns of Bononia (Bologna) and Claterna (Quaderna), Antonius formed the siege of Mutina (Modena) before the end of B. C. 44. He remained before Mutina until the middle of April, B. C. 43. Two deputations sent by the senate with orders to Antonius to abandon the siege were followed by the joint armies of the consuls Hirtius and Pansa, and of Octavianus. Between the 15th and the 29th of April, Mutina was relieved after two engagements, in both of which Antonius was finally defeated, but the two consuls were slain. Antonius, with his cavalry, made a rapid and difficult march through the passes of the Cottian Alps into Gaul. During his retreat himself and his officers were constrained to feed on horse flesh, on the unpalatable roots and lichens of the mountain region, and the pounded bark of trees. He was closely pursued by Decimus Brutus, and he appeared rushing on certain destruction, since M. Æmilius Lepidus had not declared in his favour, and Asinius Pollio, the proconsul of Spain, and Munatius Plancus, the proconsul of the Further Gaul, were engaged to the senate to attack him. On his retreat from Mutina, Antonius had been joined by Publius Ventidius. By the 29th of May the troops of Lepidus admitted him into their camp: Pollio, and subsequently Plancus, abandoned the cause of the senate; and within three months after his defeat at Mutina, Antonius re-passed the Alps with seventeen legions and ten thousand cavalry. Octavianus had in the mean time deserted the cause of the senate, and in the autumn of B. C. 43 marched into Cisalpine Gaul, whither also Antonius and Lepidus were leading their combined legions. On the 27th of November, upon a small island in the channel of the Rhenus, about two miles from Bononia, a triumvirate was formed, after three days' secret conference, of which the principal conditions were — a partition of the empire among the three associates; a proscription of the opposite party; war with the conspirators; money for the legions; and at least a temporary suspension of the elective and legislative functions of the senate and people of Rome. The lists of proscription, the easiest article of the new arrangement to execute, were subscribed by Octavianus, Antonius, and Lepidus, and sent to the consul Quintus Pedius at Rome. After Cicero's murder, Antonius, devoid of steadiness in either good or evil, became the most lenient, the most capricious, or the most venal of the triumvirs. In the fresh partition of the provinces the whole of Gaul on each side the Alps, with the exception of Narbonne, which was allotted to Lepidus, fell to his share. The principal burden of the war with the conspirators devolved on Antonius. The victory at Philippi over Brutus and Cassius towards the end of B. C. 42, was due to his skilful dispositions and personal valour; and, after the battle was over, his conduct to the vanquished was humane and even magnanimous. He protected the friends and clients, and allowed funeral honours to the body of Marcus Brutus. In a second division of the provinces, Achaia, Asia, and the East generally, with the charge of raising supplies for the legions, were allotted to Antonius.

From Philippi he went to Athens, where he affected the studies and even the dress of a philosopher, was initiated into the Mysteries, and with his wonted versatility led a simple and sober life. At Ephesus, whither he next proceeded with eight legions, he resumed his ordinary habits of licence, and was entertained by the courtly Asiatic Greeks as the god Bacchus. Neither Athens nor Ephesus, however, could avert by adulation the enormous imposts which the treasury required, and which with heedless profusion he lavished indifferently on his soldiers and his buffoons. A cook who had pleased his taste was remunerated with the estate of an opulent Magnesian; a favourite player collected the tribute of four cities. He directed the taxes of ten years to be paid in two; and it was remarked that if his demands continued, he must order more summers and harvests in the year. Yet of the enormous sums extracted by Antonius in B. C. 41 from the lesser Asia, no portion was sent to Italy or applied to the objects of his commission. As some recompense for the calamities he inflicted, Antonius granted to many of the Asiatic cities valuable immunities, especially to Xanthus, Laodicea, Tarsus, and the island of Rhodes, all of which had suffered severely from the exactions of Brutus and Cassius. During his stay at Ephesus, Antonius decided many questions of territory and succession between the kings and tetrarchs on each side of the river Halys. Thus he awarded Galatia to Amyntas, and Cappadocia to Ariarathes VII. But of these royal appellants by far the most celebrated was Cleopatra, daughter of Ptolemæus Auletes, and the last monarch of Egypt. Cleopatra had sent both ships and troops to the triumvirs, but Serapion, her

legate in Cyprus, had aided Cassius; and for this offence she was cited to Tarsus in Cilicia. [CLEOPATRA.] Antonius had seen Cleopatra in Egypt, when he was legate to Gabinius in B. C. 55, and probably at Rome also in B. C. 44, when she dwelt in Cæsar's house. Her sojourn at Tarsus, however, began that inseparable and fatal connexion which ended only with the death of Antonius and herself. A hurried progress through Syria brought Antonius to Egypt, and, during the whole of B. C. 41, he remained at Alexandria absorbed by the pleasures of that voluptuous court and city. At length in B. C. 41-40 the Perusine war, which had been kindled by the levity of his brother Lucius [ANTONIUS, LUCIUS; AGRIPPA, MARCUS VIPSANIUS] and the jealousy of Fulvia, who wished to separate her husband from Cleopatra, recalled Antonius to Italy. On his way thither he found Fulvia and his mother Julia at Athens accompanied by many exiles, who sought to embroil him with Octavianus. Fulvia's death at Sicyon, however, in the summer of B. C. 40, removed a principal impediment to peace, and by the intervention of Mæcenas, Cocceius Nerva, and other mutual friends, the triumvirs were reconciled, and their reconciliation strengthened by the marriage of Antonius with Octavia, sister of Octavianus and widow of C. Marcellus, consul in B. C. 50. At the same time a fresh division of the state was agreed upon, and Antonius obtained for his share the provinces between Codropolis in Illyricum and the Euphrates, with the superintendence of the Parthian war. In B. C. 39, a treaty was concluded at Misenum on the Campanian coast between the triumvirs and Sextus Pompeius, second son of Cneius Pompeius, who, with the remnants of the Pompeian navy, had long swept the Mediterranean and plundered the coasts of Italy. Antonius passed the winter of this year with Octavia at Athens, having previously dispatched his lieutenant, Publius Ventidius, to drive the Parthians from Syria. In B. C. 38, Ventidius defeated the Parthians, whose king, Pacorus, was slain in an action on the 9th of June (*Orosius*, vi. 18.). He then proceeded to punish the allies and subjects of Rome who had aided or submitted to the Parthians. He had nearly reduced Samosata, the capital of Antiochus I., king of Commagene, when Antonius arrived, and took on himself the conduct of the siege. He succeeded so ill, however, that although Antiochus had offered the lieutenant a thousand talents as the ransom of himself and his capital, he treated with the triumvir on much easier terms. In the same year Caius Sosius, another of the legates of Antonius and præfect of Syria and Cilicia, took Jerusalem. Antonius, however, regarded the achievements of his lieutenants with jealousy, and removed them from their commands. In the winter of B. C. 37 he was again in Italy, and the triumvirate, which had expired in the preceding December, was renewed for a second period of five years.

At this period the intercession of Octavia prevented an open rupture between her brother and husband. Octavianus had recently completed his preparations for a naval war with Sextus Pompeius, when Antonius appeared with a fleet of three hundred ships off Brundisium. His presence and participation in the approaching war with Pompeius was in conformity with the conditions of the triumvirate, which bound its members to aid one another by land and sea. But the arrival of his colleague was unwelcome to Octavianus, and Antonius was denied admission into the harbour of Brundisium. He therefore sailed round to Tarentum, where Octavia, who accompanied him, landed, and sought an interview with her brother. Her intercessions prevailed with Octavianus to meet his brother-triumvir between Metapontum and Tarentum, and their reconciliation was once more cemented by a marriage. Antyllus, the eldest son of Antonius by Fulvia, was betrothed to Julia, the daughter of Octavianus by Scribonia, although the bride was not three years old; and Antonia, the infant daughter of Antonius and Octavia, was at the same time contracted to Lucius Domitius Ahenobarbus [AHENOBARBUS, LUCIUS DOMITIUS, IX.]. Octavianus, who wanted ships, received from his colleague a hundred war-galleys: and Antonius, who required soldiers for his Parthian war, borrowed two legions from Octavianus. And besides this exchange of forces Octavia obtained for her husband a thousand soldiers, and for her brother twenty light brigantines called Myoparones. After these mutual concessions the triumvirs parted with apparent good will: but Octavia accompanied Antonius only as far as Corcyra, from whence he dismissed her to Italy, and proceeded himself to Laodicea in Syria, whither he had invited Cleopatra to meet him. The queen of Egypt was conducted by Fonteius Capito to Antonius, whose evil genius was now again in the ascendant. The revels of Alexandria were repeated at Laodicea. Alexander and Cleopatra, Cleopatra's twin children by Antonius, received respectively the surnames of the Sun and the Moon. The fairest portions of Roman Asia were annexed to the kingdom of Egypt. The time which barely sufficed for the preparations of a war so remote and formidable as the Parthian was wasted in adjusting at Cleopatra's pleasure the feuds of the kings and tetrarchs of Syria, and the tribute which was again extorted from the impoverished provinces of Achaia and Asia Minor was diverted by a thousand channels from the equipment of the legions. The invasion of the Parthian empire was accordingly a series of disasters. Antonius, after dismissing Cleopatra to Egypt, took the field too early in the year; his army was nearly unprovided with

magazines; he narrowly escaped captivity; and the selfish precipitation of his retreat, that he might rejoin Cleopatra at Alexandria instead of wintering securely among his allies in Armenia, destroyed as many of his soldiers as the arrows of the enemy.

According to Florus (iv. 10.) a third only of his army, which before it entered Media amounted to more than 120,000 men, returned to Syria. Antonius called his escape a victory, and while he forwarded to the senate at Rome a pompous account of his expedition, he awaited at a fort called Leucoma, somewhere between Sidon and Berytus, the arrival of Cleopatra from Alexandria. He sought to forget his recent disasters in intemperance, yet frequently started from table and hurried to the beach to catch the first glimpse of a sail from Egypt. The year B. C. 35 was passed by Antonius in Egypt. Sextus Pompeius, who had long balanced the power of Octavianus in the west, died in this year. M. Æmilius Lepidus had been ejected from the triumvirate three years before [POMPEIUS, SEXTUS; LEPIDUS, MARCUS ÆMILIUS], and the indiscreet and passionate Antonius was no match for Octavianus in their contest for undivided empire. In B. C. 35 Antonius inflicted a fresh insult on Octavia and Octavianus. Octavia was bringing to him from Italy clothing, money, and recruits for his shattered Parthian troops. But he sent her orders to proceed no further than Athens, and finally, in compliance with Cleopatra's entreaties, directed her to return to Rome. In B. C. 34 Antonius was consul for the second and last time. He invaded Armenia in the spring of this year, took captive Artavasdes, the Armenian king, and gratified the Alexandrians with the spectacle of a Roman triumph. About the same time, in a public assembly in the gymnasium at Alexandria, Antonius declared Cleopatra his lawful wife, and proclaimed her queen of Egypt, Libya, Cyprus, and Cæle-Syria. Cæsarion, Cleopatra's son by Julius Cæsar, was named her colleague, an appointment that affected the adoption of Octavianus. To Alexander and Ptolemæus, his own and Cleopatra's sons, he assigned some of the richest provinces of the East, and kingdoms which were not even within the dominion of Rome. At this solemnity, which was followed by a yet more extravagant banquet, Antonius appeared in the dress of Bacchus, and Cleopatra in that of Isis. These extravagances attracted the more notice from the contrast they presented to Octavia's patience in desertion, and to the care with which she educated Antonius's children, and watched over his interests in Rome. In B. C. 33 Antonius, on pretence of aiding Artavasdes, king of Armenia, in an attack on Phraates, the Parthian monarch, repaired to the banks of the Araxes. But he advanced no further, for his real object was to negotiate an exchange of Roman infantry for Median horse. He had recently felt the superiority of the eastern cavalry, and wished to engage a body of them for his approaching conflict with Octavianus. In the same year he visited Ionia and Greece for the purpose of raising recruits and supplies. The year B. C. 32 was employed by Octavianus and Antonius in preparations for war. Caius Sosius and Cneius Domitius Ahenobarbus [AHENOBARBUS, CNEIUS DOMITIUS, VIII.], the consuls of that year, were friends of Antonius, and pleaded his cause, but ineffectually and injudiciously, in the senate. Antonius, at the same time, sent a bill of divorce to Octavia, ordered her to quit his house at Rome, and unblushingly avowed that he had been nine years married to Cleopatra, and that his children by her were consequently legitimate. Octavianus had reproached him with his bondage to the queen of Egypt, with appropriating the whole tribute of the eastern provinces, with his treatment of the king of Armenia, and with the whole tenour of his eastern administration since the battle of Philippi. Antonius, on his part, alleged against Octavianus his divorce of Scribonia, his marriage with Livia, the wife of Tiberius Nero, his ejection of Lepidus from the triumvirate, and his cowardice at the battles of Mutina and Philippi. A taunt of Octavianus at the issue of the Parthian war was, however, the immediate cause of Antonius's declaring open war. He appointed the city of Ephesus for the head-quarters of his land and sea forces, whither, in company with Cleopatra, he speedily followed from Alexandria his legate Canidius and his sixteen legions. At Ephesus the consuls C. Sosius and Cneius Domitius, who had been compelled to leave Rome, joined Antonius, reported to him the state of his affairs in the West, and earnestly solicited him to send back Cleopatra to her own kingdom. Her arts prevailed with him to reject their entreaties, and she persuaded him to leave Ephesus for the neighbouring island of Samos, where she engrossed him with a ceaseless round of festivities. The kings, princes, and tetrarchs of the eastern provinces from Illyricum to Armenia conducted or sent to Ephesus their soldiers, their ships, and their apportioned tribute, and the city was for some months the centre of a camp. Greece, Asia, and Egypt sent to Samos a motley crew of musicians, dancers, and players, and the island presented the appearance of a theatre. The disorders and incapacity of Antonius, at this crisis of his fortunes, dismayed his friends, and alienated his less attached adherents. At Rome Caius Asinius Pollio abandoned him, without, however, joining the party of his rival. Lucius Munatius Plancus, late his most servile flatterer, and Titius, nephew of Plancus, deserted him at Ephesus, and Titius revealed to Octavianus the contents of the will which Anto-

nius had deposited with the Vestals at Rome. This document was read to the senate by Octavianus, and none of Antonius's acts of indiscretion alienated so entirely the affections of the Roman people. In it Antonius reasserted Cæsarion's legitimacy; bequeathed to Cleopatra or his children by her the fairest portions of the East; and directed that if he died during his absence from Egypt, his body should be transported to Alexandria, and interred by Cleopatra. This offensive clause was rendered more intolerable to Roman prejudices by a contemporary rumour that Antonius intended, after conquering Octavianus, to make Italy an Egyptian province, and Alexandria the capital of the empire. To counteract, if possible, the effect of this disclosure of his will, Geminius, one of Antonius's most active partisans, was sent from Rome to Samos, to remonstrate with him in the name of his remaining friends. The mission of Geminius was to Antonius alone; but he could not elude the suspicions of Cleopatra, who baffled his mediation. Antonius at Samos confirmed every unfavourable rumour by appearing in the flowing robes and with the diadem of an eastern monarch, while Cleopatra was attended by a Roman guard, and boasted of the laws which she would dictate at Rome. The portraits or statues of Antonius at this time represented him adorned with the symbols of Osiris; Cleopatra was painted or sculptured as Isis. In the autumn of B. C. 32 Antonius moved his whole armament from Ephesus to Corcyra. On their way thither he stopped with Cleopatra at Athens, where he obtained a decree of extraordinary honours to the queen of Egypt, and presented it himself in the character of a private Athenian citizen, the chief of a deputation. His fleet, both in number and in the size of the galleys, was greatly superior to that of Octavianus: his land forces were not much more numerous: but both his legions and his naval armament were inferior in discipline, and ill provided with magazines. He retired early into winter quarters at Patræ (Patras) at the mouth of the Gulf of Corinth, and a disorderly winter increased the disorganisation of his forces. His galleys rotted in port, a third part of his best seamen, the Phœnicians and Egyptians, deserted or died of hunger, and in the spring their place was hastily filled by the peasants of Elis and Achaia, many of whom had never handled an oar. Before Antonius left Patræ in B. C. 31, M. Vipsanius Agrippa, the commander of Octavianus's fleet [AGRIPPA, MARCUS VIPSANIUS], had intercepted his convoys, and cut off his outposts, and had nearly surprised him in the Gulf of Ambracia. Antonius displayed some of his former skill in extricating his fleet from Agrippa, and, for some months, the competitors for empire lay opposite to each other, Octavianus at Brundisium, Antonius within the Ambracian Gulf. At this time Amyntas, tetrarch of Galatia, king Deiotarus, and Cn. Domitius Ahenobarbus went over to Octavianus. The battle of Actium, which was fought on the 2nd of September, determined the fortunes of Antonius. Cleopatra, who was in the battle, fled while victory was yet doubtful, and Antonius, suspecting treachery, or overcome by his passion for her, followed her retreating galleys. Yet even with his army alone Antonius might have long contested the Roman world with Octavianus, whom want of money and the unquiet state of Italy disabled from a protracted war. But the return of Antonius to Alexandria broke up his partisans and dependents, and dissolved the allegiance of his soldiers, who, after vainly waiting for his re-appearance, dispersed or surrendered to Octavianus. After the loss of his fleet and army Antonius abandoned himself to profound melancholy. In a house near the Pharos, and within the great harbour of Alexandria, he secluded himself even from Cleopatra. His dwelling he called the Timonium, and he professed the misanthropy of Timon the Athenian. During an interval of fruitless sorrow, his friends, allies, and subjects fell away from him, and grief and solitude were embittered by suspicions of Cleopatra. He allowed Octavianus to take Parætonium and Pelusium, the keys of Egypt on the respective frontiers of Cyrene and Arabia Petræa, and to blockade the outer port of Alexandria. Antonius, however, quitted his abode in the Timonium to invest Cæsarion and his own son Antyllus with the manly gown. He resumed his wonted valour and protracted the siege by vigorous assaults on the besiegers: and again sought to bury remorse and shame in intemperance. To his challenge to single combat Octavianus replied, "Antonius had many other ways to die." In his last sally from Alexandria he beheld his cavalry and fleet desert him, and he re-entered the city with the purpose of revenging himself on Cleopatra. The queen fled to a tomb of great strength and difficult access, which she had built near the temple of Isis, and caused a rumour of her death to reach Antonius. Impatient equally of anger and grief Antonius laid aside his armour, and bade his freedman Eros, whom he had engaged by oath to kill him, remember his engagement. Eros eluded his oath by slaying himself, and Antonius was constrained to be his own executioner. He fell by his own sword in August, B. C. 30, in the fifty-second year of his age. The wound, though mortal, was not instantly fatal, and Antonius was conveyed into the tomb, and expired in the arms of Cleopatra. With his dying breath he enjoined Cleopatra to trust Proculeius alone among the followers of Octavianus; reverted to the illustrious part he had so long sustained on the world's stage, and added that he now died not ingloriously, "a Roman by a Roman valiantly vanquished."

The wish recorded in his will was fulfilled; and, although at Rome his statues were thrown down, his birth-day declared unfortunate, and his prænomen Marcus forbidden to the Antonii, his remains were granted to Cleopatra, and reposed beside hers in the same tomb. Antonius was married four times, without reckoning his connexion with Cleopatra. By his first wife Fadia, daughter of Quintus Fadius, a freedman, he had children, but they probably died young, as their names have not been preserved. His second wife was his first cousin, Antonia, daughter of his uncle Caius Antonius Hybrida, by whom he had one daughter, Antonia, married to Marcus Lepidus, a son of Lepidus the triumvir. She probably died before her father, since she is not included by Plutarch among the seven children who survived him. His third wife was Fulvia, daughter of Marcus Fulvius Bambalio of Tusculum, and widow successively of Caius Curio and Publius Clodius. By Fulvia he had two sons, Marcus Antonius, more usually denominated by his Greek name Antyllus, who was put to death by Octavianus in B. C. 30 after the fall of Alexandria, and Iulus Antonius. [ANTONIUS, IULUS.] By his fourth wife, Octavia, sister of Octavianus, he had two daughters, Antonia major and Antonia minor. [OCTAVIA; ANTONIA.] By Cleopatra he had two sons and a daughter. [CLEOPATRA.]

The medals of M. Antonius the triumvir are numerous. There is a gold medal which contains on one face the head of Antonius with the legend Antonius Imp. (Antonius Imperator), and on the other the head of Octavianus with the legend Caesar Imp. There are also silver medals with the head of Antonius on one face and that of Cleopatra on the other with Greek legends: the legend of Antonius gives him the title of autocrator and commemorates his third triumvirate; and that of Cleopatra gives her the title of queen and younger goddess (θεά νεωτέρα). The character of the face of Antonius is well preserved on all the medals, which are also characterised by his aquiline nose, mentioned by Plutarch. (Plutarch, *Antonius*; Appian, *Civil Wars*, ii. iii. iv. v.; Dion Cassius, xl.—lii.; Ernesti, *Clavis Ciceroniana*; Baiter, *Onomasticon Tullianum*; and the indices to Cæsar's *Gallic Wars* and *Civil Wars*, to Velleius Paterculus, and to Suetonius, *Julius* and *Octavianus*; Rasche, *Lexicon Rei Numariæ*, "Antonia Gens" and "Antonius.")

W. B. D

ANTO'NIUS, MARCUS. [ANTYLLUS.]

ANTO'NIUS, MARCUS GNI'PHO, was a native of Gaul, born of free parents about B. C. 114, but abandoned by them at his birth. He was, however, rescued from perishing by some person unknown, and, after being carefully educated at Alexandria, was manumitted by his preserver. In what year Antonius Gnipho came to Rome is uncertain. He gave lectures in grammar, which comprised logic and criticism at first in the house of C. Julius Cæsar, probably under the protection of Aurelia, Cæsar's mother, and afterwards on both grammar and rhetoric in his own. He explained daily the rules of eloquence and composition, and every eighth day he declaimed. He numbered among his pupils some of the most illustrious men of Rome, including Julius Cæsar and Marcus Cicero, who, even after he had been prætor, and had established his reputation as an orator, frequented, either for the sake of practice, or from respect to his old instructor, the school of Gnipho. The urbanity and good humour of Gnipho conciliated general esteem; he was well versed in both the Greek and Latin tongues; his singular memory rendered him one of the most learned of the grammarians; and his liberal dealings with his pupils, from whom he required no certain stipend, procured for him, in return, both wealth and honour. He died in the fiftieth year of his age. Of the many writings attributed to Antonius Gnipho none have been preserved. Their genuineness is indeed doubtful, for according to Atteius, surnamed the Philologist, who was one of his pupils, Antonius left only a treatise "De Latino Sermone," in two volumes. From this work, probably, Quintilian (*Institution. Orator.* i. 6. § 23.), cites. Many treatises, however, written by his scholars, and perhaps revised by him, went under his name. The treatise entitled "Libri quatuor Rhetoricorum ad C. Herennium," and usually prefixed to Cicero's rhetorical works, is ascribed to Antonius Gnipho by Schütz (*Prolegomena ad Ciceronis Rhetorica*, p. lviii. ff.), on grounds of internal evidence alone. His opinion, which is supported with great ability, is refuted by Orelli in his edition of Cicero, p. 102., at the end of the fourth book, "Ad Herennium," and by a writer in Ersch and Gruber's *Encyclopädie*, xvii. 208. (Suetonius, *De Illustr. Grammaticis*, § 7., § 10.; Macrobius, *Saturnalia*, iii. 12.)

W. B. D.

ANTO'NIUS (Ἀντώνιος), surnamed MELISSA (μέλισσα, *a bee*), to indicate the care with which he collected the materials for his work, which is still extant. He was probably a Greek monk, but the time at which he lived is uncertain. Cave infers, from the fact of Theophylact being mentioned by Antonius, that he lived about the middle of the twelfth century. But as there is nothing that would lead us to believe that this Theophylact is the archbishop of the Bulgarians, it may with equal reason be said that he is the Theophylact who was surnamed Simocatta, and lived in the seventh century of our æra, during the latter part of the reign of Heraclius. As Antonius is also called a disciple of Joannes Damascenus, who lived about the middle of the eighth century, it seems most probable that the period of Antonius is the end of the eighth

century. His work is a collection of moral sentences (loci communes) gathered from the early Greek writers and the ecclesiastical fathers. It is a work of the same kind as the Sermones of Stobæus; it consists of two books, and all the materials are arranged under one hundred and seventy-six titles, which, with a list of the authors from whom the sentences are taken, are given by Fabricius in his "Bibliotheca Græca." The work is printed at the end of some editions of Stobæus, as in those of Frankfurt (1581) and Geneva (1609). The editio princeps is that of Conrad Gesner (Zürich, 1546, fol.), in which the "Loci Communes" of Antonius are printed with the works of Theophilus, Tatian, and Maximus. They are also printed in the "Bibliotheca Patrum," v. 878. &c. ed. Paris. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, i. 666. ed. London; Fabricius, *Biblioth. Græca*, ix. 744—757.) L. S.

ANTO'NIUS MUSA. [MUSA, ANTONIUS.]

ANTO'NIUS NASO. [NASO.]

ANTO'NIUS NATA'LIS. [NATALIS.]

ANTO'NIUS NEBRISSENSIS, or ANTO'NIO DE LEBRIXA, a celebrated Spanish historian, was born in Andalusia in 1444. He was probably a native of Nebrixa or Lebrixa, the ancient Nebrissa, whence he was named "Nebrissensis." Nothing is known of his parents, except that they were land proprietors, though poor. After making the usual studies at the university of Salamanca, Antonius left Spain at the age of nineteen, and proceeded to Italy to complete his education at the university of Bologna. He returned to Spain in 1473, richly stored with classical learning, and the liberal arts that were then taught in the flourishing schools of Italy. Soon after his arrival he was appointed to the two chairs of grammar and poetry, and lectured at the same time in these distinct departments, a thing unprecedented in the university of Salamanca. He was subsequently promoted by Cardinal Ximenez to a professorship in his newly-founded university of Alcalà de Henares, where he enjoyed the entire confidence of his distinguished patron, who employed him in various literary works, and consulted him on all matters relating to the institution. He continued delivering lectures and expounding the ancient classics to a crowded audience till the advanced age of seventy-eight, when he was carried off by an attack of apoplexy. Antonius is justly considered by the Spaniards as one of their most eminent writers. What the labours of the great Italian scholars of the fifteenth century did for classical literature in Italy, Antonius is generally acknowledged to have effected in Spain by his instruction and his learning. For many years the anniversary of his death was commemorated by public services, and a funeral panegyric in the university of Alcalà. Antonius Nebrissensis wrote several works, principally on philology, grammar, and the ancient classics. The following are the titles of some of them — "Dictionarium Latino-Hispanum et Hispano-Latinum," Alcalà, 1532, fol., afterwards reprinted; "Gramatica sobre la Lengua Castellana," or a Grammar of the Castilian Language, Salamanca, 1492, 4to. Alcalà, 1517, 4to. and elsewhere; "Aulii Persii Satyræ, cum Interpretatione Hispana," Logroño, 1529, 8vo.; "Aurelii Prudentii Clementis Libelli cum Commento," Logroño, 1512, 4to.; De Profectione Regum ad Compostellam," Granada, 1534, and Antequera, 1577, 4to.; (this is an account of Ferdinand and Isabella's pilgrimage to St. James of Compostella;) "Artis Rhetoricæ compendiosa Coaptatio ex Aristotele, Cicerone et Quintiliano," Alcalà, 1529, 8vo., and several others, the list of which may be seen in Nicolas Antonio. Antonius Nebrissensis is, however, best known as the author of a Latin chronicle of Ferdinand and Isabella. The circumstances attending the composition of this work are singular enough. Carvajal, a contemporary writer, says that he gave Antonius the Spanish chronicle of Hernando del Pulgar, after that writer's death, for the purpose of having it translated into Latin. Antonius undertook it, and proceeded in his task as far as the year 1486. This unfinished performance being found among Antonius' papers after his decease, with a preface, in which there was not a word of acknowledgment to Pulgar, it was naturally thought to be a work of his own composition, and was accordingly published as such by his son Sancho, under the following title — "Rerum in Hispania gestarum Decades," Granada, 1545, fol., together with the Latin chronicle of Rodericus Toletanus. Twenty years after, the first edition of Pulgar's chronicle was published at Valladolid, from the copy which belonged to Antonius, by his grandson Antonio; and, strange to say, this edition also appeared as the work of Antonius. Copies, however, of Pulgar's chronicles were preserved in various libraries; and two years after, 1567, a new edition was published at Saragossa, bearing the real name of its author. Antonius' reputation has sustained some injury from this transaction, though unjustly. In the first place, his history can hardly be called a translation; for, although it adopts the same mode of treatment, it is diversified by many new ideas and original facts. And secondly, it is probable that he adopted Pulgar's text as the basis of his own, intending to continue his history to his own times. (N. Antonius, *Biblioth. Hisp. Vetus*, ii. 132.; Prescott, *Ferdinand and Isabella of Spain*, vol. i. p. 456.) P. de G.

ANTO'NIUS, NICOLA'US. [ANTONIO, NICOLAS.]

ANTO'NIUS NOVELLUS. [NOVELLUS.]

ANTO'NIUS DE PARMA or PARMENSIS. [ANTONY OF PARMA.]

ANTO'NIUS POLEMO (Ἀντώνιος Πολέμων), a Sophist, was born in the reign of Hadrian, and died in that of Antoninus Pius, who became emperor A. D. 138. Polemo was a native of Laodicea in Phrygia (Ladik), but he resided mostly at Smyrna. After attending for four years the lectures of Timocrates of Heraclea in Pontus, and of Scopelianus at Smyrna, he went to Bithynia, to study under the Sophist Dion. On his return to Smyrna he found a singular feud prevailing among the students. Timocrates was an eager disputant, and, while proposing or refuting syllogisms, his hair and beard, both of which he carefully cherished, bristled up like a lion's mane. Scopelianus, on the contrary, shaved his beard and cropped his hair, and since he and Timocrates were rival teachers, their respective pupils formed two parties — the *hirsute* and the *shorn*. Polemo embraced the hirsute faction. Besides attracting students from Asia, Greece, and the intervening islands — and from the high fees demanded by him for his lectures, his pupils must have been of wealthy families — the residence of Polemo at Smyrna was highly beneficial to that city. He was the general arbiter in the civil suits and the political feuds of the Smyrnæans; their ambassador when an address or petition was to be sent to the emperor, and the cause and channel of Hadrian's bounty to Smyrna, which had formerly been bestowed rather on Ephesus. Nor did Polemo neglect his native city Laodicea, but frequently visited his family, and employed his influence with the emperors and the senate in behalf of his birth-place. The favours he received from successive emperors must, as his biographer Philostratus remarks, have been owing not only to his talents, but also to a conviction of his worth. Trajan allowed him the use of the public posts when he travelled, a convenience which the younger Pliny apologises for granting, on the most urgent business, to his wife (*Epistol.* x. 121, 122.), and gratuitous lodging in the towns he passed through. Hadrian extended this privilege to Polemo's attendants, and gave him a pension from the funds of the library of Alexandria. He appointed him also to pronounce the inaugural discourse at the dedication of the temple of the Olympian Jupiter at Athens, of which the foundations were laid by Pisistratus in the sixth century B. C., but which the wealth of republican Greece was unable to complete. Antoninus, afterwards surnamed Pius, and emperor of Rome, was, under Hadrian, proconsul of Asia. On a progress through his province, he came to Smyrna, and, as the custom was, took for his quarters during his stay one of the best houses in the city. The house was Polemo's, who was absent from Smyrna at the time of the proconsul's arrival. On his return, however, far from regarding the visit as an honour, he complained loudly of the intrusion, and obliged Antoninus to seek some more hospitable roof. Hadrian took no notice of the affront put upon his representative, and Antoninus, when emperor, remembered it only as a subject of mirthful allusion. When Polemo afterwards visited him at Rome, Antoninus embraced him, and said to his attendants, "Prepare a lodging for Polemo, and take care that no one turns him out of it." A player had given some offence to Polemo, who was president of the Olympian games established by Hadrian at Smyrna, and was forbidden by him to act. The player complained to Antoninus that Polemo had expelled him from the stage. "At what time of the day," inquired the emperor, "did he expel you?" "At midday." "He expelled *me*," rejoined Antoninus, "at midnight, yet I have never appealed against him." The Smyrnæans, in return for the benefits they owed to Polemo, conferred on him the highest honours in their gift — the perpetual presidency of their Olympian festival, and a seat in their sacred galley, which yearly, with the high priest of Dionysus for its pilot, sailed from the open sea into the inner harbour. This distinction was so highly esteemed, that on the cenotaph of Polemo, at Smyrna, was a bas-relief, representing the Sophist seated in the sacred galley. At times, however, Polemo and the Smyrnæans quarrelled. They accused him of applying to his own uses money sent by Hadrian for the repair and embellishment of their city. Hadrian defended Polemo, saying that he had accounted for the money; and, on another occasion, at Rome, granted him a large sum without asking why he wanted it, or requiring any account of it afterwards. It is impossible, however, to acquit Polemo of avarice, for which his splendid manner of life afforded some pretext. A Thracian prince, who wished to become his pupil, was rejected by him, until he himself brought to Polemo's house a purse of ten talents (387*l.* 10*s.*); and when, for a single extemporary discourse, Herodes Atticus sent him 15,000 sesterces (about 60*l.*), he returned them, but accepted 25,000 (about 104*l.*), which Herodes gave him at the suggestion of another Sophist, Munatius of Tralles, who said that Polemo dreamed of 25,000. On his journeys Polemo rode in an embossed chariot or litter, with silver furniture and harness, accompanied by a crowd of slaves and horses, and a variety of hounds for the chase. His demeanour was answerable to the pomp and luxury of his habits. With the people, says his biographer, he was lofty, with princes an equal, before the gods undismayed. Even Herodes Atticus, although præfect of the free cities of Asia, and the general patron of the Sophists, Polemo treated with a mixture of pride and reverence. In his youth, however,

his means were scanty, and he borrowed money from Varo, a rich young Sophist of Smyrna, who exacted attendance on his lectures as part of the interest on his loans. For his non-attendance, Polemo was threatened by Varo with a writ, and was at length induced to sit out a declamation full of solecisms and absurdities, until his patience was exhausted, and he cried out "Varo, send the writ." Polemo's eloquence, like that of his master Timocrates, was fervid and intense; and he copied the energetic gestures of his other teacher Scopelianus, striking his hips, and even leaping from his chair or platform in the ardour of discussion. His utterance was elaborate; his voice clear and sonorous, like the trumpet, says his biographer Philostratus, at the Olympian games. He entered upon a debate or lecture with a cheerful, and even careless, air. In the statement of his argument he was earnest, in its illustration full of action and emotion, but in his perorations often lax and purposely remiss, as one already confident of victory. His periods were moulded on those of Demosthenes. He was never unprepared for debate, or rather the ceaseless study of his art gave him the power of extemporary speaking. Herodes Atticus, in his first interview with Polemo, begged him to appoint a day for declaiming. "To-day, directly," was the reply, and he led the way to the schools, where he delivered an oration in praise of Herodes himself. Herodes has transmitted some of the topics on which Polemo declaimed before him. They were the ordinary sophistical themes — a defence of Demosthenes against the charge of taking bribes from Harpalus — the reconstitution of the Athenian republic after the battle at Ægospotami — the destruction of the Greek trophies at the close of the Peloponnesian war, &c. "I heard Polemo declaim thrice," Herodes wrote to one Barbarus; "the first time as a critic; the next as a lover; the last time with unmingled wonder at his powers." And, although himself one of the most eminent declaimers of his age, Herodes left Smyrna privately that he might avoid competition with Polemo. On his return to Athens, Herodes declaimed on one of the theses he had heard argued by Polemo. "A second Demosthenes," shouted his audience as he ended. "Nay," he replied, "a second Phrygian," in allusion to Polemo's birth-place, Laodicea, which was then annexed to the prefecture of Phrygia. "What thought you of Polemo?" inquired the emperor Marcus Aurelius. "His eloquence," answered Herodes, "was as the sound of rushing chariots."

Some examples of Polemo's wit have been preserved by his biographer, Philostratus. A proconsul was at a loss for a punishment sufficiently severe for some notorious robber: "Make him learn by heart a foolish speech," was Polemo's suggestion. Seeing a gladiator trembling and perspiring with dread, he said, "One would suppose, friend, you were going to declaim." "Favorinus is very fluent," observed Timocrates: "So," replied Polemo, "is many an old woman." Seeing a brother Sophist at market buying sausages and coarse vegetables, he told him, "You will never speak like Xerxes or Darius, if you do not live better." And once at Pergamus, when he dreamed that Æsculapius bade him avoid cold drink, since he was afflicted with gout, "I marvel," he said, when relating his dream, "what the god would prescribe for a gouty ox." Gout, indeed, undermined Polemo's constitution, and he died of its effects in the fifty-sixth year of his age. "When I would eat," he wrote to Herodes Atticus, "I have no hands; when I would walk, I have no feet; but when I am in pain, I have both hands and feet." He was buried at Laodicea, near the Syrian gate, among the tombs of his ancestors; but a monument was erected to him at Smyrna. The Sophist Hermocrates was his great-grandson.

Polemo's influence survived him. The privileges of the temples at Smyrna were disputed, and Polemo was commissioned to appeal in behalf of the city to the emperor at Rome. He died, however, before the appeal could be presented, and the deputies intrusted with it mismanaged it. "Was not Polemo," inquired the emperor Marcus Aurelius, "originally employed in this affair? Let his speech be sought for, and when it is found, we will make our decision." The speech was brought from Smyrna, and read by the emperor, who pronounced in favour of the Smyrnæans; and thus, adds Philostratus, they had once more cause to rejoice in their illustrious townsman. (Philostratus, *De Vitis Sophistarum*, i. 25., ii. 25.; Suidas, Πολέμων.) W. B. D.

ANTO'NIUS PRIMUS, MARCUS, was born at Tolosa (Toulouse) about A. D. 20. In his native city he was called Beeco, or the Hook-nosed. Nothing further is known of him until A. D. 62, the eighth year of Nero's reign, when he was banished under the Cornelian law De Falsis or Testamentaria, for having with Valerius Fabianus and others forged a will. He was, however, restored to his senatorian rank by Galba, and promoted by him to the command of the seventh legion, the Galbian, which was then stationed in Pannonia. Antonius, notwithstanding his obligations to Galba, was said to have proposed to Otho to serve as his commander-in-chief in the rebellion of A. D. 69. His overtures were, however, neglected; and Antonius took no part in the civil wars of that year, until after the defeat and death of Otho. The election of Vitellius by the legions of the Rhine had excited the indignation of the army generally, and especially of the troops in Pannonia and Mœsia, who were further incensed by their recent defeat at Be-

driacum. The tribunes of the Mœsian and Dalmatian legions repaired to the winter-camp of the Pannonian troops, to concert with them the means of supporting Flavius Vespasianus, whom the Syrian legions, a large portion of the fleet, and the eastern provinces had proclaimed emperor. While some of the tribunes proposed awaiting the Syrian legions under Licinius Mucianus, præfect of Syria, and Vespasian's lieutenant, Antonius persuaded the majority to attack Vitellius at once; and to confide to him a detachment of cavalry, and a picked company of infantry, the vexillarii of the three camps, with which he immediately marched through the passes of the Julian Alps to Italy. Aquileia, Opitergium (Oderzo, on the right bank of the Piave), and Altinum speedily submitted to him. Their submission was followed by that of Patavium and Ateste (Este); and at Forum Allieni (Ferrara) he defeated a detachment of the Vitellian army. The infantry of two of the Pannonian legions had in the mean time reached Patavium. At this station Antonius had the address or the good fortune to turn to his own advantage a serious mutiny of the soldiers, by rescuing from their fury, and dismissing unharmed to Vespasian, Minucius Justus, camp-præfect of the seventh legion, who had incensed them by his strict discipline. Verona was the next object of attack; the wide plains around the city were well adapted to the operations of cavalry, hitherto the most efficient portion of Antonius's army. Vicentia (Vicenza) yielded to him on his march thither. Under the walls of Verona, a second mutiny of the legions enabled Antonius to dismiss from the camp T. Ampius Flavianus and Aponius Saturninus, respectively the legate of the Pannonian army and the commander of the seventh Claudian legion, and thus to remain without a rival in command, although he was neither appointed by Vespasian nor formally chosen by the troops. The arrival of two more legions, the third and the eighth, and the indecision or treachery of Cæcina, the lieutenant of Vitellius, who treated with an enemy whom he might have crushed, enabled Antonius to take the field, although his numbers were still inferior to those of the Vitellians. He had previously acquired some popularity for Vespasian's cause by restoring in all the towns in his possession the statues of Galba which had been removed during the late war. Verona, however, was not taken by Antonius, who on the intelligence that fresh dissensions had broken out in the camp of the Vitellians, and that Fabius Valens, the successor of the feeble or treacherous Cæcina, was advancing with six legions, determined on striking a decisive blow before the dissensions were healed, or the reinforcements that Vitellius had summoned from the Danube and the western provinces could arrive. Having established a chain of posts from the foot of the Rhætian Alps to Verona, and leaving a garrison at Altinum to watch the movements of the Ravenna fleet, he moved from Verona to Bedriacum, and occupied nearly the same ground that the Vitellians held previous to their last battle with Otho. A second battle at Bedriacum, which began with mutual attacks and defeats of the foragers on both sides, terminated, after two days fighting, in the defeat of the Vitellian legions. After the first day's engagement, Antonius was re-inforced by the junction of his main army, the reserve of the Pannonian and Mœsian legions, from Patavium; and his second day's victory was owing as much to the absence of any regular command among the Vitellians, as to the superior discipline of his own forces. Antonius, however, performed at Bedriacum the part of a soldier as well as of an able general: his entreaties, his commands, his example, stayed the fugitives; and he bore into the heart of the enemy's ranks a standard whose flying bearer he had slain with his own hands. The second battle at Bedriacum began about two hours after midnight, while it was still dark; but the rising of the moon, which was in the rear of Antonius, favoured his soldiers, and perplexed their opponents. After the defeat of the Vitellians, the troops of Antonius demanded to be led against Cremona. He represented in vain that they were weary, unprovided with the means of assault, while Cremona was strongly fortified and garrisoned, and surrounded by an entrenched camp. Cremona yielded after a murderous assault of a few hours; and for four days its inhabitants, whose numbers were swollen by the influx of the country people to a market or fair within its walls, suffered all the horrors of war. The blame of its destruction was laid on Antonius, and the accusation derived colour from some careless or purposed words he uttered shortly after his entrance into the city. He had gone to the baths, and complained that the water had not been sufficiently heated; "but," he was said to have added, "it will soon be hot enough." Sensible of the detestation he had incurred, Antonius issued an order, after the city was in ashes and the citizens were slain or captive, that no inhabitant of Cremona should remain a slave. The prohibition was however rendered fruitless by the determination of the Italians universally to purchase no Cremonese prisoner; and it was subsequently withdrawn because the soldiers, finding their captives worthless, began to murder them. After the fall of Cremona, Antonius was said to have relaxed his efforts in behalf of Vespasian, and to have listened to overtures from Vitellius, who promised him rank, wealth, and his daughter in marriage. He gave himself over for a while to pleasure; and relaxed the discipline by allowing his soldiers to elect their own centurions in the place of those who had fallen, while he him-

self assumed a superiority over the legates and tribunes of his army which they could not brook.

His conduct was, however, in some measure owing to the doubtful orders and the ill-concealed jealousy of Mucianus. Throughout his expedition, Antonius had received the most contradictory orders from the præfect of Syria. He was at one time urged to press forward to Rome; at another directed to remain in Cisalpine Gaul until the legions from the East could arrive. The tribunes, also, whom the arrogance of Antonius had offended, were in correspondence with Mucianus, and both to him and Vespasian represented their leader in the most unfavourable light. Nor did Antonius disarm their misrepresentations by his own prudence. To the præfect of Syria he wrote haughtily: to Vespasian confidently, claiming for himself the whole merit of the war in Italy. On intelligence, however, that the party of Vitellius was reviving in central Italy and at Rome, he shook off his indolence; appeared suddenly on the western side of the Apennines, and within a few hours' march of Rome. But he arrived too late to prevent the burning of the Capitol and the execution of Flavius Sabinus, Vespasian's brother, and præfect of the city. Yet the skill and promptness of his dispositions, the steadiness with which he rejected all proposals of accommodation, and his final victory at the gates of Rome, refuted the rumour of his having listened to the offers of Vitellius. Antonius treated Rome as a conquered city; appropriating to himself, or dividing among his favourites, the estates, the houses, and the wealth of the nobility. On the arrival of Mucianus, however, his influence speedily declined. He was at first received with applause and distinction, and even invested with the ornaments of a consular senator. But his friends and followers soon deserted him, Mucianus treated him with marked neglect, refused him a place among the personal attendants of Domitian, and threatened him with an inquiry into his conduct at Rome and Cremona. From Rome Antonius repaired to Alexandria, but his reception from Vespasian did not equal his expectations, and he probably withdrew soon afterwards to his native city, where he devoted himself to literature, and was the early patron of the poet Martial, whose description of his calm and blameless life is singularly at variance with the character of the bold and unscrupulous partisan soldier delineated by Tacitus and Dion Cassius. At what age Antonius died is unknown: but he certainly survived his sixtieth year. (Suetonius, *Vitellius*, 18.; Tacitus, *Annals*, xiv. 40., *History*, ii. 86., iii. 2—78., iv. 2—80.; Dion Cassius, lxv. 9.; Martial, *Epigrammata*, ix. 100., x. 23, 32.)

W. B. D.

ANTO'NIUS, RU'FUS, a poet contemporary with Ovid, and mentioned by him. (*Epistol. ex Ponto*, iv. 16—30.; Wernsdorf, *Homeristæ Latini eorumque Fragmenta* in *Poett. Lat. Minor.*, tom. iv. p. 585. f.)

W. B. D.

ANTO'NIUS, SAINT. [ANTONINUS, SAINT.]

ANTO'NIUS, SAINT. [ANTONY, SAINT.]

ANTO'NIUS SATURNI'NUS. [SATURNINUS.]

ANTO'NIUS TAURUS. [TAURUS.]

ANTO'NIUS THALLUS. [THALLUS.]

ANTO'NIUS DE VIANA. [ANTONIUS CARTAGINENSIS.]

ANTO'NIUS DE ZAMORA. [ZAMORA, ANTONIUS DE.]

ANTONY BEEK. [BEEK.]

ANTONY OF BOURBON. [ANTOINE DE BOURBON.]

A'NTONY, CHARLES and THOMAS, brothers, English seal-engravers of the time of James I. Charles Antony was graver to King James at the beginning of his reign, and probably until 1620. Vertue supposes he made the medal, in 1604, struck in commemoration of the peace with Spain. In the second year of James's reign he was paid forty pounds for the metal and for graving an offering piece of gold. Thomas Antony was curator monetæ et sigillorum regis. Vertue found a warrant to him of the date 1617. Walpole had in his possession a thin plate of silver, larger than a crown piece, representing James I. on his throne, of very neat workmanship, and he concluded it was the work of Charles Antony. (Walpole, *Anecdotes of Painting in England.*)

R. N. W.

ANTONY of PARMA (ANTONIUS DE PARMA or PARMENSIS). A volume of sermons bearing this title, "Incipit Postilla notabilis F. Antonii de Parma super Evangelia Dominicalia quæ leguntur per circulum anni," was printed in fol. Cologne, 1482. A second edition with the title "Medulla Sermonum recognita et emendata per F. F. Joannem Lanecelli et Joannem Nocart ejusdem Ordinis," appeared in 8vo. Paris, 1515. The authorship of these sermons is claimed by Echard, on the authority of several manuscripts, for Antonius de Azaro, a Dominican monk of Parma, who probably lived early in the fourteenth century. Others have ascribed them to Antonius de Parma, said to have been general of the Camaldolite order from 1410 to 1419, to have been an excellent Latin and Greek scholar, to have assisted at the council of Constance (A. D. 1414—1419), and to have been bishop of Ferrara after 1419. Echard has shown that some particulars of this account are either plainly incorrect, or at least doubtful; and that at any rate there is no sufficient ground for ascribing the above-mentioned sermons to him. (Echard, *Scriptores Ordinis Prædicatorum.*)

J. C. M.

ANTONY or ANTONIUS, SAINT, a

disciple and biographer of St. Symeon or Simeon the Stylite. It is supposed that Evagrius Scholasticus refers to Antony when speaking of Symeon, he says, "his miracles were related by one of those who were eye-witnesses." (*Eccles. Hist.* book i. chap. 13.) There are two lives of Symeon extant, professing to be written by Antony: they are given by Bolland. The first written in Greek, and translated by Gulielmus Gratius, a Jesuit of Bruges, is perhaps genuine. The other, which is longer, is thought to have been formed from the narrative of Antony, with the addition of particulars derived from other sources. Antony lived in the fifth century. (Bollandus, *Acta Sanctorum*, 5*to Januarii de Scto. Simeone Stylita*, tom. i.; G. J. Vossius, *De Historicis Latinis*, lib. ii. c. 18.)

J. C. M.

ANTONY or ANTO'NIUS, SAINT, of Lerins (sometimes called Antonius Cyrus), was born in Valeria, a subdivision of Pannonia, near the junction of the Drave and the Danube. Having lost his father Secundinus when only eight years of age, he was placed under the care of St. Severinus, the apostle of Noricum or Austria, and after his death under the care of Constantius, a bishop, his paternal uncle, who brought him up in great strictness. The death of Constantius, and the devastation of Pannonia by the barbarians of the north, compelled Antony to flee into the Valteline, where he remained for a time with a priest, Marius, but afterwards withdrew to pursue a life of seclusion, not far from the tomb of St. Felix the Martyr, on a lofty mountain near the Lake Larius or Lake of Como. Here he met with two old men, hermits like himself, one of whom died soon after Antony joined them. Becoming known through the district for his sanctity, and wishing to avoid those who resorted to him, he retired to a more remote solitude, where he lived many years alone; but this retreat becoming known and frequented he left, and went to the monastery of Lerins, where he died two years after his arrival. The anniversary of his death is kept on the 28*th* December. The year of his death is not known. He was contemporary with his biographer Ennodius, who died at the age of forty-eight in A. D. 521. (Ennodius of Ticinum, *Vita Beati Antonii Monachi.*)

J. C. M.

ANTONY, SAINT, a martyr, put to death by Olgerd, great duke of Lithuania, at Wilna, A. D. 1328. His festival, with that of St. John and St. Eustachius or Eustace, is kept by the Roman Catholic church on the 14th April. Antony and John were brothers, of noble family, attached to the court of Olgerd. They were converted from idolatry by Nestorius, a priest, and were baptized by him. They concealed their conversion for a time, but were discovered; and on their refusal to renounce Christianity were imprisoned. After a year's confinement John agreed to renounce Christianity, and so obtained his own and his brother's release. Antony, however, still continued to profess his belief in Christ, and was re-committed to prison; and John, ashamed of his apostacy, again avowed himself a Christian, and was also imprisoned. Both were hung; Antony some weeks before his brother. Eustachius, who was quite young, and, like the others, was of noble family and attached to the court of Olgerd, was also hung, after being cruelly tortured, some months after John, but apparently in the same year. (Bollandus, *Acta Sanctorum*, 14° *Aprilis.*) J. C. M.

ANTO'NY or ANTO'NIUS, SAINT, in Greek 'Αντώνιος, one of the Christian fathers, commonly celebrated as the founder of monasticism, though his title to be so regarded is matter of dispute. He was of an Egyptian family, and was born A. D. 251, during the reign of the Roman emperor Decius, in the neighbourhood, as we gather, of Heracleopolis the Great, on the west bank of the Nile. His parents were of noble lineage and considerable wealth: they were Christians; and Antony in his earliest years was brought up in the Christian faith, and in great privacy, so that he formed no acquaintance beyond his father's household. His love of solitude showed itself early, for "in his boyhood, as he was growing up, he refused," says Athanasius, "to be instructed in literature, because he wished to avoid the society of boys." It is probable that his refusal to study related not to the mere elements of knowledge, but to the secular studies which were pursued in the public places of education: for Athanasius has recorded that he "gave attention to reading" (τοῖς ἀναγνώσμασι προσέχων), an expression which is more naturally interpreted of his own reading than of his attending to what was read by others. It appears that he never learned Greek.

When he was eighteen or twenty years old (about A. D. 270) he lost his parents; and by their death he was left in charge of their household, and of an only sister, then a very little girl. About six months after this, as he was going, according to his custom, to public worship, he was thinking of the sacrifices made by the apostles and others of the first disciples of Christ; and when he entered the church the words of Christ to the rich young ruler, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. xix. 21.), struck his ear, being part of the gospel read that day. Regarding this as a divine admonition to himself, he gave up his paternal estate, which was considerable, to the people of his native village; and having sold his movable property, distributed it to the poor, except a small portion which he reserved as a provi-

sion for his sister. This portion also he soon after distributed, on hearing in church the words "Take no thought for the morrow" (Matt. vi. 34.), and gave his sister in charge to a community of virgins of good repute, that she might be brought up by them. According to the account in the Egyptian martyrology, Antony was baptized when he was about twenty years of age; and it is not improbable that the surrender of his worldly goods was the result of the feelings connected with that ordinance.

He now gave himself up to ascetic exercises, without, however, quitting his native village. The practice of retiring far into the wilderness had not yet been introduced; though it had been for a long time common to pursue a secluded and ascetic life. He laboured with his own hands, influenced by the declaration of the apostle Paul (2 Thes. iii. 10.) "that if any would not work, neither should he eat:" with part of his earnings he supported himself, part he distributed to the poor.

The commencement of his solitary life was not unaccompanied with a severe inward struggle. The remembrance of the wealth which he had given up, anxiety for his sister, the desire of intercourse with his friends, and a longing for the indulgences of an easier life, tempted him to give up his purpose; but in vain. Athanasius, who ascribes the occurrence of these trials to the malice of the devil, proceeds to describe the further temptations and assaults to which the evil one proceeded. He sought to excite him to lasciviousness; but Antony met these new trials by increased austerities: he often passed the whole night in watching; or if he slept, it was on straw or rushes, or the bare ground: he fasted daily till sunset, contenting himself with bread, salt, and water; and frequently going for two or even four days without food. After a time he withdrew to a burial-ground at a distance from the village, and having arranged with a friend to supply him at long intervals with food, made his abode in one of the sepulchres. Here, we are told, when he was about thirty-five years of age (about A. D. 286), new temptations of another kind awaited him: he was assaulted by dæmons, and beaten almost to death, and beset with horrid forms of lions, bears, wolves, bulls, and serpents, which threatened to assail him. In the midst of this sore trial, he remained unterrified, defying the power of the devil, until he beheld the roof of the sepulchre open, and a ray of light descend as it were from heaven to visit him: the dæmons who assailed him then took to flight; and a heavenly voice cheered him with the assurance of support so long as he continued faithful, and with the promise of a reputation which should fill the earth. The pain of his bruises was healed, and his strength restored and even increased. He now withdrew further into the wilderness, and took up his abode in a deserted fort filled with reptiles, who fled on his approach; and in this dismal place he remained twenty years, never quitting his retreat, and rarely, if ever, seeing any of those who came to the place, having a store of bread conveyed to him twice a year, and finding water within the fort. His friends who resorted to him were never allowed to enter; but they heard the noise of his conflicts with evil spirits, the reproaches which they uttered, and the hymns with which the saint sustained his faith or expressed his exultation at his victories. The locality of this long solitude of Antony was probably in the desert on the western or Libyan side of the Nile, at no great distance from Heracleopolis.

At the end of his twenty years' sojourn, about A. D. 306, when he was fifty-five years of age, the eagerness of his friends, who broke down the doors of his retreat, compelled him to come forth; and, to the astonishment of all, he appeared unaltered in person by his long confinement. His reputation had spread far and wide, and many came to see him. These he addressed with great effect, consoling the mourners, reconciling enemies, and persuading so many to enter on a solitary life, that the desert was filled with anchorites, by whom Antony was regarded as a father. He is said also to have healed the sick, and cast out evil spirits. The district of Faioum and the desert adjacent to it appear to have been the scene of these events. A Greek version of a long discourse which he delivered in the Egyptian (*i. e.* Sahidic) language to the solitaries who had assembled to him is preserved by Athanasius. It gives a curious picture of the mind of Antony, and of the current opinions of the Christians of Egypt of that time. He dwells chiefly on the importance of an ascetic life, the necessity of constant self-mortification, and the number and malignity of the dæmons to whose hostility ascetics were exposed: he relates the fall of these dæmons from heaven, the forms they assume, and the deceits they practise: he enforces the value of the sign of the cross as a means of defence against dæmons; teaches how to distinguish between good and evil spirits, and between heavenly and infernal visions; and illustrates his subject by instances drawn from his own experience. The discourse produced a great impression; and Athanasius rapturously describes the state of the wilderness, peopled by such a multitude of holy men, "as if it were the peculiar residence of piety and righteousness." These tenants of the wilderness were hermits rather than monks, living not in communities but commonly alone; although they had occasional intercourse, more or less frequent, with each other.

In the persecution under Maximin (about A. D. 310), some of the solitaries appear to have been led from the wilderness to Alex-

andria to martyrdom, and Antony followed them, saying, "Let us go also; that, if called upon, we may share their sufferings; if not, that we may behold them." He visited the sufferers in the dungeons and the mines to which they were condemned; attended them before the judgment seat, encouraging them to suffer willingly; and followed them to the place of execution: until the judge, seeing his fearlessness, and that of his companions, prohibited any of the solitaries from entering the judgment-hall, or even remaining in the city. Antony openly disobeyed the command, hoping to obtain the crown of martyrdom; but to his mortification, no notice was taken of his contumacy. After the persecution had ceased, he returned to the wilderness, and pursued his ascetic practices more rigorously than ever.

Troubled by the resort of many persons to him who desired to be healed of their diseases, and fearing lest the wonders which were performed by him should inflame his pride, or induce others to think too highly of him, he left his accustomed dwelling and retired further into the desert, to the foot of a lofty mountain, where was a spring of clear cold water, and a few palm trees. Here he fixed his abode. At first he was furnished with bread by the Saracens, or Arabs of the desert, who, struck with reverence for him, made a point of passing that way, and leaving him a supply. Afterwards his friends, the solitaries of Faioum, hearing of his retreat, sent bread to him. But as he was unwilling to burden others, he cultivated a small spot of ground near his habitation, and so raised a supply for himself, and for some persons who, even in this remote place, resorted to him. He also employed himself in making baskets, which he gave to those who brought him any thing. The wild creatures of the desert at first injured his crop: but this disturbed not the saint's equanimity. Having caught one of the plunderers, he addressed the whole herd of them, "Why do ye hurt me who have never hurt you? Depart, and in the name of the Lord, never come hither again." And from that time, adds Athanasius, "as if they reverenced the prohibition, they never approached that place again." Jerome, in his life of Hilarion, has given a somewhat different account of the same miracle; he adds that the intruders were wild asses, and that the saint, before he dismissed his captive, belaboured him well with his staff, which may sufficiently account for their subsequent desertion of the place.

In this solitude Antony was again exercised with the assaults of dæmons, who assumed all manner of hideous forms to terrify him, but in vain. After remaining a while in this solitude he was intreated to visit his former friends at Faioum; and he was received with the greatest joy; and had the satisfaction of finding that his sister had grown old in a state of virginity, and was now the leader of other virgins. He had a great reverence for those who led a solitary life, and Jerome has given an account of a visit which he paid to Paul the Hermit, when he was ninety years old, and Paul a hundred and thirteen, more than ninety of which he had spent in seclusion. Paul died shortly after, and, at his own request, was buried by Antony. Antony had the greatest abhorrence of heretics, and was most indignant when some of the Arians claimed him as holding their views. In order to refute the charge, and influenced by the desire of the Egyptian bishops and solitaries, he visited Alexandria, and preached against Arianism, which he declared to be the last heresy and the forerunner of Antichrist. His orthodox zeal delighted the people of Alexandria, who flocked to see the man of God. Even the heathens and their priests partook of the general curiosity, and crowded to the church, thinking to derive some benefit from merely touching so holy a person. "Certainly," says Athanasius, "as many became Christians in those few days as one may commonly see converted in a year." This visit is placed by Bolland in the year 330; by the Benedictine editors of Athanasius between A.D. 326 and 335, and by Tillemont (who gives his reasons in a judicious note) in the year 355, just before the death of Antony.

The fame of Antony extended to Constantinople; and the Emperor Constantine, and his sons, Constans and Constantius, "wrote to him as a father," and desired to receive letters from him in return. Antony was by no means elated with the distinction. He at first refused to receive their letters, saying he knew not how to answer them; however, at the entreaty of his companions, who urged that the princes were Christians, and that they would be hurt by his neglect, he did answer them. Antony wrote to Constantine in behalf of Athanasius when in banishment, and received a courteous, though unfavourable, reply. Even in the wilderness, the Arian controversy seems to have occupied the greater part of his thoughts. He had a vision, which was understood to portend the injuries resulting to the church by the temporary triumph of Arianism. He wrote to remonstrate with Gregory, patriarch of Alexandria, whom the Arians had sent to succeed Athanasius, when he was deposed from the patriarchate; and forewarned Balacius, an Arian noble, charged with persecuting the Christians, of the divine judgment, by which in a few days he was overtaken.

He died, as is computed, on the 17th Jan., 356, aged a hundred and five years. On his dying bed he warned his two companions, Amatus and Macarius, whom he had allowed, on account of his infirmities, to live with him the last fifteen years, against any communication with the Arians; charged them to bury him, and keep secret the place of his interment; and bequeathed his garments, as tokens

of remembrance, to his friends, Athanasius, and Sarapion, an Egyptian bishop. He retained his sight to the last; nor had he lost one of his teeth, though they were all worn down to his gums, through extreme old age.

The place of Antony's interment was kept secret, according to his desire. But nearly two centuries after his death, in the reign of Justinian, when the relics of saints were eagerly sought after, a body said to be that of Antony, discovered by a revelation from heaven, was brought to Alexandria, and interred with great solemnity in the church of St. John the Baptist. When the Saracens took possession of Egypt, the relics of the saint were transferred to Constantinople; and from thence the greater part of them were again transferred in the tenth century to a convent near Vienne in Dauphiné, while various parts, real or supposed, were deposited in different churches at Rome and in Germany, the Netherlands, &c.

The celebrity of Antony, both in his own and subsequent ages, and the impulse which his example gave to the growing spirit of monasticism, impart interest to his history. That he was the originator of the monastic system is a common supposition, but by no means a correct one: he led the life of an anchorite or hermit, rather than of a monk: but there were anchorites before him; and the origin of religious communities is due rather to St. Pachomius than to St. Antony, who does not appear to have instituted or joined any community, unless we consider that he and the two disciples who lived with him, and attended on him in his extreme old age, formed one. The extent of his celebrity, and of his influence, was due to the earnestness of his devotion, and to the benevolence and forbearance of his character, some interesting anecdotes of which are preserved by his biographers. The sincerity of his piety there is no ground to question, though some circumstances indicate that he was influenced also by the love of human praise, in the austerities he practised. His bigotry may find some palliation in the spirit of the age, and the fiereeness of the theological and ecclesiastical contests then going on, as well as in the earnestness and depth of his own convictions; and in the tendency of a solitary life, and of the deference so generally paid to him, to inspire or strengthen a dogmatic temper.

His works are few and unimportant. Greek versions of some of his discourses, and the substance of his letters to the Emperor Constantine and his sons, and to the Arian noble Balacius, have been preserved by Athanasius; and Jerome informs us (*De Viris Illustribus*, or *De Scriptoribus Ecclesiasticis*, c. lxxxviii.) that he wrote seven letters in the Egyptian, *i.e.* Sahidic, language to different "Monasteries," of which the most important was "ad Arsinoïtas," *i.e.*, "to those of the Nomos Arsinoïtes," or district of Faioum. These letters had been in Jerome's time translated into Greek, and were afterwards translated from the Greek into Latin, in which language they were first printed at Paris in the year 1515, and afterwards in other places; they are found in the 4th vol. of La Bigne's "Bibliotheca Patrum" (edition of Lyon, 1677), where they are all inscribed "ad Arsinoïtas," though Jerome speaks of only one as being so addressed: it is supposed that the second epistle, according to the arrangement in the Bibliotheca, is the one specified by Jerome. A short letter, or rather a Greek version of a letter, from Antony to Theodore of Tabenna, in the upper part of the Thebaid, is preserved by Ammon, an Egyptian bishop, in his letter to Theophilus of Alexandria (Bollandus, *Acta Sanctorum*, Maii, tom. iii.); and some fragments in the Sahidic language, of two letters of Antony, one to Theodore of Tabenna, the other to Athanasius, are given by Mingarelli, in his "*Ægyptiorum Codicum reliquæ*," 4to. Bologna, 1785.

A discourse "De Vanitate Mundi, et de Resurrectione Mortuorum," ("On the Vanity of the World, and the Resurrection of the Dead,") is subjoined to the epistles of Antony in the "Bibliotheca Patrum"; but its genuineness is very doubtful. Abraham Ecchellensis, a Maronite, professor of Syriac and Arabic, at Paris, published, in 1644, twenty letters, ascribed to Antony, translated from the Arabic; seven of these letters are the same as those given in the "Bibliotheca Patrum": the genuineness of the rest is doubtful. Ecchellensis also published, in 1646, a small volume containing several pieces from the Arabic, ascribed to St. Antony, viz., his "Rule" for his Monks; twenty short discourses delivered to his Monks; several of his sayings, with an exposition by one of his disciples; and his answers to various questions. To these were added, three notices of the Saint, one from a book entitled, "The Key of the Gate of Paradise," another from the Egyptian Martyrology, and a third from the Martyrology of the Maronites. The pieces ascribed to Antony are all of doubtful genuineness, to say the least: the notice from "The Key of the Gate of Paradise" is worthless: it contains an absurd story of St. Antony curing a litter of blind pigs by the sign of the cross, which has given rise to the fancy of some painters of representing the Saint accompanied by a pig; the notice from the Egyptian Martyrology is a more trust-worthy piece, and is indeed the most valuable in the collection. The pieces published as Antony's in this volume of Ecchellensis are given in the "Bibliotheca Patrum" of Gallandius. In some editions of Trithemius, a work in two books, called "Melissa," ("The Bee,") is ascribed to St. Antony, but is of a much later date. There are (or were) among the Syriac MSS., in the King's Library, at Paris, two

works ascribed to St. Antony, one entitled "Officium Schematis Sancti," the other, "Antonii Monita Discipulis Testamenti Loco relicta."

Antony received the highest eulogiums from the most eminent fathers of the church. Beside Athanasius, Augustin, and Jerome, he is mentioned by Chrysostom (8th Homily on St. Matthew) with the highest praise; and is noticed, though incidentally, by Gregory Nazianzen (in his twenty-first oration), and by Socrates (book i. c. 21.), and Sozomen (book i. c. 13.), the ecclesiastical historians, not to mention others of less note. He is commonly called "the Great." In proportion, however, as the credit of monasticism has declined, the reputation of St. Antony has declined also.

His history is so connected with the records of supernatural events, that it would be almost impossible to separate them. Many of the miracles recorded of him, such as his conflicts with dæmons, and his visions of glorified spirits, may be resolved into the delusions of a diseased imagination, aggravated by a life of unnatural seclusion. The cures he wrought were probably owing, in many cases, to the effect of imagination in the patients. For those miracles which do not admit of this explanation, it is in vain at this period of time to attempt to account.

The two monastic orders of St. Antony originated long after the time of the Saint; one, a branch of the Augustinians, commenced in Dauphiné in the eleventh century, when the people were imploring the intercession of St. Antony, that they might be delivered from erysipelas, by which many were afflicted, and which then acquired the name of St. Antony's Fire; the other, a military order, was instituted in Hainault in 1382 by Count Albert of Bavaria. It existed only a short time.

The chief authority for this article is the life of Antony by Athanasius. Among modern writers Bolland and his partners in the *Acta Sanctorum* (17th Jan.); Tillemont, *Mémoires*, &c., tom. vii.; Ceillier, *Auteurs Sacrés*, tom. iv.; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*; and Baronius, *Annales Ecclesiastici*, may be referred to. See also, for his works, Fabricius, *Bibliotheca Græca*, ed. Harles, tom. ix. J. C. M.

ANTONY, THOMAS. [ANTONY, CHARLES.]

ANTO'RIDES, a Greek painter, contemporary with Euphranor; he lived therefore about B. C. 360. (Pliny, *Hist. Nat.* xxxv. 36.) R. N. W.

ANTRAIGUES. [ENTRAIGUES.]

ANTWERPEN. [ANVERSA.]

ANTYLLUS or ANTILLUS (Ἄντυλλος or Ἄντιλλος), or, as his name has been corrupted in the Latin translations of the Arabic physicians, ANTILES and ANTILIS, an eminent ancient physician and surgeon, of whose life no particulars are known, and of whose works only a few fragments remain, which have been preserved by Oribasius, Aëtius, and others. His precise date is unknown; but, as Oribasius is the earliest writer who mentions him, and as he was apparently unknown to Galen, he may probably be placed between the end of the second century after Christ and the end of the fourth. The most interesting fragment of his writings that remains is one preserved by Paulus Ægineta, which contains the earliest practical directions that we possess for performing the operation of tracheotomy. "The best surgeons," says Paulus, "have described this operation also, Antyllus particularly in the following manner:—'In cases of synanche (ἐπὶ τῶν συναγχικῶν) we think the operation ought not to be attempted, as the division [of the trachea] is useless in cases where all the bronchia (ἀρτηρίαι) and the lungs are affected; but in those cases where the inflammation is about the mouth and chin, or the tonsils which cover the top of the trachea* (βρόγχου), while the trachea itself (ἀρτηρίας) is unaffected, the operation of tracheotomy (φαρυγγοτομία) is very rational, in order to avoid the danger of suffocation. When we proceed to perform it, we must, about the third or fourth ring below the larynx (κεφαλῆς τοῦ βρόγχου), cut through some part of the trachea (ἀρτηρίας), for to divide it entirely would be dangerous. This place is the most suitable, because it is not covered by any muscle, and because there are no vessels near the divided part. Therefore, bending back the patient's head, so that the trachea (βρόγχος) may come more forward to the view, we must make the division transversely between two of the rings, so that not the cartilage, but only the membrane which unites the cartilages together, may be cut through. If, however, the operator be a little fearful, he may first extend the skin with a hook and divide it; and then, proceeding to the trachea (φάρυγγι) itself, and putting aside the vessels, (if any are in the way,) he may make the section.' Thus far Antyllus," continues Paulus; "who thought of cutting through the trachea (βρόγχου) from observing [when it was, I suppose, cut by accident,] that the air rushed through the wound with some degree of violence, and also that the voice was interrupted. When the danger of suffocation is over, we must pare (νεαροποιήσαντες) the lips of the wound, and unite them by sutures, taking care to sew the skin only, and not the cartilage: we must then apply proper vulnerary medicines, and, if the lips of the

* In the following extract no less than three words (φάυγξ, βρόγχος, and ἀρτηρία) are used to designate the trachea, each of which bears, in modern anatomical writings, quite a *different meaning*: the various significations of the three words are explained in the Notes to the Oxford edition of Theophilus, *De Corp. Hum. Fabr.* 8vo. 1842.

wound do not agglutinate, we must make use of an incarnant. We must follow the same plan of treatment if we should meet with any one who has cut his throat with the design of committing suicide." His works seem to have been numerous, and he probably enjoyed a great reputation, as, besides being frequently quoted by Oribasius and Rhazes, he is mentioned in the list of eminent physicians in a Greek extract from Cyril's Lexicon given in the fourth volume of Cramer's "Anecdota Græca Parisiensia." One of his works (quoted by Oribasius in the fourth volume of Angelo Mai's "Classici Auctores e Vaticanis Codicibus editi," Rome, 8vo. 1831) was a treatise on surgery entitled Τὰ Χειρουργούμενα, and consisting of at least two books, from which work it is probable that all the extracts in Mai's Oribasius are taken. Another of his works, from which are taken the fragments quoted in Matthæi's Oribasius (contained in his "XXI. Veterum et Clarorum Medicorum Græcorum Varia Opuscula," Moscow, 4to. 1808) appears to be named differently in different passages; nor is it quite certain whether the works entitled Περὶ Βοηθημάτων Ἐξωθεν Προσπιπτόντων, Περὶ τῶν Ποιουμένων Βοηθημάτων, and Περὶ τῶν Κενουμένων Βοηθημάτων, were so many different treatises, or only different portions of one great work entitled Περὶ Βοηθημάτων, "On Remedies." Almost all these quotations come from the second book, but in one passage (if the text be sound) the thirtieth book is quoted (p. 106. ed. Matth.), and in another the seventy-sixth (p. 66. ed. Mai.). All the fragments and extracts of the writings of Antyllus that were to be found in works published up to the end of the last century were collected by Kurt Sprengel, and published at Halle in 1799, 4to., as an inaugural dissertation with the title "Antylli, Veteris Chirurgi, τὰ Λείψανα Ventilanda exhibet Panagiota Nicolaides, Præside Curtio Sprengel." The collection, however, might now be much enlarged, and, if re-published, would be useful and interesting, as it contains some of the most valuable surgical observations that have come down to us from antiquity. (A further account of the opinions of Antyllus is given in Freind's *Hist. of Physic*; Haller's *Biblioth. Chirurg.*, and *Biblioth. Medic. Pract.*; and Sprengel's *Hist. de la Méd.*) W. A. G.

ANTY'LLUS (Ἄντυλλος), was the eldest son of Marcus Antonius, the triumvir, and Fulvia. He received his father's name, Marcus, but is more commonly styled Antyllus by Dion Cassius, Plutarch, and the Greek historians of Rome. When the triumvir, after Cæsar's murder, invited the conspirators to descend from the Capitol and assemble in the temple of the Earth, Antyllus, then a child, was sent by his father as a hostage for their security. During the siege of Mutina and the retreat and return of the triumvir, B.C. 43, Antyllus remained with his mother, Fulvia, at Rome, and was protected from his father's opponents, the senate, Octavianus, and Cicero, by Titus Pomponius Atticus. He accompanied his father, in B.C. 42, to Philippi, and during his subsequent journey through Asia Minor and Syria to Egypt. Antyllus was present at the congress of the triumvirs at Tarentum in B.C. 37, when he was contracted to Julia, the infant daughter of Octavianus by Scribonia, a political marriage which was never completed. Antyllus is mentioned in a story which Plutarch relates, on the authority of his grandfather Lamprias, of the profusion of the triumvir's household at Alexandria. A certain physician had annoyed the company at supper time by his logical tricks and sophisms, and Philotas, another physician, silenced him at last with this syllogism — "Cold water is good for a certain fever; but every one who has a fever has a certain fever; therefore cold water is good for all fevers." Antyllus, who was at table, was so pleased at the silencing the impertinent physician that, pointing to a sideboard covered with costly bowls and goblets of silver, he said to Philotas, "I give you all these." Philotas acknowledged his kind intention, but deemed that a lad was unauthorised to make such a present. One of the attendants, however, presently asked Philotas to seal the chest in which the cups were deposited, that it might be sent to his house. But as Philotas still scrupled to accept them, the attendant said to him, "Why are you so nice; know you not that the giver is son of Antonius, and that even if the cups were of gold he is competent to give them. In your place, however, I would take their value in money, since his father may miss some of these cups, which are indeed antique and of most curious workmanship." In B.C. 30 Antyllus was invested with the manly gown at Alexandria at the same time with Cæsarion, Cleopatra's son by C. Julius Cæsar. As this ceremony was generally performed at the expiration of the fourteenth year, it may afford some clue to the age of Antyllus. His mother married the triumvir Antonius in B.C. 46. Antyllus therefore may have been fifteen at the time of his investiture with the manly gown in B.C. 30, and a few months older at the time of his death after the surrender of Alexandria in the autumn of the same year. During the siege of Alexandria Antyllus was sent to the camp of Octavianus to negotiate, and he was the bearer of a large sum of money, which was probably designed to purchase the principal officers of the besiegers — Proculeius, Gallus, and Dolabella. His mission however failed; and after the capture of the city Antyllus was betrayed to Octavianus by his tutor Theodorus, and put to death in the temple of Julius Cæsar, to whose statue he had fled for refuge. Theodorus reaped little

benefit from his perfidy; for being detected in stealing from the neck of his unfortunate pupil a jewel of great value, he was impaled. There is only one medal of Antyllus extant. On the upper face it has the bare head of a youth, with the legend "M. ANTONIUS. M. F.," and on the reverse the bare head of M. Antonius, the triumvir. (Eckhel, *Numismat. Veterum Doctrina*, vi. 68.; Plutarch, *Antonius*, 28. 57. 71. 81. 87.; Dion Cassius, xlviii. 54., li. 6. 15.; Suetonius, *Octavianus*, 17.)

W. B. D.

ANUND, or AMUND, or ÖRNUND, a king of Sweden, the son and successor of Yngvar, the father and predecessor of Ingiald, is supposed by Dalin to have ascended the throne about A. D. 725, and to have died about 760. He obtained the name of Braut-Anund from the numerous brauts or roads that he made through his dominions; and he was also called Eistra-Dolgi, or the Foe of the Easterlings, from the vigour with which he revenged on the Esthonians the death of his father Yngvar. He perished with his brother Hedin and many of his train by the fall of an avalanche of snow mingled with gravel and clay, as he was riding through a mountain-pass in Westmanland, and his tumulus is still shown in the neighbourhood of the town of Kungsära. He was one of the most celebrated kings of the heathen times in Sweden, and his celebrity was entirely owing to peaceful improvements. (Snorro Sturlason, *Heimskringla, Ynglinga-Saga*, cap. 37—39. Schöning's ed. i. 45—48.; Dalin, *Svea Rikes Historia*, i. 394—397.) T. W.

ANUND, or AMUND, or EMUND, king of Sweden, the successor of Biörn, king of that country, is supposed by Dalin to have been the brother of Biörn and son of Håkan Ring, and to have ascended the throne about A. D. 830. The preceding reign had been signalised by the introduction of Christianity into Sweden, under the auspices of St. Anscarius, the first bishop of Hamburg, often called the Apostle of the North. Anund was driven from the throne, according to Vastovius and Hvidfeldt, for persecuting the Christians; according to Wilde and Dalin for protecting them. The former would seem the more probable, if, as Dalin conjectures, a fleet of pirates which soon after burned and plundered Hamburg was commanded by Anund, who is known to have become a sea-king. According to Messenius, he carried his incursions as far as England, where he met and defeated in a great sea fight, Ethelwulf, king of the West Saxons. He afterwards returned to Sweden and besieged the capital Sigtuna, but allowed it to be ransomed for a sum of silver, and was finally slain in battle by his brother Sivard. The accounts respecting him are so contradictory that every step of his career presents a question to solve. Joannes Magnus calls him Bratemundus, thus confounding him with the very different person Braut-Anund; and it is singular that the field of battle in Nerike where he lost his life is called Anunda-bröt. (Örnhjälm or Arrhenius, *Historia Sveonum Gothorumque Ecclesiastica*, p. 95. &c.; Messenius, *Scondia illustrata*, i. 65., &c.; Joannes Magnus, *De omnibus Gothorum Sveonumque Regibus*, p. 543.; Dalin, *Svea Rikes Historia*, i. 494.)

T. W

ANUND JACOB, son and successor of Olof Skötkonung, the first Christian king of Sweden, was born about the year 1012, on St. James's day, and baptized Jacob or James. In 1025, when the Swedes, who were discontented with Olof, associated his son, then a boy of thirteen, with him in the government, they were dissatisfied with his Christian name of Jacob, and changed it to that of Anund, as more suitable for a Swedish king. The most conspicuous event in the reign of Anund is the part that he took with his brother-in-law Olof Haraldsson, king of Norway, in a war in defence of Norway against Canute the Great, king of England and Denmark, who wished to add it to his dominions. Anund and Olof inflicted a signal defeat on Canute by a singular stratagem: they dammed up all but a small portion of Helge-å, a river in Scania, in which his fleet took refuge, then suddenly letting loose the accumulated volume of waters, overwhelmed some of his ships, and drowned many of his men. Anund afterwards abandoned the cause of Olof, who was driven from Norway in 1028, and on his return in 1030 was defeated and killed by some insurgents at the battle of Stiklarstad, after which he was canonised. He is known in England as St. Olave, and is recorded by Sturlason to have worked miracles at his church by London Bridge about 1060, though the earliest mention Stow could discover of that church was two hundred and twenty-one years later. The aid of Anund was given to his nephew Magnus the Good, the son of St. Olave, who recovered Norway principally through his assistance in 1034. It is stated in the "Biographie Universelle" that, according to Joannes Gothus and Loccenius, Anund perished in a battle against King Canute in 1035; but in fact neither of these historians makes any such statement, though they both mention a report that Anund died of grief at the death of St. Olave, which the researches of later historians show to have been without foundation. Anund appears to have died in 1055, without issue, and was succeeded by his elder brother Anund or Emund hin Gamla, or the Old, who had been passed over till then because inferior in birth by the mother's side. With the death of Anund hin Gamla in 1059 terminated the line of Sigurd, founded by Sigurd Ring about 750, after the famous battle of Brävalla heath.

Anund Jacob was called Kolbränna ac-

cording to some from a secondary punishment which he instituted of burning the houses of criminals; according to others, from a law which he made that incendiaries should be burned alive. The Christian religion made a slow but steady progress in Sweden during his reign; and the strength of the Heathen party is conjectured by Lagerbring to have been the fortunate cause that its introduction was not disgraced by such violence and persecution as in Norway under St. Olave. (Snorro Sturlason, *Heimskringla, Saga af Olafi hinom Helga*, cap. 141. 159, &c., Schöning's ed. ii. 216. 269. &c.; *Saga af Haralldi Hardrada*, cap. 39., Schöning's ed. iii. 116.; Joannes Magnus, *De omnibus Gothorum Sveonumque Regibus*, p. 576.; Loccenius, *Historiæ Svecanæ Libri IX.*, p. 65, &c.; Dalin, *Svea Rikes Historia*, i. 645—660.; Bring, afterwards Lagerbring, *Swea Rikes Historia*, i. 244, &c.) T. W.

ANU'SHIRWA'N. [NAUSHI'RWA'N.]

ANVERS, CALEB D'. [AMHURST, NICHOLAS.]

ANVERSA, D', a surname given by Italian writers, Vasari and others, to several Flemish artists.

HUGO D'ANVERSA, or of Antwerp, was one of the earliest oil painters. In the time of Baldinucci there was a painting by him in the church of Santa Maria Nuova. He is probably the same as Hugo Van der Goes, of Brugge, according to Van Mander.

In a work published in 1800 by J. Morelli, at Bassano, entitled "Notizia d' Opere di disegno Scritta da un Anonimo," there is mention of a Lievino d'Anversa, otherwise unknown. He painted, together with Hans Hemling and Gerard of Ghent, one hundred and twenty-five miniatures in a beautiful manuscript which is now in the library of St. Mark at Venice. (Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ANVILLE, JEAN-BAPTISTE BOURGUIGNON D', eldest son of Hubert Bourguignon and Charlotte Vaugon, was born at Paris on the 11th of July, 1697. The bent of his mind carried him at an early age into those pursuits, perseverance in which was to make him the first of modern geographers. A map which fell into his hands by accident in the course of his twelfth year excited his imitative propensities, and the employment was so congenial to his tastes and talent that the accident decided the occupation of his future life. A map of Greece which he constructed between his twelfth and fifteenth year has been preserved by M. de Manne and published together with the first volume of his edition of the works of D'Anville.

Hubert Bourguignon, though engaged in trade, was ambitious of introducing his sons to a more elevated career, and with this view Jean-Baptiste and his second brother Hubert (about a year and a half his junior) were sent early to a private academy, and thence transferred to the university of Paris (Collège des Quatre Nations). Hubert (afterwards better known as the able engraver Gravelot), [GRAVELOT], who was of a more mercurial temperament, quitted college in the third year, but Jean-Baptiste completed the usual course to the satisfaction of his teachers. The classical knowledge he acquired at the college of the Four Nations accounts for the marked taste he evinced through life for the inquiries of comparative geography. Indeed these inquiries seem to have been the sole source of any interest he took in the classics, for of their artistical beauties he appears not to have had the most distant suspicion. In so far as the mathematical sciences are concerned his education appears to have been neglected, and he continued to the last deficient in this branch of knowledge.

D'Anville's peculiar studies procured for him, soon after he left college, the acquaintance of the Abbé de Longuerue. With a view to his future career he could not have contracted a more useful acquaintance. The abbé was not only a man of extensive learning, he was exacting and hypercritical in his estimate of the works of others. The severe censure De Longuerue was accustomed to lavish upon the inaccuracies of others had a beneficial effect upon D'Anville, whose unimaginative and unsusceptible temperament seldom led him out of the beaten track, and whose rarely equalled powers of continuous labour made the laborious search after accuracy comparatively easy.

The earliest published works of D'Anville known to exist are:—"France Ancienne;" "France et les Pays voisins jusqu'à l'Etendue de la Gaule Ancienne;" "Ile de France, Champagne, &c.;" "Auvergne, Limosin, &c.;" "Lyonnais, Bourbon, &c.;" "Les Pays Bas;" "Lorraine, Alsace;" and "Suisse, Savoie," compiled for the historical and geographical description of France ancient and modern by the Abbé de Longuerue. About the time that these maps were published, D'Anville received his "Brevet de Géographe du Roi." A map of the kingdom of Aragon, compiled from a memoir of the Abbé de Vairac, some topographical maps of M. Reussel, Ingénieur du Roi, and notices gleaned from Spanish authors, belongs to this epoch. D'Anville was himself dissatisfied with this work, and unwilling that it should be published, but the regent, Duke of Orleans, ordered it to be engraved. This is the first intimation we have met with of the connection with the house of Orleans, which appears to have continued unbroken till the death of D'Anville.

His next works were his maps of Africa, prepared for Father Labat's account of Western Africa. They consist of: a general map of Africa; a map of Western Africa from Arguim to Sierra Leone; a map of the concession of Senegal; and a map of the

course of the Senegal. These appeared in 1727; and in the same year D'Anville completed a map of Eastern Africa from Cape Guardafui to the Cape of Good Hope, for Legrand's translation of Jerome Lobo's account of Abyssinia. In 1729 he constructed the maps destined to illustrate Labat's account of Desmarchais' "Travels in Guinea and Cayenne;" and those which accompanied Charlevoix's account of St. Domingo, and Father Le Quien's "Oriens Christianus." D'Anville's reputation as a chartographer was now completely established. It was in the year 1729 that the king communicated to him the map of Egypt, prepared by Sicard, at Cairo, in 1722, with permission to take a copy of it. And it was in the same year that the Jesuits selected him to prepare for publication the maps of the Chinese provinces, compiled by their missionaries, and destined to accompany M. Duhalde's account of China. The maps constructed by D'Anville for this work are twenty-four in number: they constitute the collection known by the name of "Atlas de la Chine de M. D'Anville." The fifteen special maps of Chinese provinces, the special maps of Chinese Tartary, of Tibet and Corea, are mere copies of those transmitted by the missionaries. Four of the maps ("Carte la plus générale, qui comprend la Chine, la Tartarie Chinoise, et le Tibet;" "Carte générale de la Chine;" "Carte générale de la Tartarie Chinoise;" and "Carte générale du Tibet") are original maps by D'Anville. In them he corrected the *data* of the special maps by the astronomical observations transmitted by some of the missionaries, and added information derived from other sources; as, for example, a chart of the course of the Kastricom, on a scale of rather more than two inches to a degree. The corrections which this chart emboldened him to make on the coast line of Chinese Tartary as laid down by the missionaries, involved D'Anville in a controversy with the Jesuits, which led to his publishing in 1737 a letter to Father Castel.

Previously to this, however, the information collected by D'Anville in the course of preparing the maps of China had tempted him to rush into print. He published in 1735 a small volume, entitled, "Proposed Measurement of the Earth, showing a considerable Diminution in the Circumference of the Parallels," ("Proposition d'une Mesure de la Terre dont il resulte une Diminution considérable sur les Parallèles"); and in 1736 "A conjectural Estimate of the Earth's Circumference at the Equator deduced from the Extent of the South Sea," ("Mesure conjecturale de la Terre sur l'Équateur, en conséquence de l'Etendue de la Mer du Sud"). These were not exactly his first attempts at authorship. He drew up for the Bishop of Lisieux in 1830, and for the Bishop of Blois in 1832, instructions to enable the curés to prepare such maps and memoirs of their respective parishes as would furnish adequate materials for maps of the two dioceses. Both sets of instructions appear to have been printed: the one for the curés of the diocese of Lisieux appears to have been lost; that for the curés of the diocese of Blois was re-printed in the first volume of De Manne's collection of D'Anville's works.

It is from the "Mesure conjecturale de la Terre sur l'Equateur," that we learn approximatively the date of D'Anville's appointment to superintend the geographical studies of Louis Philippe, duc de Chartres, and after the death of his father in 1752, duc d'Orléans. In the work referred to, the author states that it was suggested by a map of the world drawn by the Duc de Chartres in his eleventh year, which, as the duke was born in 1725, must have been in 1736. The map was drawn by the young prince, it is said, in consequence of his governor, the Marquis de Ballerai, having given directions that he should draw the maps of the four quarters of the globe as the best means of impressing geographical facts upon his memory. This geographical exercise of the young prince was the original suggestion of a still more important undertaking by D'Anville—his General Atlas. In the preface to his "Analyse géographique d'Italie" he mentions that the Duke of Orleans having discovered that the maps prepared by D'Anville for his son to copy differed in several points from those in general use, encouraged the author to compile a collection of general maps, and promised to be at the expense of their publication. The fruit of this liberal support was an Atlas on a larger scale, and prepared with more exactness than any that had preceded it. The maps were published not in the order in which they follow each other in the completed work, but as each could be got ready. The author proposed that each should be accompanied with a memoir, assigning the reasons for the adoption of principal positions and other points that might appear to require explanation or defence. This intention was carried into effect in the case of a good many. Some of the memoirs (as for example the "Analyse géographique d'Italie" already alluded to) formed volumes of considerable size, and are still among the most valuable dissertations we possess both in positive and comparative geography.

From 1738 to 1745 D'Anville appears to have been principally engaged upon the maps which he prepared for the Ancient History of Rollin, and the Roman History of Rollin and Crevier. The memoir on ancient geography incorporated into the sixth volume of the first four editions of Rollin is from the pen of D'Anville. But this employment did not entirely divert his attention from the Atlas. The modern maps were in a great

measure completed in the course of fifteen years from the time that the publication was first announced. As during the earlier part of these years he was engaged simultaneously upon ancient maps for Rollin and Crevier; so in the latter part he was engaged upon ancient maps for Crevier's History of the Roman Emperors and Martin's History of the Gauls. The "Notice de l'Ancienne Gaule, tirée des Monumens Romains," published in 1760, was the fruit of inquiries suggested by the Abbé Billey's "Eclaircissemens Géographiques sur l'Ancienne Gaule," communicated to D'Anville in 1741, and by him published in that year together with his "Traité des Mesures itinéraires."

The intimate acquaintance with ancient geography which he derived from these tastes suggested the composition of his "Géographie Ancienne abrégée," a compendium of ancient geography, published at Paris in 1768, 3 vols. 12mo., and next year in one large folio volume. The same maps of the world and its principal regions, as known to the ancients, to which this work more especially relates, had been published in the course of the years 1762 to 1765.

D'Anville's connection with the Académie des Inscriptions et Belles Lettres appears to have commenced about the year 1754; it continued uninterrupted till the close of his life. His first contribution to their Memoirs was an answer to a question regarding the difference between the paces of an ancient Roman and modern French soldier. Between the 9th of July, 1754, on which this paper was read, and the 20th of August, 1773, when his Memoir on the Names of Peoples and Towns in a fragment of the ninety-first book of Livy, found in the Vatican, was read, D'Anville contributed to the Transactions of that Society no less than thirty-eight papers on points of geography calculated to throw important lights on ancient history.

The compendium of ancient geography was followed, in 1771, by a work entitled "Etats formés en Europe après la Chute de l'Empire Romain en Occident." The object of this book was to connect ancient (or classical) geography with modern, by delineating the gradual introduction of the modern divisions of Europe, and their nomenclature. In 1772, two small volumes on the rise and progress of the Russian and Turkish empires completed this introduction to the geography of modern Europe, by supplying the outlines of the two states which lie entirely beyond the limits of the western empire.

In 1773 D'Anville was elected to fill the only chair in the Académie des Sciences reserved for a geographer; and in the same year he was appointed, without solicitation on his part, first geographer to the king. His contributions to the Académie des Sciences were, in 1773, "Mémoire pour corriger les Cartes de la Géographie sur la Latitude de la Mesopotamie entre l'Euphrate et le Tigre;" in 1774, "Mémoire sur la Mer Caspienne." The former was subsequently expanded into his classical work, "L'Euphrate et le Tigre," published in 1779.

In 1775 D'Anville published "Antiquité Géographique de l'Inde et de plusieurs autres Contrées de la Haute Asie." This was the fruit of many years' laborious investigation. In 1752, at the request of the Company of the Indies, he constructed a map in two sheets, of India, from the eastern coast of the Bay of Bengal westward. It was with much reluctance he undertook the task, feeling that the materials were very inadequate. His representations on this head were the means of procuring for him valuable contributions from M. de Bussy, Law of Lauiston, and English navigators. A memoir which he composed upon these materials was hastily printed at the royal press, and the few copies thrown off soon disappeared. Meanwhile the author continued to contribute from time to time memoirs on special points of Indian geography to the learned societies of which he was a member. The communications mentioned, combined with the materials placed in his hands by the Jesuits, for the geography of China, enabled him to give a new and more satisfactory form to the map of India; and the results of the investigations by which he was enabled to do this are embodied in the "Antiquité Géographique de l'Inde."

D'Anville's latest publication appeared in 1777: it is entitled "Considérations générales sur l'Etude et les Connoissances que demande la Composition des Ouvrages Géographiques." It is a plain, sensible, recapitulation of the principal branches of knowledge that the geographer requires to be familiar with. It contains also some hints for the literary biography of the author. It may be considered as his last testament to future geographers; for at the time it was composed he was almost blind; and soon after it was completed he sunk into a state of dotage, in which he continued till his death, on the 28th of January, 1782.

D'Anville married in 1730, Charlotte Testard, by whom he had two daughters. The elder took the veil; the younger married M. de Hauteclair, treasurer of France. Madame d'Anville died a few years before her husband, but he was already incapable of feeling his loss.

D'Anville's constitution was naturally delicate, but his extreme temperance and the regularity of his habits enabled him to persevere from youth to an advanced age in working fifteen hours every day. His taste was defective; he was insensible to the beauties of finished composition, as well as to those of sentiment and *imagination*. His scientific acquirements were inconsiderable. The source of his superiority as a geographer

was the instinctive tact with which he divined the meaning of the frequently vague statements of travellers, and his power of eliciting truth by comparing and contrasting a number of imperfect accounts. These natural talents, a perseverance which the most protracted investigations could not weaken, and perfect self-possession when beset by a multitude of contradictory assertions, enabled him to give a new form to geography. It was between 1720 and 1780, the extreme limits of D'Anville's active life, that the great outlines, and many of the details of geographical science assumed the form they still in a great measure retain. To this the investigations of the Académie des Sciences, the Royal Society, and other associations of scientific men, and also the voyages of Anson, Bougainville, Cook, and others, in a great measure contributed. But it was D'Anville who availed himself of their discoveries to approximate maps more nearly to an exact representation of the outlines of seas and continents than they had ever been before; and his researches in comparative geography, and respecting the proportions of ancient and modern standards of measurement, are still models. He was the first who made geography an exact science.

A complete list of the publications of D'Anville would far exceed the limits of a biographical dictionary. His maps and books were purchased by the king towards the close of 1779, and are now national property. A tolerably complete catalogue of his works was published in 1802 by M. de Manne, conservator of the royal library. That gentleman announced a complete edition of D'Anville's works. So far as we have been able to learn, only two volumes of the publication have appeared, both since M. de Manne's death. The most important works have been noticed in tracing the progress of D'Anville's geographical studies. (*E'loge de M. d'Anville par* M. Dacier, *dans les Mémoires de l'Académie des Inscriptions et Belles Lettres*, vol. xlv.; *E'loge de M. d'Anville par* M. Condorcet, *dans l'Histoire de l'Académie Royale des Sciences*, année 1782; *Notice des Ouvrages de M. d'Anville, précédée de son Eloge*, Paris, 1802; *Œuvres de D'Anville, publiées par* M. de Manne, vols. i. and ii., Paris, 1834; *E'loge de M. Gravelot, dans le Necrologe des Hommes célèbres de France*, Paris, 1774; and the various publications of D'Anville in the library of the British Museum.) W. W.

ANVILLE, NICOLAS DE LA ROCHEFOUCAULD, DUC D', was born at the commencement of the eighteenth century, entered the French naval service early in life, and was distinguished no less for the elegance of his manners than for his talents as an officer. In 1745, having then attained to the rank of admiral, he was appointed to the command of a naval armament intended for the attack of the English colonies in America, which was the largest that ever left the shores of the Old World for those of the New. It consisted of seventy sail, eleven of which were ships of the line and twenty of the rest frigates, not only manned with strong crews, but carrying three thousand one hundred and fifty disciplined troops, and the whole of the force, military as well as naval, was under the command of D'Anville. His instructions were to retake from the English and dismantle Louisbourg, to take and garrison Annapolis Royal, to destroy Boston, to range along the coast of North America, and finally to pay a visit to the West India Islands. This voyage was one of the most unpropitious on record. Before reaching Nova Scotia D'Anville was obliged to order one of his ships, which had been injured by the weather, to be burned; off the isle of Sable he lost a transport and fireship; two ships of sixty-four guns were so much damaged that they put back for Brest, which they never reached, being taken by the English off the coast of France; and finally, after a voyage of ninety days, during which the fleet had parted company, he reached Chebucto harbour, the place where four years afterwards the city of Halifax was founded, with his own ship and three transports only. This disappointment of the high expectations which he knew the armament had raised in France so preyed on D'Anville's mind that on the fourth day after his arrival he died suddenly, according to the French of apoplexy, and according to the English of poison. This event took place about the middle of September, 1745. It is singular that his Vice-Admiral Destournelles, who entered Chebucto harbour with three or four ships of the line on the afternoon after D'Anville's death, was also so affected at being overruled in a council of war which decided on the 18th of September on attacking Annapolis in opposition to his proposal to return to France, that he fell into delirium and in that condition committed suicide. The attack on Annapolis finally proved successful, and conferred much honour on the French arms. (*Biographie Universelle*, new ed. 1843, ii. 97; Haliburton, *Account of Nova Scotia*, i. 126, &c.) T. W.

ANWANDER, JOHANN, a Bavarian oil and fresco painter, born at Landsberg in the beginning of the eighteenth century. He lived several years at Bamberg, and executed many works there. His fresco are superior to his oil paintings. (Jäck, *Leben und Werke der Künstler Bambergs.*) R. N. W.

ANWARI' (Awhad-ud-dín), one of the most celebrated of the lyric poets of Persia. He was born in the district of Abiward in Khorásán, in the early portion of the twelfth century of our æra. Like many a distinguished scholar, Anwarí had to struggle against poverty and destitution at the com-

mencement of his career. He was admitted a student at the Mansúriah college in the city of Tús; but whilst he ranked highest of all for his proficiency in the various sciences there taught, he was often at a loss for food sufficient to support existence. One day, when seated at the gate of his college, a man richly dressed rode by him on a fine Arabian horse with a numerous train of attendants. Anwarí inquired who this distinguished personage might be; and on being told that it was the chief poet of Sultan Sanjar's court, he exclaimed, "O heavens, if such high rank is open to knowledge, why should I be poor? I vow to God that from this day forward I will devote myself to poetry!"

On that very night Anwarí composed one of his finest odes, addressed to Sultan Sanjar. Next morning the poor student quitted his college and proceeded on foot to the city of Merw, the capital of Sultan Sanjar. This monarch, whose enlightened reign is distinguished for justice and liberality, received the young poet's offering with kindness and courtesy. Sanjar, who was himself an accomplished scholar and a great admirer of the fine arts, was so struck with the merits of Anwarí's ode that he immediately invited the poet to reside in his palace; and in time he raised him to the highest honours of the state. About A.D. 1148 Sultan Sanjar was defeated and taken prisoner in an engagement with the Turkoman tribe called Ghuz, a ferocious horde, who had up to that period been his tributaries. These savages, having got possession of the monarch, soon overran his country, which they devoted to plunder and outrage. The unfortunate Sanjar was at first treated with a show of respect, but ultimately confined to an iron cage. During this period, which extended to nearly four years, the fair region of Khorásán presented one scene of desolation, doomed to every species of cruelty and oppression. The miserable inhabitants sent a mission to the Prince of Samarkand to implore his aid, and among the letters which the ambassador carried to that monarch was a poetical appeal from Anwarí, entitled the "Tears of Khorásán." This poem is deservedly ranked as one of the finest compositions in the Persian language. It consists of upwards of seventy couplets, and has been beautifully paraphrased into English by Captain W. Kirkpatrick, and published with the original in the "Asiatic Miscellany," Calcutta, 1785. Captain Kirkpatrick's version however conveys but a very faint idea of the terse and unaffected beauty of the original. For example, the following couplet, literally translated, contains a perfect picture of a country overrun by a ruthless foe. "You will not see a man joyful, except at the gate of death; you will not find a female unviolated, except the infant unborn." Captain K.'s paraphrase is considerably amplified as to words; whether the idea be more forcibly expressed is doubtful.

"Is there, where ruin reigns in dreadful state,
Whom fortune smiles on, or whom joys await?
'Tis yonder corse descending to the tomb;
Is there a spotless female to be found
Where deeds of diabolic lust abound?
'Tis yonder infant issuing from the womb."

Although Sultan Sanjar succeeded in effecting his escape from the Turkomans, yet the deplorable situation in which he found his territories so preyed on his spirits that he at last sunk under the burden of his afflictions in the year 1157. Anwarí long survived the death of his patron—a period which his biographers pass over in silence. We find, however, a few anecdotes of him mentioned by the historians, which may be here briefly stated on account of their singularity. It appears that the poet was a great proficient in astrology—"the science of the stars"—for it would be absurd to call it astronomy, as the event will show. It happened in the first year of the reign of Toghrul II., the last king of the Seljúkian dynasty, A.D. 1185, that a conjunction of the "seven planets" (speaking astrologically) occurred in the sign Libra. Anwarí being asked what might be the result of so extraordinary a conjunction, predicted that on a certain night, which he named, a whirlwind would sweep over the earth sufficient to destroy the whole human race, and tear up the mountains from their foundation. The whole country was in the utmost dismay, and the good Moslems "even when wrapped in the mantle of patience," looked forward with anxiety to this awful visitation. At length the ominous evening came, calm, clear, and serene, without one breath of wind stirring. As the night advanced the people took courage, and one man most maliciously took a lighted candle to the top of a mosque, where it continued to burn till eclipsed by the rays of the sun. The next day Anwarí was summoned before the king and upbraided as an impostor; and as he had many enemies at the court of Toghrul he found it necessary to withdraw to the city of Balkh, where he spent the remainder of his life. The admirers of Anwarí's astrological talents however maintain that his prophecy was amply verified, for it was at that very period that the formidable Jenghiz Khán became the sovereign of the different tribes of his own nation, and commenced that overwhelming career of conquest which nearly annihilated all the sovereign powers of Asia. It might be an interesting investigation for a good astronomer to ascertain whether such a conjunction of the heavenly bodies really took place in A.D. 1185. The seven planets or wandering bodies alluded to are Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. The histories of most authority among the Persians, such as the Rozat-us-safa, the Habíb-

us-Siyar, and the Labb-ul-tawarikh explicitly state that the conjunction took place in the 3d degree of Libra; hence, if true, it must have happened a few days after the autumnal equinox, and at the time of new moon. Now we happen to know from a table of dates that the Mohammedan year 581 began on the 3d of April, 1185, which must have been a day or two after the new moon; hence the sixth new moon from that period would really take place about the 25th of September. Thus we get the sun and moon in conjunction very near the time and place specified by the historians, and we leave it to the astronomers to ascertain whether the other five wanderers assisted at that famous meeting.

Ferishta, in his history, relates an anecdote of Anwarí which shows that he was sometimes successful in his predictions. The king of the day (Ferishta says Sabaktagin, a gross anachronism, as that king lived two hundred years before), in order to test Anwarí's skill, took him to a summer-house with twelve doors, and commanded him to foretel by which of these twelve doors he would go out. Anwari, having consulted his astrolabe, wrote the result on a piece of paper and placed it under a pillow. The king then ordered a portion of the wall to be thrown down, whereby he made his exit. On examining the paper he found, to his great vexation, that Anwarí had anticipated his project. In his rage he ordered the poet to be imprisoned, but he afterwards relented, and restored him into high favour. This story does not prove that Anwarí was gifted with the power of prophecy: it shows that he had a readiness in drawing conclusions which served the same purpose. The period of Anwarí's death is uncertain; perhaps the best authority is that of Captain Kirkpatrick, who says in a note to his "Tears of Khorásán:" — "Anwarí lived to see the empire of his first patron, Sanjar, pass into the hands of the Khorasanians, and died A. H. 597, or A. D. 1200." It would appear that in most copies of Daulatshah, the period of Anwarí's death is given A. H. 547 by mistake for 597. This erroneous date (A. H. 547, or A. D. 1152) is followed even by Von Hammer (*Redekünste Persiens*, p. 89), although several of the extracts from the poet's works translated by Von Hammer must have been written long after, particularly the ode addressed to Toghrul.

The poems of Anwarí are still held in the highest estimation among the Persians, and the manuscripts of them are not rare even in our own country. They consist of lyric pieces on almost all subjects; and in a beautiful MS. in the possession of the author of this article, written at Shiraz A. H. 1023, or A. D. 1614, they are arranged as follows: — First, a book of kasídahs, or long odes; second, a book of mukat'át, or fragments of a miscellaneous kind; and lastly, a book of ghazals, or the diwán. He is said to have written many works on his favourite subject of astrology, but we are not aware whether any of these be now extant. It would be endless to mention the many eulogies bestowed on Anwarí by later writers: suffice it here to state the sentiments of the author of the "A'tash Kadah," who says, "There have been four men who carried off the ball of eloquence from their contemporaries; and until the present time their equal has not appeared. The first was Abú-l-kásim Firdausi of Tús; the second, Shaikh Nizámi of Kum; the third, Shaikh Sa'dí of Shiraz; and the fourth, Awhad-ud-din Anwari of Abiward." (Daulatsháh, *Persian Poets; Atash Kadah; Habíb-us-Siyar; Asiatic Miscellany*, Calcutta, 1785; Ferishta, *History*.) D. F.

A'NYSIS (*Ἄνυσις*), a king of Egypt who succeeded Asychis. Anysis was blind. During his reign Sabacos, king of Æthiopia, invaded Egypt, which he occupied for fifty years. Anysis fled to the marshes of Egypt, where he lived during the fifty years and occupied himself with making an island of the earth which the Egyptians brought him at his request, whenever they came to him with food. This island, which Herodotus calls Elbo, measured ten stadia in length and breadth, and it was not discovered till about seven hundred years after the time of Anysis, during the reign of Amyrtæus. When Sabacos withdrew from Egypt, Anysis returned from the marshes and resumed the government.

If the flight of Amyrtæus to the island in the marshes took place about B. C. 456, this fixes the time of Anysis approximately in the twelfth century B. C.; but the statements of Herodotus about this king are obviously of little value. [AMYRTÆUS.] (Herodotus, ii. 137. 140.). G. L.

ANY'SIUS, JA'NUS. [ANISIO, GIOVANNI.]

A'NYTE (*Ἀνύτη*), of Tegea, a Greek poetess, who was connected with the temple of Æsculapius at Epidaurus, and made the oracular verses of the god. Antipater of Thessalonica called her the female Homer, a name which is commonly explained by the supposition of a resemblance between the simple and antique style of her poetry and that of Homer; but it is more probable that it was simply because Anyte also wrote epic poetry, as Pausanias says. The Alexandrine grammarians included Anyte in their canon of the nine Greek poetesses, whom they compared to the nine muses. The Greek Anthology contains upwards of twenty epigrams which are usually ascribed to Anyte of Tegea. Her time is generally placed about B. C. 300; but the date commonly assigned to her is a mere inference from the fact that, according to Tatian, two artists, Euthycrates and Cephisodotus, who lived about the third century B. C., made a statue of Anyte. It is uncertain whether the Anyte mentioned by Tatian is the poetess of Tegea, or some other person

of the same name. But even admitting that it is the poetess, it does not by any means follow that she must have been a contemporary of those artists. The antique character of some of the epigrams attributed to her, both in form and thought, would lead us to assign to her a much earlier date; and there is one among her epigrams (viii. No. 308. ed. Tauchnitz) which seems to decide the question. This epigram is an inscription for a monument erected to the horse of Damis, which had been killed in battle. Now we know of no historical person of the name of Damis except the person who succeeded Aristodemus as commander of the Messenians in their first war against the Lacedæmonians, and who therefore lived about B. C. 723. If, then, Anyte was a contemporary of Damis, the date usually assigned to her is more than three centuries too late. There are, it is true, some of the epigrams bearing the name of Anyte, which unquestionably belong to the period commonly assigned to her; but one of them (vii. 492.) is expressly ascribed to a different person, Anyte of Mitylene; and as it is a common thing in the Greek anthology to give merely the names of the authors without any further characteristic, we may fairly conclude that those epigrams which bear marks of a later date belong to Anyte of Mitylene, and those which do not, belong to the more ancient poetess of Tegea. (Pausanias, x. 38. § 7., iv. 10. § 4., 13. § 3.; Julius Pollux, v. 48.; Stephanus Byzantius, sub voc. Τέγεα; Tatian, *Adversos Græcos*, p. 114. ed. Paris; Jacobs, *Ad Anthologiam Græcam*, xiii. 852., &c.) L. S.

ANYTUS (Ἄνυτος), a son of Anthemion, a wealthy tanner of Athens, who, by his talent and skill, was raised to the highest honours of the state. His name does not appear in the history of Athens till the latter part of the Peloponnesian war, and however great his power as a demagogue may have been, there is scarcely anything in his conduct and character, so far as we know them, that could inspire us with any esteem for the man. In his earlier years he was one of the favourites of Alcibiades, by whom he allowed himself to be grossly insulted. In B. C. 409, when the Lacedæmonians attacked Pylos, which was occupied by a Messenian garrison, by land and by sea, the Athenians sent thirty ships under the command of Anytus, to the relief of the Messenians; but as he was prevented by bad weather from doubling Cape Malea, he returned without having done any thing. The Athenians, indignant at his conduct, accused him of treachery; but Anytus escaped the danger by bribing those who tried him; and it is a well-attested fact that he was the first person that set the example of bribery in the courts of Athens. During the government of the Thirty Tyrants, in B. C. 404, Anytus, who was one of the leaders of the democratical party, and had great influence with them, was sent into exile. He joined the patriots at Phyle, and is mentionad as one of their leaders, together with Thrasybulus. This is the only occasion on which his actions are mentioned with praise. Lysias states that he behaved with great prudence and moderation, and prevented his fellow exiles from committing any outrages, advising them to reserve their vengeance till they recovered the possession of their country. Anytus is chiefly notorious as the most powerful among the accusers of Socrates. In former times he had been on friendly terms with the philosopher: he had consulted him, and appears to have even been one of his disciples. The cause of his subsequent hostility towards Socrates was personal hatred, which may have arisen as much from their different political opinions as from the offence which Socrates is said to have given him in a conversation recorded in the Meno of Plato. After the death of Socrates, the Athenians repented of their rashness. Meletus, one of his accusers, was put to death, and the two others, Lycon and Anytus, were sent into exile. Anytus is said to have gone to Heraclea, in Pontus, but was expelled by the inhabitants. According to Themistius, however, he was stoned to death by the citizens of Heraclea. (Plutarch, *Alcibiades*, 4., *Coriolanus*, 14.; *Amatorius*, p. 762. ed. Frankf.; Diodorus, xiii. 64.; Harpocration, sub voc. Δεκάζων; Plato, *Meno*, p. 90—95.; *Apologia*, p. 18. and 23.; Xenophon, *Histor. Græc.* ii. 3. §§ 42. 44.; *Memorabilia*, i. 2. §§ 37, 38.; *Apologia*, 29.; Lysias, *Contra Agoratum*, p. 497. ed. Reiske; Diogenes Laertius, ii. 38. 43.; Themistius, *Orat.* II.) L. S.

ANZOLELLO, GIOVANNI MARIA. [Angiolello, Giovanni Maria.]

AOUST, JEAN MARIE, Marquis D', was born at Douai about the year 1740, of a noble family. At the commencement of the Revolution he was sent to the states-general as the deputy of the noblesse for the bailliage of Douai. He was one of the minority of his order who joined the sittings of the tiers état. In 1792 he was deputy to the convention for the department of the north, and one of the commissioners to watch over the defence of the frontier. He voted for the death of Louis XVI. without appeal or reprieve. Notwithstanding he joined in all the violence of the time, he was excluded from the Jacobin club, as a noble, and was unable to preserve his son from the scaffold. Under the consulate he was made mayor of Quincy, where his estates were situated, and where he died in 1812. His eldest son, Eustache d'Aoust, who was born at Douai in 1763, was a general under the convention, and in September, 1793, by a successful attack on Peyres-Fortes, succeeded in relieving Perpignan. During the then rapid changes of generals, D'Aoust was often left for a time in the chief command, and on one of these

occasions, 20th December, 1793, he suffered a signal defeat. As usual under the circumstances, he was accused of treason and incapacity, condemned by the revolutionary tribunal of Paris, and executed on the 2d July, 1794. (Rabbe, &c., *Biographie des Contemporains*, i. 126.; *Biographie Universelle.*)

J. W.

APA'CZAI, or APA'TZAI TSERE, JOANNES, was born in the town of Apatza in Transylvania in the first half of the seventeenth century. He commenced his studies at the schools of Clausenburg and Weissenburg, and was subsequently sent to Utrecht, where he acquired so high a reputation by his skill in oriental languages and other branches of science that on taking his degree of doctor in theology, he was offered a professorship in the university. This however he declined and returned to his native country, and in the year 1653 became teacher of poetry, geography, natural history and astronomy in the gymnasium at Weissenburg. Notwithstanding the success with which he discharged his duties as an instructor, he found himself opposed by a host of enemies on the ground of his adoption of the Cartesian philosophy and the tendency of his theological opinions. The intervention of Paul Kereszturi alone saved him from being ordered to be thrown headlong from the tower of Weissenburg. By the same friendly interference he was allowed to transfer his labours to the gymnasium of Clausenburg, where he taught theology, philosophy, mathematics, and other sciences, with great reputation. Here again his opinions met with violent opposition, but the persecutions of his enemies were put an end to by his death, which took place in 1659. His works are: 1. "Disputatio de Introductione ad Philosophiam sacram," published at Utrecht in 1650, accompanied by letters to Leusden, Glandorp, and A. Gelder. 2. "Magyar Entziklopedia, az az, minden igaz, és hasznos böltseségnek egybe-foglalása," ("Hungarian Encyclopædia, or a Compendium of all true and useful Knowledge") Utrecht, 1653, 12mo. This was the first Hungarian encyclopædia, and the author was obliged to invent many words before unknown to the Hungarian language in order to express the different scientific terms. The historical and geographical articles are said to be the best. 3. "Magyar Logica," Weissenburg, 1656, 8vo. 4. "Oratio de Studio Sapientiæ," Utrecht, 1655, 12mo. 5. "Disputatio de Politia ecclesiastica," Clausenburg, 1658, 8vo. He likewise left two pieces in manuscript, 1. "De summa Scholarum Necessitate." 2. "Modus fundandi Academiam in Transylvania. (Horányi, *Memoria Hungarorum*; Benkö, *Transsilvania*, ii. 256. 273, &c.; Wallaszky, *Conspectus Reipublicæ Litterariæ in Hungaria*, 38. 208. 211, &c.; Adelung, *Supplement to* Jöcher's *Allgemeines Gelehrten Lexicon.*)

J. W. J.

APAFI, MI'HA'LY or MICHAEL I., prince of Transylvania, was descended from a noble Transylvanian family, and the son of György or George Apafi, councillor of state to Bethlen Gabor or Gabriel Bethlen, prince of that country. He was born about the year 1633. In 1657 he accompanied George Rákótzi the Second, the then prince of Transylvania, in an expedition to Poland to make good Rákótzi's claims to the crown of that country, but the army, though assisted by the Cossacks and Swedes, was almost totally destroyed by hunger, the Poles and the Tartars. Apafi was taken prisoner by the Tartars, and remained in captivity in the Crimea till he was redeemed by a large ransom, when he returned home with his spirit so broken by the miseries he had suffered, that, out of compassion, he was allowed to remain quiet in his castle of Apafalu (the modern Elisabethstadt) while Transylvania was in open war. Kemeny Janos or John Kemeny, who had been elected prince by the states after Rákótzi fell, in a battle against the Turks, in 1660, was disapproved of by the Porte, which sent an army into Transylvania under the command of Ali Pasha of Silistria, to depose him. Ali inquired of the deputies of some Transylvanian towns who would be the fittest person to put in the place of Kemeny, and on hearing their account of Apafi, who was small of stature and it was said deficient in spirit, he sent some janizaries to bring him to his camp at Maros Vásarhely. Apafi was terrified at the summons, and supposed the intention of the pasha was to put him to death, but his castle was too weak to be defended, and he obeyed however unwillingly. His wife, Anna Bornemisza, was at the point of childbirth, and before he had left the domains of the castle a horseman overtook him with the news that she had borne him a son, when his Turkish captors cheered him with the remark that this was an omen of good fortune. On his entering the camp, Ali Pasha received him as a prince, and getting together two Transylvanian magnates who had been unable to take the field with Kemeny, one from the gout and another from corpulence, with a few nobles of inferior rank, directed them to elect Apafi — a demand with which, of course, they were wise enough to comply. All these particulars are related in a history of Transylvanian affairs by Betlen, which was written by Apafi's desire, was dedicated to him as "by the grace of God prince of Transylvania," and was published at Amsterdam in 1664. In the year after his election, Kemeny, though disappointed of the assistance he had expected from Montecuculi, the imperial general, broke into Transylvania and besieged Apafi in Segesvar. The Turks relieved him, and in the battle of Nagy Szöllos, which followed (on the 23d January, 1662) Kemeny was defeated and slain, after

which the title of Apafi was universally recognized. Apafi seems, nevertheless, to have been no friend to the Turks: in Betlen's book, published under his patronage, the Turkish pacha Kuchuk, who relieved him at Segesvar, is called "rather a beast than a man," and it is frequently asserted that he assisted in their plans unwillingly. He followed, however, in the train of the grand vizier Kiuprili, in his expeditions against the Austrians; he recovered possession of all the garrisons held in Transylvania by the imperialists, less by the force of arms than of bribes; and he probably did not let his opinion of the Turks become too public till in the great battle of St. Gotthard, on the 1st of August, 1664, the Austrians had obtained a decided superiority. In the truce of Temesvar, then concluded for twenty years, between Vienna and Constantinople, he obtained the recognition of his princedom by both those powers, with a confirmation of the ancient limits, laws, and privileges of Transylvania. This truce procured him a long space of comparative quiet, though he assisted the Hungarian insurgents against Austria, had once or twice to guard against assassins said to be hired by the court of Vienna, and was once engaged in a contention for his princedom with a formidable competitor of the name of Pedepol. During this period he showed much favour to literary men, and in particular to theologians, theology being his favourite study. He himself translated into Hungarian a Calvinistic Compendium of Theology, by Wendelin, which was printed at Clausenburg in 1674, in quarto. It is asserted by Czuittinger that to the surprise of every one he embraced, in 1672, the Roman Catholic Religion; but the date of the translation of this book is referred to by Horányi as a proof of the incorrectness of the statement, and Budlay quotes some expressions from a letter of donation to the college of Debreczin, dated in March 1683, which show that he was then a Calvinist. Later in that year, 1683, Apafi was again called upon to show his attachment to the Turks by assisting in their last great expedition against the Austrians, and he guarded the passage of the Danube while the grand vizier, Kara Mustapha, besieged Vienna. By this obedience he obtained from the Porte, in 1684, a confirmation of the Principality to his son, but this did not appear likely to be of much value when, in the next year, the imperial field-marshal Caraffa entered Transylvania, and took Clausenburg and Hermannstadt. Apafi was obliged to appeal to the clemency of the emperor Leopold, and by a treaty signed on the 28th of July, 1686, at Vienna, Transylvania was placed under Austrian protection. After the battle of Mohacz, in the following year, an agreement, concluded with Duke Charles of Lorraine, the Austrian commander, on the 27th of October, put the military power of Transylvania in the hands of the emperor; and, on the 1st of July, 1688, at a diet at Fogaras, the states of Transylvania took a solemn oath of fidelity to the house of Austria. Apafi died on the 15th of April, 1690, at Fogaras, in the fifty-eighth year of his age, and twenty-eighth of his reign. One of the most popular tales of Josika, the Hungarian Walter Scott, is entitled "Apafi." (Buday Esaias, *Magyar Ország Historiaja a' mostani időkig*, Harmadik kiadás, ii. 227. &c., iii. 7. &c.; *Oesterreichische National-Encyclopädie*, i. 94; Czuittinger, *Specimen Hungariæ Literatæ*, p. 19; Horányi, *Memoria Hungarorum*, i. 57—60. [almost entirely taken from Czuittinger]; Betlenius, *Rerum Transylvaniæ libri quatuor*, p. 248. &c., &c.; *Vollständige Universal-Lexikon*, i. 39. &c.)

T. W.

APAFI, MIHALY or MICHAEL II., prince of Transylvania, was born in 1676 and could not therefore be more than fourteen years old at the time of his father's death, in 1690. The diet which was assembled at Fogaras when that event took place delayed acknowledging Michael as his father's successor till they had obtained the decision of the Emperor Leopold on the subject, and meanwhile the Porte nominated Count Tököli, the head of the Hungarian insurgents, to the princedom of Transylvania. Tököli made an irruption into the country, defeated the Austrian general, Heissler, and was proclaimed prince on the 12th of September, 1690, in his camp at Grossau, but he was driven out of the country almost as soon as he had taken possession of it, by Prince Louis of Baden. The emperor confirmed Apafi in his principality, but declared himself his guardian, and in an imperial diploma of the date of the 4th of December, 1691, laid down the conditions on which for the future Transylvania was to be connected with Austria. In 1694 Apafi married Catherina, the daughter of George Bethlen, one of his magnates, and he was thereupon summoned in displeasure to Vienna, where, according to some authorities, he remained thenceforth to the end of his life, while others assert that he was allowed to return to Transylvania for a few years, but recalled to the Austrian capital in 1697. After the conclusion of the peace of Carlowitz, in 1699, he made a solemn cession of his rights on the princedom to the emperor, in return for a yearly pension of twelve thousand florins. He died at Vienna on the 1st of February, 1713, without issue. The Austrian National Encyclopædia states that he was only eight years old at the time of his father's death and thirty-one at his own, but these dates appear less probable than those which we have given from Zedler's Lexicon. (Buday Esaias, *Magyar Ország Históriája á mostani időkig Harmadik kiadás*, iii. 8. &c.; *Vollständige Universal-Lexicon*, i. 41; *Oesterreichische National-Encyclopädie*, i. 95.)

T. W.

A'PAME. [SELEUCUS NICATOR.]

APARI'CIO, a Spanish sculptor, of Castile, of the earlier part of the eleventh century. He constructed, for Don Sancho the elder, king of Navarre, Castile, and Aragon, a costly and elaborately ornamented tomb, to contain the remains of St. Millan, who died in the year 564. This tomb was still preserved in the time of Cean Bermudez, who describes it in the monastery de Yuso, where it was placed in the year 1053.

There was a DON MANUEL MORENO APARICIO, who distinguished himself as a painter on glass, at Toledo and Leon, in the latter part of the eighteenth century. (Cean Bermudez, *Diccionario Historico, &c.*; Fiorillo, *Geschichte der Mahlerey*, vol. iv.) R. N. W.

APATU'RIUS, a scene painter of Alabanda. We know this painter solely through the singular mention which occurs of him in Vitruvius. Apaturius painted a fanciful scene for the small theatre at Tralles in Lydia, in which, instead of columns, he had introduced statues and centaurs as architectural supports, and had ornamented the cornice with lions' heads; above which he had painted a repetition of domes and porticoes, half pediments, and other parts of roofs and their ornaments. The people upon the exhibition of the scene were about to applaud it, when Licinius a mathematician converted their satisfaction into censure, by stepping forward and asking them, who amongst them would place columns or pediments upon the tiles of their houses; observing also that such things were placed upon floors, not upon tiles; and that if they applauded representations in painting which could have no real existence, they must be reckoned among the illiterate.

Apaturius was thus compelled to alter the scene, and make it consistent with truth. (Vitruvius, vii. 5.) R. N. W.

APA'TZAI. [APACZAI.]

APCHON, CLAUDE MARC ANTOINE D', was born at Montbrison in 1724. He was consecrated bishop of Dijon on the 19th of October, 1755, and became archbishop of Auch in 1776. He died in 1783. He was remarkable for his piety and charity, and his "Instructions Pastorales" are highly spoken of. (Richard and Giraud, *Bibliothèque Sacrée*, xxviii. 111.) J. W. J.

APEL (APELLUS), JOHANN, would scarcely deserve a place here, but for his connection with Luther. He was born at Nürnberg, in 1486: in 1502 he was one of the first students enrolled in the new university of Wittenberg: in 1524 he was appointed professor of law, and rector of the university. A zealous adherent of Luther, he availed himself of his rectorial power to abolish the mass within his jurisdiction; he had previously followed the example of his great teacher, and, although in orders, married a nun. He subsequently entered the service of the Prussian court, and became ultimately legal adviser to the town council in his native city. Apel's defence of his marriage addressed to the bishop of Würzburg, "(Defensio Joannis Apelli pro suo Conjugio"), was preached at Wittenberg in 1723, and reprinted at Königsberg in 1724. An encomiastic epistle by Luther is prefixed to it, but it is nevertheless a trivial work. Adelung attributes to Apel, in addition to this pamphlet:—1. "Isagoge in IV. Libros Institutionum Juris," Cologne, 1564, 12mo. 2. "Tyrocinia Juris Distinctionibus repetita," Basel, 1580, 8vo. 3. "Methodica Dialectices Ratio ad Jurisprudentiam accommodata," Nürnberg, 1535. (Adelung's *Supplement to* Jöcher's *Allgem. Gelehrten-Lexicon*; *Defensio Johannis Apelli ad Episcopum Herbipolensem pro suo Conjugio*, apud Regiomontanos Boruss., 1524.). W. W.

APEL, JOHANN AUGUST, a voluminous, and in his day popular German writer, was born at Leipzig in 1771; studied at Leipzig and Wittenberg from 1789 to 1793; was admitted in 1801 a member of the Senatus Academicus of Leipzig, and from that time devoted himself to the belles lettres. He had acquired an extensive but superficial acquaintance with various sciences, composed verses with facility, and persuaded himself that he understood Schelling. A tolerably complete list of his ballads, legends, elegies, songs, epigrams, tragedies, romances, &c. &c. is given in the sketch of his life in the "Biographie Universelle." His most ambitious work is his "Metrik," a treatise on classical prosody; a subject, for the successful treatment of which his philological acquirements were far too shallow. Apel died of quinsy on the ninth of August, 1816, while the last sheets of the "Metrik" were passing through the press. (*Supplement to the Biographie Universelle*; Ersch and Gruber's *Allegemeine Encyclopädie*; *Metrik von August Apel*, Leipzig, 1834, 8vo.) W. W.

APELLAS (Ἀπελλᾶς), a Greek sculptor, who, says Pliny, made bronze statues of females in the posture of prayer or adoration. Pausanias mentions a statue by an artist of this name of Cynisca, the sister of Agesilaus II. king of Sparta, who gained a victory in a chariot race at the Olympic games. The same artist is apparently spoken of by both writers, and as Apellas was contemporary with Agesilaus, he lived about 400 B.C. and earlier. (Pliny, *Hist. Nat.* xxxiv. 19.; Pausanias, vi. 1.; Sillig, *Cat. Artif.*) R. N. W.

APELLAS or APOLLAS (Ἀπελλᾶς or Ἀπολλᾶς), of CYRENE, a Greek geographer, who is mentioned by Marcianus of Heraclea, and who is probably the person to whom Athenæus ascribes a work on the towns of Peloponnesus. Quintilian mentions an Apollas Callimachus, and if, as some critics have proposed, we might read *Callimachius* instead of *Callimachus*, the age of Apollas would be determined, as in that case he would have

been a disciple of Callimachus, and have lived about B. C. 235. Clemens of Alexandria speaks of an Apellas who had written a work on Delphi (Δελφικά), and as Suidas (sub voc. Ῥοδώπιδος) mentions a writer, Apellas of Pontus, who, to judge from what Suidas quotes from him, must be the author of the "Delphica," we must conclude that the person mentioned by Clemens is not the Apellas of Cyrene, but a native of Pontus. (Marcianus Heracl. p. 63. ed. Hudson; Athenæus, ii. 63., ix. 369.; Quintilian, xi. 2. § 14.; Clemens Alexandr. *Protrept.* p. 42. ed. Potter.)

L. S.

APELLAS PONTICUS. [APELLAS OF CYRENE.]

APELLES (Ἀπελλῆς), one of the most celebrated painters of antiquity, was a native of Colophon or of Cos: Pliny and Ovid say he was of Cos, but Suidas states that he was a native of Colophon, and was made citizen of Ephesus, which may account for his being termed an Ephesian by Strabo. He lived in the latter half of the fourth century before the Christian æra. He had, apparently, several masters, and he studied under Ephorus of Ephesus before he entered the school of Pamphilus at Sicyon, where Melanthius or Melanthus was his fellow-pupil, in which famous school the routine of study is said to have occupied ten years; but Plutarch says that Apelles entered this school, and paid the fee of a talent (216*l.*), not so much on account of the instruction or improvement which he might derive from it, as for the mere reputation of having studied in the school of Sicyon.

Apelles appears, according to the general testimony of the ancients, to have not only had the most brilliant success during his life, but also after death to have eclipsed all other painters in reputation. Painting is termed, by some of the Romans, the Apellean art; and Pliny asserts that he alone contributed more towards perfecting the art than all other painters. Indeed, in Pliny, the name of Apelles is synonymous with unrivalled excellence; yet to define distinctly wherein he excelled all other painters would be difficult. He seems to have claimed the palm in elegance and grace or beauty, the *charis* (χάρις) of the Greeks, the venustas of the Romans; a quality for which, among the moderns, perhaps Correggio is the most conspicuous, but in the works of Apelles it had unquestionably the advantage of being combined with a proportionably perfect design; a combination which we may search for in vain among the moderns. Plutarch relates that, when Apelles first saw the Ialysus of Protogenes, a very celebrated picture, he was for a time mute with astonishment, but presently exclaimed that it was a great, a wonderful work, but that it was deficient in those graces for which his own pictures were so famous. Pliny has also recorded that Apelles allowed that he was equalled by Protogenes in all respects save one, namely, in knowing when to take his hand from the picture; from which we may infer that the deficiency in grace, which Apelles remarked in the works of Protogenes, was owing to the excessive finish for which that painter was celebrated. Pliny and Quintilian also remark that Apelles was inferior to several of his contemporaries in many respects, but that he claimed the first place in grace. Many other ancient writers allude, in a similar manner, to this quality of his works; from the nature of which remarks, it is evident that the peculiar excellence of his paintings did not consist so much in any particular brilliancy of colouring, or beauty of design, as in general grace of conception, and in the perfect harmony of execution as a whole, especially through the degree of finish bestowed upon each object, in due proportion to its local importance in the picture.

Apelles was famed for his industry: he is said to have never allowed a day to pass without exercising his pencil in some way or other. "Nulla dies sine linea," is a saying which arose from one of his maxims. His principal works appear to have consisted generally of single figures, and rarely of more than a single group. Diana surrounded by her nymphs, in which he was allowed to have surpassed the lines of Homer, from which he took the subject, and the pomp or procession of the high priest of Diana at Ephesus, are the only compositions of his upon a large scale that are mentioned in ancient writers.

In portrait Apelles was unrivalled; he is said to have enjoyed the exclusive privilege of painting the portraits of Alexander the Great, whom, as well as his father Philip, he painted many times. In one of his portraits of Alexander, which was preserved in the temple of Diana at Ephesus, he represented him wielding the thunderbolts of Jupiter; the hand and lightning appeared to start from the picture, says Pliny, and judging from an observation in Plutarch, the figure of the king was apparently lighted solely by the celestial fire which he held in his hand. Apelles received for this picture, which was termed the Alexander Ceraunophorus, according to Pliny, twenty talents of gold (upwards of 50,000*l.* sterling), so enormous a sum that it was not counted but measured to the painter. The censure of Lysippus upon this picture, which has met with approval from both ancients and moderns, that a lance, as he himself had given the king, would have been a more appropriate weapon in the hands of Alexander, than the *lightnings* of Jupiter, was the criticism of a sculptor who overlooked the pictorial value of colour, and light and shade. The *lightning* would have certainly had comparatively no effect in a work of sculpture, but had a lance been sub-

stituted in its place in the picture of Apelles, a totally different production would have been the result. This picture gave rise to a saying, that there were two Alexanders, the one of Philip, the invincible, the other of Apelles, the inimitable.

Competent judges, says Pliny, reckoned the portrait of Antigonus (king of Asia) on horseback the masterpiece of Apelles. He excelled greatly in painting horses, which he frequently introduced into his portraits, and several anecdotes are told by ancient writers which attest their extraordinary excellence. The most celebrated of all the numerous works of Apelles mentioned by the ancients was the Venus Anadyomene, or Venus rising out of the waters; this picture was painted for the people of Cos, and was placed in the temple of Æsculapius on the island of Cos, which place it continued to ornament until it was removed by Augustus, who took it in lieu of one hundred talents tribute, and dedicated it in the temple of Julius Cæsar the dictator at Rome. It was unfortunately damaged upon the voyage, and was in such a decayed state in the time of Nero, that the emperor replaced it by a copy by a painter of the name of Dorotheus. This happened about three hundred and fifty years after it was painted, and what then became of it is not known. This celebrated painting, upon which every ancient writer that has noticed it has bestowed unqualified praise, represented Venus naked, rising out of the ocean, squeezing the water with her fingers from her hair, and her only veil was the silver shower which fell from her shining locks. Ovid makes an elegant allusion to its composition —

> "Sic madidos siccat digitis Venus uda capillos,
> Et modo maternis tecta videtur aquis."
> *Ovid. Trist.* ii. 527.

Again,

> "Ut Venus artificis labor est et gloria Coi,
> Æquoreo madidas quæ premit imbre comas."
> *Ep. ex Ponto*, iv. *Ep.* 1.

In allusion to this picture, Ovid prettily remarks that if Apelles had not painted his Venus Anadyomene, the goddess would still have remained beneath the waves of the sea.

> "Si Venerem Cous nunquam pinxisset Apelles,
> Mersa sub æquoreis illa lateret aquis."
> *Ovid, Art. Amat.* iii. 401.

This picture is said to have been painted from Campaspe, a beautiful slave of Apelles, formerly the favourite of Alexander. The king had ordered Apelles to paint her naked portrait, and having perceived that the painter was smitten with the charms of his beautiful model, he gave her to him, and contented himself with the painting. The idea of the composition was said to have been taken from the celebrated Phryne, who entered the sea publicly during a festival of Neptune at Eleusis. Phryne, says Athenæus, was most beautiful in those parts which are not exposed to view. Apelles commenced a second Venus for the people of Cos, which, according to Pliny, would have surpassed the first, had its completion not been interrupted by the death of the painter: the only parts finished were the head and bust.

Among the numerous portraits of Alexander which were painted by Apelles, two met with a strange fate. These two pictures were dedicated by Augustus in the most conspicuous part of the forum bearing his name; in one was Alexander with Castor and Pollux, and a figure of Victory; in the other was Alexander in a triumphal car, accompanied by the figure of War, with her hands pinioned behind her. The Emperor Claudius took out the heads of Alexander from these pictures, and substituted for them two of Augustus. The following portraits also were among the most famous works of Apelles: — Clitus preparing for battle, mounted on his charger, and receiving his helmet from his arm-bearer; Antigonus in armour, walking by the side of his horse (Antigonus was painted in profile to hide his defective eye); and Archelaus, the general, with his wife and daughter. It is probable that Apelles accompanied Alexander the Great at least in part of his Asiatic campaigns; for without this supposition, it is not easy to admit the stories of the painter's intimacy with the Macedonian king.

Stobæus relates that Apelles painted a figure of Fortune, sitting, and being asked why he had selected that posture, he answered, "because she never stands;" and Pausanias mentions a clothed figure of one of the Graces by him, which he saw in the Odeon at Smyrna: a famous back view of a Hercules also, in the temple of Antonia at Rome, was said to be by the hand of Apelles. He painted many other famous works; Pliny notices a naked hero by him, which, he says, challenged Nature herself. We learn also from Pliny that he glazed his works in a peculiar manner; he covered them when finished with a dark transparent liquid or varnish, which had the effect of toning and harmonising the colours, and at the same time of preserving them from injury. We may form some idea of the truth of the colouring of Apelles, from a remark in Cicero, who, alluding incidentally to the Venus Anadyomene, observes, that its tints were not blood but a certain resemblance of blood. Lucian also speaks of Apelles as one of the best colourists among the ancient painters.

The celebrated contest of lines between Apelles and Protogenes, as related by Pliny, is a subject which has generally perplexed all painters or critics who have bestowed any attention upon it. Certainly one of the principal causes of the obscurity of Pliny's account is the mutilated state of his text. The substance of the story is this: — Apelles

went to Rhodes for the express purpose of seeing the works of Protogenes, whose study he sought out immediately upon his arrival; the Rhodian painter was not at home, but there was an old woman taking charge of a large panel, which was standing upon the easel, prepared for painting, who asked the stranger what name she should give to her master upon his return. "*His*," said Apelles, and at the same moment drew with a pencil upon the panel, a line (linea) of the greatest delicacy. When Protogenes returned, the old woman pointed out to him what had been done, and the story says that he immediately exclaimed, "Apelles has been here, for that is the work of no other hand," and he took a pencil and in another colour he drew upon the same line or panel (in illa ipsa) (linea or tabula ?) a still finer line, and going away left orders that if Apelles should return, she was to show him "*That*," and tell him 'twas whom he sought. Apelles returned, and blushing to see himself surpassed, drew a third between or upon those two (secuit lineas) in a third colour, and attained the summit of subtilty, leaving no possibility of being surpassed. When Protogenes returned a second time, he acknowledged himself vanquished, and immediately sought out Apelles. This panel, continues Pliny, was handed down a wonder for posterity, but particularly for artists; and notwithstanding it contained only those three scarcely visible lines (tres lineas), still it was the most noble work (omnique opere nobiliorem) in the gallery, although surrounded by many finished paintings of the most renowned masters. It was preserved in the gallery of the Imperial Palace on the Palatine, and was destroyed by the first fire which consumed that palace, in the time of Augustus, and was therefore not seen by Pliny, and the story must be related by him from some other work.

What ought to be the interpretation of the word *linea* here is not the only difficulty, for the whole story is told with obscurity. If this great panel contained three simple lines only, as it appears to have done, it may be asked how could it be termed the most noble work in the gallery — how the wonder of posterity, and particularly of painters? And it may be objected, that such a display is not even within the province of painting, and instead of commanding the admiration of painters of modern times, would more probably meet with contempt, as, according to Vincenzio Carducci, the mere idea of the feat did from Michael Angelo, and many other famous painters of that renowned age. It is the notion, however, notwithstanding it has been rejected by painters, of several antiquaries of reputation, and perhaps must be of all those who abide by the letter of Pliny; but the bare meaning of the words is certainly all that can be said to favour such an interpretation. If the text of Pliny will not allow us to deviate from the literal meaning, and look upon the lines as three distinct rival sketches, we may perhaps still suppose that Apelles made a masterly sketch, as a line or profile, if not of a whole limb at least of some part of the human figure, which was improved upon by Protogenes, according to the ancient standard of ideal beauty, and was finally rendered perfect by the second effort of Apelles, the unerring line passing both *upon and between* his own original line and the correcting line of Protogenes; thus he intersected the two former lines (secuit lineas), all three lines being easily distinguished, having been drawn each in a different colour. Yet, supposing that the text of Pliny forces us to adopt the notion that these rival lines were three simple lines, *one within another*, and that this feat was simply the accomplishment of a surprising subtilty of line; the singularity of the contest, and the extraordinary nature of the production, are by no means diminished, but rather enhanced, for it supposes a much more difficult, though a more manual, feat, than that of making the mere profile of a part of the human figure, which can have required no effort from the experienced hands of such painters as Apelles and Protogenes. But if they were three simple nearly invisible lines, one within another, as Pliny appears to affirm, the command of hand required, as well as the excellence of the hair pencil used, to accomplish them, must have been prodigious; and a panel with such lines upon it, and with such a history connected with it, must have certainly been a general object of wonder, and especially to painters, independently of its singularity.

The character of Apelles shows itself in a noble light in his conduct towards Protogenes; for when he perceived that the Rhodians did not appreciate his paintings according to their merits, he volunteered to purchase all the finished works he had by him, at any valuation which Protogenes might fix upon them; and the Rhodian painter having estimated them much below their real value, Apelles generously offered fifty talents (10,800*l*.) for the whole, and spread the report that he intended to sell them as his own. He thus opened the eyes of the Rhodians to the merits of their painter, and they accordingly secured the works in question, at a still higher price. There are several anecdotes recorded of Apelles and his works; according to one of which, the common proverb, "Let the cobbler keep to his last," or "Every man to his trade," is said to have originated in one of his sayings. It was a custom with the Greek painters when they had finished a work, to place it either before or in the porches of their houses, for the purpose of having the public opinion. Upon one occasion, when Apelles thus exposed a picture, a cobbler is said to have found fault with the sandals, and upon the succeeding

day he discovered that the fault had been corrected. Emboldened by the success of his criticism, he ventured to find fault with the leg also, but Apelles coming forward, exclaimed indignantly, that the cobbler should keep to his last ("ne supra crepidam sutor judicaret"), which thenceforth became a proverb. Plutarch tells us, that upon an occasion when a very indifferent painter showed Apelles one of his worthless productions, which he boasted of having painted in a very short time, Apelles very properly remarked, "I see that it has been painted hastily; but such as it is, I wonder that you did not do much more in the same time." Clemens Alexandrinus also has preserved a memorable reproof of Apelles to one of his scholars, who in a picture of Helen had loaded her with ornament: "Youth," he said, "since you could not paint her beautiful, you have made her rich." From this we may infer that the pictures of Apelles owed a very small portion of their beauty to accessories, or mere richness of effect and costume. Many anecdotes also are related attesting the high favour he enjoyed with Alexander the Great. Apelles survived Alexander some time; but neither the date nor the circumstances of his death are known. Pliny relates a singular adventure which happened to him at Alexandria, whither he had been driven by contrary winds. Ptolemy I. was then king of Egypt, with whom, whilst general, Apelles had been in no great favour. Taking advantage of this circumstance, some rival painters, jealous of the great fame of Apelles, prevailed upon a royal fool to invite the painter to sup with the king. Apelles attended accordingly, but Ptolemy, indignant at the intrusion, demanded by whom he had been invited; when the painter, seizing an extinguished coal from the hearth, drew upon the wall the features of the man who had invited him, with such accuracy that the king, even from the first lines, immediately recognised the face of his buffoon; and he thenceforth received Apelles into his favour. Apelles left writings upon the arts, which he dedicated to his pupil Perseus, who, however, does not appear to have realised the anticipations of his great master. Amongst his scholars also is mentioned his own brother Ctesilochus. (Pliny, *Hist. Nat.* xxxv. 36.; Suidas, Ἀπελλῆς; Quintilian, *Inst. Or.* xii. 10. 3.; Horace, *Ep.* II. i. 239.; Plutarch, *Aratus*, 12., *Alexander*, 4., *Fort. Alex. Mag.* 2. 3.; Cicero, *De Nat. Deor.* i. 27.; Lucian, *Imag.* 7.; Ælian, *Var. Hist.* xii. 34.; Athenæus, xiii. 590.; Stobæus, *Serm.* 251.; Clemens Alexandrinus, *Pædag.* ii. 12.)

R. N. W.

APELLES (Ἀπελλῆς), an ancient Greek physician, whose cruel and superstitious remedies are mentioned by Pliny, and who must therefore have lived in or before the first century after Christ. He was a native of the island of Thasos; but no other particulars are known of his life. He may perhaps be the same person whose medical formulæ are quoted by Galen. (Galen, *De Compos. Medicam. sec. Gen.* lib. v. cap. 14. tom. xiii. p. 853., *De Antid.*, lib. ii. cap. 8. tom. xiv. p. 148.; Pliny, *Hist. Nat.*, lib. xxxii. cap. 16. ed. Tauchn.)

W. A. G.

APELLES (Ἀπελλῆς) a heretic, who lived at the end of the second century of our æra. He was most active between 160 and 190 A.D., and lived to a very great age. Little is known of his personal history. At first he was a disciple of Marcion, but he left his school, on account, as it seems, of his rejecting some of Marcion's opinions, and he went to Alexandria, where he became acquainted with a virgin, named Philumene, who professed to have supernatural communications of knowledge, and by her aid he established a new sect. The ancient writers state that Apelles derived most of his peculiar opinions from the pretended revelations of Philumene. This may be true to some extent, for he seems, like most of the Gnostics, to have been of a visionary mind; but it is also probable that he used her as an instrument for recommending his views by her supposed inspiration. Tertullian tells the tale in a very different form. According to him Apelles had carnal intercourse with a virgin, and it is nearly certain that the words of Tertullian cannot be explained as referring to marriage. Incontinency was, according to the principles of Marcion, one of the worst of evils, and he accordingly expelled the offender from his school. Apelles then went to Alexandria, whence, having returned, says Tertullian, "in no respect a better man, except that he was no longer a Marcionite," he formed a connection like the first with another virgin, named Philumene, by whose inspiration he wrote the revelations (*phaneroseis*), which he learned from her.

The connection of Apelles with Philumene is also mentioned by Jerome and other writers, not one of whom refers to the charges of Tertullian, though they would certainly not have passed over in silence such a blot on the character of a heretic. On the other hand, Eusebius has preserved the testimony of Rhodon, who was the personal antagonist of Apelles, that "he was reverenced for his course of life and for his age." The story of his incontinence must therefore be regarded as an invention. Tertullian, the great antagonist of the Marcionites, in an age when the fashion of accusing heretics of crimes was already introduced, would easily be led to believe the version which he has given of the nature of the connection between Philumene and Apelles.

In the latter part of his life Apelles had a dispute with Rhodon, who, according to Eusebius and Jerome, confuted his heretical opinions, and exposed him to public ridicule.

From Rhodon's account of this controversy we learn that the heretics, who were supposed to err in the philosophy of divine things, did not always reject the essentials of the Christian faith, for Apelles maintained that "all who put their trust in the crucified one would be saved, if only they were found in good works."

The points in which Apelles differed from Marcion are the following:—Rhodon and Philaster tell us that he believed in one first principle of all things, and not in two co-eternal principles; Rhodon also says he had no clear views respecting God as the first principle. In place of the eternal evil principle of Marcion, Apelles taught that "the one holy and good God, who is over all, made one other God, and that this other God created all things, the heaven and the earth, and all things in the world." According to Tertullian, this inferior deity of Apelles was a glorious fiery angel, and the God of the Jewish people, and the author of their law. Holding this opinion, Apelles would, of course, pay much greater regard to the Old Testament than Marcion, who ascribed its authorship to the evil principle, but in practice he seems to have allowed little authority to the Old Testament. Rhodon and Origen say that he affirmed that the prophets were full of contradictions, and that he received the visions of Philumene in place of the Scriptures of the Old Testament, and another writer says that he rejected the law and the prophets; and some of his writings were in opposition to the Old Testament. The truth seems to be that he treated both the Old and the New Testament according to his own fancy, as Epiphanius says, "taking and leaving what he liked." His belief respecting the person of Christ differed from that of the Gnostics in general. He held that Christ, being the son of the good God, and being also his Holy Spirit, was manifested in the last times for the salvation of the world; and that he not only came in appearance, but in reality assumed flesh, though not from the Virgin Mary, for in his descent from heaven to the earth he gathered to himself a body out of the elements. In this body he was really crucified, rose again, and showed himself to his disciples, and in his ascent to heaven he rendered back this body to the elements. Apelles denied the resurrection of the body; and he held that the difference of sex is connected with a difference in the soul. He agreed with Marcion in opposing marriage, and in most other matters.

He wrote a work entitled "Revelations" (*Φανερώσεις*), which contained an account of Philumene's visions, and another entitled "Syllogisms." The latter, if not both of these works, contained many notices of passages in Scripture, written in a spirit hostile to Moses. Ambrose quotes the thirty-eighth volume of Apelles. Apelles seems also to have written an account of the life of Christ, for Jerome, in the preface to his "Commentary on Matthew," mentions "the Gospel of Apelles" among other works which he affirms to have been the cause of many heresies. (Tertullian, *De Præscriptionibus Hæreticorum; Adversus Marcionem;* Eusebius, *Hist. Eccles.* v. 13.; Epiphanius, *Hæres.* 44.; Hieronymus, *De Viris Illustribus;* Origenes, *Contra Celsum*, iv. c. 54.; Lardner, *History of Heretics*, c. 12.) P. S.

APELLES of EPHESUS, mentioned by Lucian in his treatise against Calumny, was apparently a different Apelles from the celebrated painter. Bayle speaks of Lucian's blunder in supposing the celebrated Apelles to have been contemporary with Theodotus, governor of Cœle-Syria, but if Lucian has committed a blunder, it is more probably that of having confounded two distinct persons on account of a similarity of name. [ANTIPHILUS.] It must be observed, however, that in the passage referred to at the end of this article, Lucian calls Apelles "the Ephesian," by which he may intend to distinguish him from the other Apelles, whom he mentions several times and simply calls Apelles. If the anecdote of Lucian is true in all its parts, this Apelles of Ephesus must be a different person from Apelles of Cos.

This Apelles, who stood in high favour at the court of Ptolemy Philopator, whose reign began B. C. 222, was falsely accused by Antiphilus, a celebrated painter, and a native of Egypt, of having participated in the conspiracy of Theodotus at Tyre. But upon his innocence being established, Ptolemy, who had listened to the accusation, presented him with 100 talents, and condemned Antiphilus to be his slave. Apelles, however, was not satisfied with this reparation, but having returned to Ephesus, he painted a picture of Calumny, in which Ptolemy acted a principal part. Lucian saw this picture, and thus describes it:—On the right hand was the sitting figure of a man, with ears very much like those of Midas, holding out his hand to Calumny yet at a distance, who was approaching him. Near him on each side stood a female figure, representing Suspicion and Ignorance. Calumny was represented as a beautiful maid, but with a most malicious expression; in her left hand she bore a burning torch, while with her right she was dragging along a young man by the hair, who was extending both his hands towards heaven; she was preceded by Envy, as an emaciated man, and followed by two females, representing Deceit and Artifice. In the back-ground was Repentance weeping, and Truth approaching her. (Lucian, *περὶ τοῦ μὴ ῥᾳδίως πιστεύειν Διαβολῇ*, and the note in the edition of Hemsterhusius, iii. 127.) R. N. W.

APELLICON (*Ἀπελλικών*) of Teos, a Peripatetic philosopher who lived during the

first half of the first century before the Christian æra. He resided at Athens, where he was honoured with the citizenship. He was a man of considerable wealth, but he acquired greater reputation for his love of books and his extensive library than for his talents as a philosopher. He spent great sums in collecting old, rare, and curious works or documents, which he got together from all parts of Greece. His love for old documents was so great that when he could not purchase them, he is said to have stolen them. This practice was at length found out, and he was obliged to flee from Athens in order to avoid being tried for theft. Not long afterwards, however, he returned, and became reconciled to Aristion, or as Athenæus calls him, Athenion, who was likewise a Peripatetic philosopher, and was then tyrant of Athens. Apellicon was subsequently put by Aristion in command of a force to defend the island of Delos against the Romans. But he and his troops completely forgot the object for which they had been sent out, and abandoned themselves to pleasure. The Roman general Orobius, who was stationed with a fleet near Delos, took advantage of the carelessness of Apellicon, and in a dark night he surprised the Athenians, who were sleeping after a drunken revel. Six hundred of them were cut down, four hundred were taken prisoners, and Apellicon with the rest escaped by flight. He died shortly before the taking of Athens by Sulla in B. C. 86. The library of Apellicon fell into the hands of Sulla, and two years later, when Sulla returned to Italy, he took it with him to Rome. The name of Apellicon is connected with an interesting point in the history of ancient literature. Among the works contained in his library, it is said there was the autograph copy of the works of Aristotle and Theophrastus, which Apellicon had purchased of some of the descendants of Neleus, the heir of Theophrastus. After the works of Aristotle were carried to Rome, they were arranged by the grammarian Tyrannion, who allowed Andronicus of Rhodes to take a copy of them for publication. Respecting the credibility of this story, see ANDRONICUS RHODIUS and the works there cited. (Athenæus, v. 214, &c.; Strabo, xiii. 609.; Plutarch, *Sulla*, 26.) L. S.

APELLUS. [APEL.]

APER, a Greek grammarian, who lived in Rome in the reign of Tiberius (A. D. 14—37), and was the instructor of Heraclides Ponticus. He belonged to the school of Aristarchus, and was a strenuous opponent of the grammarian Didymus. (Suidas, sub voc. Ἡρακλείδης.) C. P. M.

APER, MARCUS, a Gaul (probably) by birth, who came to Rome, and by his oratorical talent raised himself successively to the dignities of quæstor and prætor. He lived in the reign of Vespasian (A. D. 69—79). In the "Dialogue on Orators," commonly attributed to Tacitus, he is introduced as the defender of the modern in opposition to the ancient style of oratory. None of his speeches or writings are extant. (See especially chap. 2. 7. 33., and Ruperti, in his edition of Tacitus, t. i. p. lxxvii. f.) C. P. M.

APER. [NUMERIAN; DIOCLETIAN.]

APEZTEGUIA, DON JUAN FELIPE, a Spanish sculptor, of Navarre, of the latter part of the eighteenth century. He was in his youth a singer, and was employed as such in one of the chapels of Madrid; but having a love for the art of design, he placed himself with the sculptor Salvador Carmona, and after his death with Francisco Gutierrez, with the view of becoming a sculptor. He made rapid progress, and executed several works of ability, by which he acquired considerable reputation. There are some of his works in the church of San Cayetano at Madrid. He was elected a member of the academy of St. Ferdinand in 1777. He died in 1785. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

A'PHANES. [APOLLOPHANES.]

APHA'REUS (Ἀφαρεύς), an Athenian poet and orator, and a contemporary of Isocrates. His father was a rhetorician of the name of Hippias. His mother's name was, according to Plutarch, Plathane, and she was the wife of Hippias; but, according to Photius, she was a courtezan of the name of Lagisce. She had three sons, of whom Aphareus was the youngest. She afterwards married Isocrates, who adopted Aphareus as his son. Aphareus appears to have felt very grateful towards his adoptive father, for he erected to him a bronze statue near the Olympieum, with an inscription which is preserved in Plutarch. Aphareus wrote judicial and deliberative orations (λόγοι δικανικοί and συμβουλευτικοί), but the only fact we know concerning his oratory is, that in B. C. 355, when the action called περὶ ἀντιδόσεως was brought against Isocrates by Megaclides, Aphareus successfully defended his adoptive father, who was prevented by illness from pleading his own cause. His reputation as a tragic poet appears to have been greater than that as an orator. He began his career as a tragic poet in the archonship of Lysistratus, B. C. 369, and continued it for twenty-eight years down to the archonship of Sosigenes, B. C. 342. During this period he is said to have produced thirty-seven tragedies, of which, however, two were considered spurious. These tragedies formed tetralogies, that is, four together constituted one great drama, so that he composed eight tetralogies and one trilogy. Six of these tetralogies were brought out at Athens at the festival of the Great Dionysia in the city, and two at the Lenæa. Aphareus gained four victories, two at the Dionysia and two at the Lenæa. None of the titles of his tragedies have been preserved. (Plutarch, *Vitæ Decem Oratorum*, p. 839.

ed. Frankf. ; Dionysius Halic. *Isocrates*, 18. *Dinarchus*, 13. ; Suidas, sub. voc. Ἀφαρεύς, Ἀθηναῖος, and Ῥήτωρ ; Eudocia, p. 67 ; Photius, *Biblioth. Cod.* 260.) L. S.

APHRODAS (Ἀφροδᾶς), an ancient Greek physician, of whose life no particulars are known, but who appears to have enjoyed considerable celebrity, as his prescriptions are very frequently quoted by Galen, and generally with apparent approbation. With respect to his date, it can only be determined, that, as Andromachus is the earliest writer who mentions him, he must have lived some time in or before the first century after Christ. He wrote some medical works, which are not now extant, nor (as far as the writer is aware) are the titles any where preserved. One of his medical formulæ is found in a MS. in the King's Library at Paris, the title of which is given in the first volume of Dr. Cramer's "Anecdota Græca Parisiensia," and which is probably the same as that which is preserved by Galen, *De Compos. Medicam. sec. Locos*, lib. v. cap. 5. tom. xii. p. 878. (Galen, *De Compos. Medicam. sec. Locos*, lib. iii. in fine, tom. xii., p. 695., lib. viii. cap. 2. tom. xiii. p. 135., lib. v. cap. 13. tom. xiii. p. 837, 838, and often; Cramer, *Anecd. Gr. Paris.* vol. i. p. 395.) W. A. G.

APHRODISIA'NUS (Ἀφροδισιανός), a Persian who wrote in the Greek language a Description of the East, which is referred to by the anonymous geographer of Ravenna, and in the Chronicle of Hippolytus of Thebes. A fragment of the work is printed in a note of Du Cange on Zonaras, (p. 50). The imperial library of Vienna contains some MS. extracts from a work of Aphrodisianus, which give an account of the birth, the manners, figure and dress of the Virgin Mary. These extracts probably belonged to a different work from the Description of the East, and show that the author must have been a Christian. (Vossius, *de Historicis Græcis*, p. 394. ed. Westermann ; Fabricius, *Biblioth. Græc.* xi. 578.) L. S.

APHRODI'SIUS, a sculptor, a native of Tralles in Lydia, who is supposed to have lived in the first century of the Christian æra. He is mentioned by Pliny as one of the artists who decorated the palace of the Cæsars on the Palatine hill, at Rome, with some of its finest statues. (Pliny, *Hist. Nat.* xxxvi. 5.) R. W. jun.

APHTHO'NIUS, (Ἀφθόνιος), of ANTIOCH, to whose name is usually annexed the title of "The Sophist," was, as that title indicates, a Greek teacher of rhetoric. His extant works enable us to fix his place in the series of the ancient rhetorical writers. He and Theon were the most eminent among those who derived their system from the school of Hermogenes; and it is thus ascertained that he belonged to those times of literary and philosophical decline which succeeded the age of the Antonines. Uncertainty prevails, however, in regard to every other fact in the history of Aphthonius, excepting only the place of his birth, which was Antioch. Several persons of the name are mentioned by Greek writers of later times, especially the ecclesiastical historians; but there are not satisfactory reasons for positively identifying the Sophist with any of those persons. Even the age in which he lived is doubtful. However he preceded the end of the fourth century of our æra, since Libanius uses that division of the "Progymnasmata" of which Aphthonius is unanimously pronounced to have been the inventor. On the other hand, this date is not contradictory of a conjecture, otherwise plausible, which supposes Aphthonius the Sophist to have been the same person who, as Philostorgius relates (iii. 15. edit. Gothofredi, p. 51. and note p. 160.), was celebrated at Alexandria for his learning and eloquence, and who, adhering to the Manichæan heresy, defended his opinions unsuccessfully against the Arian Aetius, and died of mortification immediately after his defeat. If this story really refers to the rhetorical teacher in question, he lived under Constantius and Constans, in the middle of the fourth century.

Declamations and other works ascribed to Aphthonius (among which was an Art of Rhetoric) have perished. There still exist two of his writings: his "Προγυμνάσματα," or "Rhetorical Exercises;" and his "Μῦθοι," a collection of forty Fables. The Fables, short sketches in the manner of Æsop, and partly derived from Phædrus and other sources, are neat and terse, but have no peculiar merit. The Progymnasmata held for many centuries a prominent place in the prevailing systems of rhetorical instruction. The work, like that of Theon, which bears the same name, was founded upon the Progymnasmata of Hermogenes; and the treatises of the two disciples, being believed to be better expositions of the master's principles than that which he himself had given, not only gradually superseded his work, but in their turn found commentators and improvers. The treatise of Aphthonius was especially popular: there are extant nearly as many Greek scholia upon his one work as upon all the works of Hermogenes: and Latin translations and commentaries were heaped upon him till the middle of the seventeenth century. To what merits Aphthonius owed this general preference it is not now very easy to discover. He is inferior in real talent both to Hermogenes and to Theon. He possesses neither the singular subtlety and fine taste of the former, nor the practical good sense which in the latter continually struggles against the fetters imposed by a shallow and erroneous theory. But he had an excellence of style which fairly entitled him to approbation so long as the higher classics were unknown. In the matter of his work, likewise, there were two points

(neither of them very important) in which he had a claim to originality. The first of these was a very small matter, but one which seemed otherwise to the pedants of the Lower Empire. In the system of Hermogenes, as well as in that of Theon, (who probably, though not certainly, preceded Aphthonius), the Exercises prescribed to the rhetorical student and represented as embracing all the kinds of argumentative composition, were no more than twelve. Aphthonius increased the number to fourteen, by no more abstruse process than that of dividing the head "Proof" into the two heads of "Proof Confirmative" and "Proof Refutative;" and the head "Encomium" into the heads "Encomium" and "Dispraise." His second improvement was this; that for the incidental illustrations (chiefly derived from other writers, and often merely referred to), which had been used by his predecessors, he substituted elaborate examples composed by himself, which indeed make up a very large part of his work.

The Progymnasmata of Aphthonius went through a large number of editions in the course of the sixteenth and seventeenth centuries; the earliest was that which was contained in the Aldine Rhetores Græci, Venice, 1508, fol. Latin translations of the work, each as usual borrowing from the preceding, are those of Cattaneo, Escobar, Rudolph Agricola, Harbart, and Daniel Heinsius. The Fables have been frequently printed and translated since their first publication in 1597, several of their appearances being in editions of the Æsopian fables. Editions including both the surviving works of the author are the following: 1. "Ἀφθονίου Σοφιστοῦ Προγυμνάσματα καὶ Μῦθοι: Progymnasmata, Francisco Scobario Interprete, Fabulæ nunc primum in lucem prolatæ: apud Hieronymum Commelinum," Heidelberg, 1597, 8vo. 2, 3, 4. Reprints of this edition, Paris, Cramoisy, 1626, 1648, and 1660. 12mo. In Yriarte's "Catalogi Codicum Manuscriptorum Græcorum Bibliothecæ Matritensis," are the Procœmium and chapters 1. and 9. of the missing "Ars Rhetorica" of Aphthonius; and the same work is entered by Dr. Hänel, of Leipzig, in his "Catalogus Librorum Manuscriptorum," as existing in MS. in the public library at Basle.

The most correct as well as most recent edition of the Greek text of Aphthonius, with the only complete collection of his annotators, is in the "Rhetores Græci" of Walz, 9 vols. Stuttgart and Tübingen, 1832–36. In vol. i. p. 55—126, are the Progymnasmata; in vol. i. p. 127—136., is an anonymous epitome of them; in vol. ii. are the following sets of scholia on them: (1.) p. 1—68., the anonymous scholia previously published in the second volume of the Aldine Rhetores Græci, attributed by Renouard and others to Phœbammon, by Westermann to Doxopater, and by Walz to Maximus Planudes; (2.) p. 69—80., the Prolegomena of Doxopater; (3.) p. 81—564., a most elaborate series of commentaries and illustrative examples, by the same writer, called "Rhetorical Homilies;" (4.) 565—684., anonymous scholia older than the tenth century. (Westermann, *Geschichte der Beredtsamkeit in Griechenland und Rom*, 1833—35., i. 230—234.; Fabricius, *Bibliotheca Græca*, ed. Harles, vi. 94—97.; Belin de Ballu, *Histoire Critique de l'Eloquence chez les Grecs*, 1813. ii. 398—420.; Walz, as above.)

W. S.

APHTROD, R. DAVID (ר' דוד אפטרוד), a German Rabbi, who wrote a commentary on the "Sepher Hachasidim" [CHASID, SAMUEL], which was printed with that work at Frankfurt on the Main, A. M. 5484 (A. D. 1724) in 4to. (Wolfius, *Biblioth. Hebr.* iv. 803.)

C. P. H.

APIAN, PETER and PHILIP, father and son, mathematicians and astronomers of the sixteenth century. Their real name was Bienewitz, latinised into Apianus, often Appianus.* Peter Apian was born in 1495 (Vossius has 1500) at Leissnig in Misnia, and died at Ingolstadt, April 21, 1552. Nothing is known of his life except that he was patronised and ennobled by the emperor Charles V. and that he taught mathematics at Ingolstadt in the latter part of his life. He had also a printing press of his own, and several of his works are "ex officinâ Apiani." Perhaps there has been some confusion between works printed at his press and those written by himself: probably the "Inscriptiones SS. Vetustatis, &c." Ingolstadt, 1534, mentioned† by Delambre, and the "Antiquitates Europæ," and "Descriptio Peregrinationis S. Pauli," attributed to him by Teissier, were either by other authors of the same name, or merely printed at his press. Dr. Hutton has set down in his dictionary, as works actually written by Apian, the list which he announced as containing his *intended* publications in the "Astronomicon Cæsareum."

Apian was at one time a writer universally read. This distinction he owes mostly to his work on Cosmography, a treatise of mixed astronomy and geography. It is now remembered by its containing, for the first time, the suggestion for finding longitude by the distance of the moon from a fixed star, which is now the principal method used at sea. The first edition of the "Cosmogra-

* Tycho Brahé, who has preserved Ph. Apian's letter hereinafter noticed, calls him Appian throughout; but as Tycho Brahé's printer spells Philippus, the first time it occurs in this name, with three *p*s, the authority is somewhat weakened.

† We have since found that this work is by *Matthew* Peter Apian (Lipenius). Teissier, to mend the matter, speaks of "Inscriptiones Orbis," in which he was helped by Bart. Amantius. But this work is "Bart. Amantii et Pet. Apiani Antiquitates et Descriptiones Europæ," Ingolstadt, 1534, the Apian being probably the one of this article. There is also "Pet. Apiani et Bart. Amantii Romanæ Antiquitates," Ingolstadt, 1554. (Lipenius.)

phia" was printed at Landshut in 1524, 4to.; the author reprinted it "cum Observationibus multarum Eclipsium" at Ingolstadt, 1530, 4to.; it was edited by Gemma Frisius, Antwerp, 1529, 4to., and this edition was often reprinted; Antwerp, 1533, 1540, 1545, 1550, 1564, 1574, 1584, 1586; Antwerp, 1544 and 1581 (in French); Paris, 1551 and 1553; Antwerp, 1592 and 1598 (in Dutch); Antwerp, 1575 (in Spanish); and very likely in other places and languages: all the above are in quarto.

Apian's edition of Purbach's "Theoricæ novæ Planetarum" appeared at Ingolstadt in 1528. At the same place, in 1532, "ex off. Apiani," appeared his "Quadrans Astronomicus," a description of a new astronomical quadrant. Apian was the inventor of many instruments, none of which are now in use. At Ingolstadt in 1533 appeared the "Horoscopion Generale," a work which, from the long title given by Lalande, seems to be purely astronomical, though the word *horoscopion* might give a suspicion of astrology. At Ingolstadt, 1533, folio, appeared the "Folium Populi," a description of a species of sun-dial. Also at Ingolstadt, 1533, folio, "Introductio Geographica in Verneri Annotationes . . . . adjuncto Radio Astronomico . . . . ," containing, besides Verner's notes and Apian's upon them, a Latin translation of the first book of Ptolemy's Geography, with the description of Apian's astronomical radius, and a letter of Regiomontanus. At Nürnberg, 1534, folio, appeared the "Instrumentum Primi Mobilis," the description of an instrument which really amounts to a table of sines, and was reprinted at Nürnberg as late as 1641, folio, under the title "Instrumentum Sinuum seu Primi Mobilis." Both the "Introductio Geographica" and this one contain tables of sines to every minute, which, with the posthumous tables of Regiomontanus, printed in the same year, were the earliest tables of sines printed: Apian says they are of his own calculation. At the end of the "Instrumentum Primi Mobilis" was printed the treatise on astronomy by Geber, to which the preservation of that writer is due. At Nürnberg, 1641, appeared the "Organum Catholicum," a work of which we know nothing, except that Lipenius places it in his list of works on the quadrature of the circle: nor do we know on what grounds it is attributed to Apian.

But the most remarkable work of Apian is the "Astronomicon Cæsareum," Ingolstadt, 1540, atlas folio, a work for which Charles V. is said to have given the author three thousand crowns. In the same year, also at Ingolstadt, was published an explanation, "Gründliche auslegung des Buchs *Astronomicon Cæsareum* und seiner Instrumenten." Were it only as a rare specimen of typography of the atlas kind, this work would be remarkable. It is an attempt to reduce astronomical computation to mechanical work, by means of those revolving paper planispheres which have only lasted to our time in the frontispieces of books on the use of the globes. We allude to the revolving paper circle by which the relative times of the day at different places are found. Such planispheres not only form the staple of the "Astronomicon Cæsareum," but are several times introduced in the "Cosmographia," and we conjecture that Apian was the inventor of them. Those in the former work are beautifully illuminated. But a still more remarkable circumstance about the "Astronomicon Cæsareum" is its containing observations of the comet of 1531, which now bears the name of Halley, who could not have suspected that the comet of 1607 and 1682 was periodic, if he had not had the evidence of its appearance in 1531 which was furnished by Apian. The work was so scarce, even in the time of Halley, that he had to make much search for it: the only copy we know of in England belongs to the Astronomical Society. The work also mentions the fact of the tails of comets being always turned from the sun, and it was generally believed that Apian was the first to notice this phenomenon: but Delambre pointed out that in the treatise on homocentrics of Fracastoro, printed at Venice five years before Apian's "Astronomicon," the same thing was mentioned as true of four different comets. Apian enjoyed a very high reputation, and not undeservedly: many attempts were made to draw him from Ingolstadt, but the Bavarian government always succeeded in preventing him from wishing to leave their service.

Philip Apian, the son, was born at Ingolstadt, September 14th, 1531, and died at Tübingen in the end of 1589. At his father's death, being then not twenty-one years old, he was appointed to the chair of mathematics, vacated by that event. By order of Prince Albert of Bavaria he began a description of that principality in 1554, which was published in 1570* at Ingolstadt, "Phil. Apiani Bavaria in Libri Formam redacta, in Tabulis XXIV." He travelled in Italy, and was received doctor of medicine at Bologna in 1564. In 1568 he became a convert to Protestantism, and was obliged to quit Ingolstadt in consequence. He retired to Tübingen, where he obtained a chair of astronomy and geometry. He published at Tübingen (1586, 4to.) "De Utilitate Trientis Astronomiei, Instrumenti novi." Delambre mentions a work of his, "De Cylindri Utilitate," which is perhaps the last with a wrong title: and Teissier attributes to him "Dialogus de Geometriæ Principiis" and "Liber de Umbris." Tycho Brahé ("De Novâ Stellâ," p. 643.) has preserved a letter of his on the new star of 1572. (Delambre, *Biog. Univ.* and *Moyen Age*; Teissier, *Eloges*

* Teissier says 1567, and Lipenius has also a book with a German title, "XXIV. Bayerische Landtafeln," 1569.

des Savans; Lalande, *Bibliographie Astron.;* Lipenius, *Bibliotheca Philosophica, &c.*)

A. De M.

APICA'TA. [SEJANUS.]

API'CIUS, the name of three Romans who have been sometimes confounded.

1. The first APICIUS is mentioned only by Athenæus, who calls him simply "a certain Apicius," and says (on the authority of Posidonius) that he was the cause of the exile of Rutilius Rufus (B.C. 92), and that he surpassed all men in luxury and profligacy. (Athenæus, lib. iv. cap. 66. p. 168.; Posidonius, *Reliquiæ Doctrinæ*, ed. Bake, Leiden, 1810.)

2. The second, MARCUS GABIUS (or GAVIUS) APICIUS (the most famous of the three) lived at Rome about the beginning of the Christian æra, under Augustus and Tiberius. He is mentioned by several ancient authors, who have preserved numerous anecdotes respecting him, some of which, however, are so very singular (and almost incredible) that one is almost tempted to believe that they were told of him in joke. It is said by Athenæus (and Suidas copies and repeats the story,) that he passed great part of his time at Minturnæ, in Latium, on account of the excellent shell-fish (*καρίδες*, probably *lobsters*) that were found there, but that, having heard that very large ones were to be had on the coast of Libya, he set sail thither without delay. Upon his approaching the land, several fishermen, who had already heard of his intended visit, came off in boats to the vessel with some of their finest lobsters; but when Apicius saw that they were inferior to those of Minturnæ, and was assured that no finer were to be found in Libya, he ordered the pilot immediately to sail back to Italy. He squandered immense sums in procuring the most expensive delicacies from all parts of the world; invented certain cakes which were called after his name, Apicia; and formed gastronomy into a science. A work was written by Apion, the grammarian, entitled Περὶ τῆς Ἀπικίου Τρυφῆς, "On the Luxury of Apicius," and his name has become proverbial for gluttony both in ancient and modern times. The story of his death is hardly credible, and yet rests on such evidence that it cannot reasonably be doubted. It is mentioned by Seneca, that after having spent upon his culinary dainties one hundred millions of sesterces (*sestertium millies*) that is (reckoning with Hussey, "Ancient Weights and Money," &c., the mille nummi, or sestertium, to be worth, after the reign of Augustus, seven pounds, sixteen shillings, and three pence), about seven hundred and thirty-one thousand, two hundred and fifty pounds, he became overwhelmed with debts, and was thus forced for the first time to look into his accounts. He found that he would only have ten million of sesterces (*sestertium centies*) remaining after paying off his debts (or about seventy-three thousand one hundred and twenty-five pounds), upon which he put an end to his life by poison rather than be obliged to live on such a pittance. The story is repeated, with a slight variation in the figures, by Dion Cassius; and Martial has made it the subject of an epigram. (Athenæus; Suidas; Dion Cassius, lib. lvii. cap. 19.; Seneca, *Consol. ad Helv.* cap. 10.; Martial, *Epig.* lib. iii. ep. 22.; and other ancient authors referred to by the commentators on these passages.)

3. The third person of the name of APICIUS is said by Athenæus (and by Suidas, who copies the passage,) to have sent to the emperor Trajan during the Parthian war (A. D. 114—116), at a time when he was many days distant from the sea, some fresh oysters, which he had learned how to preserve with extraordinary skill. (Athenæus, lib. i. cap. 13. p. 7.; Suidas, sub voc. Ὄστρεα.)

A treatise on cookery is still extant under the name of "Cælius Apicius," which, however, is generally considered to belong to none of the three persons mentioned above, but to be the work of a later age, to which the author prefixed the attractive name of "Apicius." It consists of ten books, to each of which is prefixed a Greek title, intimating more or less definitely the subject of its contents. The first is called Ἐπιμελής, "The Careful;" the second, Ξαρκόπτης, or Ἀρτόπτης, "The Carver," or "The Baker;" the third, Κηπουρός, "The Gardener;" the fourth, Πανδέκτηρ, "The All-receiver;" the fifth, Ὄσπριος, "Belonging to Pulse;" the sixth, Τροφήτης, or rather Ἀεροπετής, "Of Flying Animals;" the seventh, Πολυτελής, "The Expensive;" the eighth, Τετράπους, "The Quadruped;" the ninth, Θάλασσα, "The Sea;" and the tenth, Ἁλιεύς, "The Fisherman." The work is written in Latin in a somewhat barbarous style; from its subject-matter it is probably little read; and its whole value arises from its being the only ancient treatise on the culinary art that is still extant.

The first edition was printed at Milan in 1498, and is said to be very scarce; Sir Mark Sykes's copy (now in the Bodleian Library at Oxford) was bought in 1824 for 10*l.* 5*s.*; but this edition is said by Brunet to have been sold abroad for thirty francs, and twenty-one francs. An elaborate description of it is given by Dr. Dibdin in his "Bibliotheca Spenceriana." It is a small quarto volume, consisting of forty-two leaves, and printed in Roman characters. The title is, "*Apicius in Re Quoquinariâ;*" the colophon, "*Impressum Mediolani per magistrum Guilermum Signerre Rothomagensem Anno dñi. Mccccl xxxviii. die xx. mensis Januarii.*" It has been supposed that there was a Milan edition anterior to the present one, of the date of 1490; but this (says Dibdin) is clearly proved to be fictitious, and the edition printed at Venice by Bernardinus Venetus, 4to., without date (but probably 1500), is now agreed to be this imagined anterior one. The work was re-

printed four times in the sixteenth century; but the next edition worth mentioning was Martin Lister's, printed by Bowyer, London, 1705, 8vo., which is now very rare, as only one hundred and twenty copies were printed, and which was republished by Almeloveen, with some additions, at Amsterdam, 1709, 8vo. The last edition is that by J. M. Bernhold, Markt-Breit, 1787, 8vo. (printed without place or date), with a new title, at Baireuth, 1791; and again at Anspach, 1800; this was intended as the forerunner of a larger edition, which, however, has never appeared. The work was translated into Italian and published at Venice, 4to. 1516: and there is a little volume on this subject by J. H. Dierbach, entitled "Flora Apiciana," Heidelberg, 8vo. 1831. (Dibdin, *Bibliotheca Spenceriana*; vol. i. p. 248—250.; Schweiger, *Handb. der Classisch. Bibliograph.*; Ebert, *Bibliograph. Dict.*; Brunet, *Manuel du Libraire.*) W. A. G.

APIN, JOHANN LUDWIG, was born on the 20th of November, 1668, at Hohenlohe, in Franconia, where his father was a minister. He early in life evinced an attachment to letters, although his father had few means of enabling him to pursue them. He, however, went to Altorf, and there commenced the study of medicine, and soon found himself involved in difficulties for the want of money. Under these circumstances, he commenced giving private lessons to the younger students of the University, and was also engaged by Meyer the printer as corrector of the press. By these means he not only obtained a livelihood, but saved enough to enable him to take his degree in medicine in 1690. He was shortly after appointed physician to the city of Herrspruck, in the territory of Nürnberg, and in 1699 was elected a member of the College of Physicians of Nürnberg. Previous to his graduation he made several contributions to medical literature, and wrote a work on flatulence, which was published at Altorf in 1687, entitled "Æolus, sive Disquisitio Physico-pathologica de Flatibus," 4to. His inaugural disputation was on fainting. In 1697 he published a work on the epidemic fevers of Herrspruck and its neighbourhood, with the title "Febris Epidemicæ, Anno 1694 et 1695, in Noricæ Ditionis Oppido Herrspruccensi et vicino Tractu grassari deprehensæ tandemque Petechialis redditæ historica Relatio." Nürnberg. In this work he gives a description of several cases of fever, with the treatment adopted. He was one of the first to try the bark of the cascarilla as a substitute for the cinchona or Jesuits' bark, against the use of which the German physicians long maintained a prejudice. The cascarilla, although still much used in medicine, did not supplant to any great extent the use of the cinchona in fevers.

Apin was elected a member of the Leopoldine Academy, under the name of Nonus, and several medical and surgical cases, with remarks, were contributed by him to the Transactions published by that body. In 1702, the chair of physiology and surgery at Altorf having become vacant, he was invited to fill it. He accepted this post, but he only filled it one year: he was carried off by a fever on the 28th of October, 1703. In 1702 and 1703, he published at different times five dissertations on the vital principle, and a "Programma de Περιεργια Hippocratica." These, with his inaugural disputation, and a dissertation on the origin of the difference of temperament in man, were republished after his death, in 1718, by his son, under the title "Fasciculus Dissertationum Academicarum," 8vo. He also left behind him a manuscript on intermittent and other fevers, which was edited by Gœtz, and published in 1726, with the title "Collectanea de Febribus præcipue intermittentibus." Apin was a disciple of Stahl, and assisted Gœtz in a work entitled "Scripta Stahlii," which gives an account of the writings of Stahl and his contemporaries. The subject of the present article was the father of Sigismund Jacob Apin. (Eloy, *Dictionnaire de Médecine*; Adelung, *Supp. to* Jöcher's *Allgem. Gelehrten Lexicon*; Mangetus, *Bib. Script. Med.*) E. L.

APIN, SIGISMUND JACOB, was the son of Johann Ludwig Apin, and born at Herrspruck, near Nürnberg, on the 7th of June, 1693. He studied at Altorf, and took his master's degree in 1713. In the year 1720 he became Inspector of the Nürnberg Alumni; in 1722, professor of logic and metaphysics in the Gymnasium at Nürnberg; in 1726, a member of the Academia Naturæ Curiosorum, and in 1729 rector of the school of St. Ægidius at Brunswick, where he died on the 24th of March, 1732. His principal works are—1. "Disputatio de Regula Lesbia." Altorf, 1715, 4to. 2. "Historia naturalis de Veritate Scripturæ Sacræ Testimonium perhibens." Altorf, 1717, 4to. 3. "Observationes de Loricis linteis Veterum cum novo Loricarum Invento." Altorf, 1719, 4to. 4. "Meditatio de Incremento Physices per Medicos facto." 1720, fol. 5. "Anonymi nöthiger Unterricht, die Griechische Sprache auf eine leichte Art zu lernen und zu lehren." 1720, 8vo. An enlarged edition of this work was published in 1726, in 8vo. 6. "Vitæ et Effigies Pro-Cancellariorum Academiæ Altorfinæ." Nürnberg, 1721, 4to. 7. "Dissertatio de quibusdam nondum editis Epistolis J. Camerarii." Nürnberg and Altorf, 1724, 4to. 8. "Vitæ Professorum Philosophiæ Altorfinorum." Nürnberg, 1728, 4to. 9. "Glossarium novum ad Ævi hujus Statum adornatum." Nürnberg, 1728, 8vo. 10. "Anleitung, wie man die Bildnisse berühmter und gelehrter Männer sammeln soll." Nürnberg, 1728, 8vo. 11. "Oratio de Ædificiorum sacrorum, quæ vulgus Cœnobia

vocat, in Scholas publicas Mutatione." Brunswick, 1730, 4to. He also edited, 12. "J. J. Grynæi Epistolæ LXVI ad C. A. Julium, cum vita Grynæi et Scholiis." Nürnberg, 1718, 8vo. 13. J. Facciolati Orationes X de optimis Studiis, cum Præfatione. Leipzig, 1725, 8vo. 14. C. G. Schwarzii Carmina, collecta et edita. Frankfort and Leipzig, 1728, 8vo. A complete list of this author's works may be collected from the authorities cited below. His life, written by Reusch, was published at Helmstädt, in 1732, 4to. (Jöcher, *Allgemeines Gelehrten Lexicon*; Adelung, *Supplement to* Jöcher; *Grosses vollständiges Universal Lexicon*, Supplement.) J. W. J.

A'PION. [APION.]

A'PION (Ἀπίων), surnamed PLISTONI'CES (πλειστονίκης, which Suidas mistakes for the name for Apion's father), the son of Posidonius, was a Greek grammarian, and lived in the reigns of Tiberius, Caligula, and Claudius (A. D. 15—54). He was a native of Egypt, and his name is supposed to have been derived from the Egyptian god Apis: it is incorrectly written by some of the Latin writers Appion, perhaps by a confusion with the Roman name Appius. Though born in Oasis, he called himself an Alexandrian, because he had been educated at Alexandria by Apollonius, the son of Archibius, and by Didymus, and also because he had received the freedom of that city. From Apollonius and Didymus he imbibed a strong love for the Homeric poems, and he devoted himself to the explanation of them with such success, that when, in the reign of Caligula, he made a journey through Greece, the cities which he visited conferred their freedom upon him, as an honour due to his association with the name of Homer. This took place, perhaps, on his way to Rome, at the head of an embassy which the Alexandrians sent to Caligula, to complain of the Jews in their city (A. D. 38). It is not improbable, however, that Apion may have gone to Rome as early as the reign of Tiberius, whom we know to have been acquainted at least with his fame; and Suidas expressly says that he taught at Rome under Tiberius and Claudius, and that he was the successor of Theon, the grammarian. Perhaps, therefore, he was still at Rome (or he may have been at Alexandria during a temporary absence from Rome) when the Alexandrians sent this embassy, and the influence he had acquired there may have led them to place him at its head. The Jews of Alexandria sent a counter embassy under Philo. Of the result we are not informed; but it appears that Apion, who is known to have been bitterly hostile to the Jews, and who wrote against them, used every effort to excite the hatred of Caligula against the Jews by representing that they neither set up the emperor's image, nor swore by his name. Apion continued to teach in Rome in the reign of Claudius. In the manner of his death his antagonist Josephus traced a peculiarly suitable retribution for his sarcasms upon the rites of the Jews.

Apion is said to have been an eloquent man, and possessed of extensive and varied learning, much of which, however, was certainly of a most trivial kind. His extreme laboriousness procured for him more than one epithet, such as *μόχθος*, and *περιεργότατος γραμματικῶν*. He was one of the vainest of men. He used to say that he conferred immortality on those to whom he dedicated any of his works. He put himself on a level with Socrates, Zeno, Cleanthes, and other such men, and congratulated Alexandria that she had such a citizen; at least, if we may believe Josephus, who adds that it was needful for him to bear witness to himself, since in the eyes of all other men he was regarded as a bad town-crier, and corrupt both in life and speech. It was probably on account of his loquaciousness and vanity, that the emperor Tiberius applied to him the epithet, *cymbalum mundi*.

His chief grammatical writings were on Homer. Besides his lexicon to Homer, (λέξεις Ὁμηρικαί), the remains of which are thought to be incorporated with the Homeric lexicon of Apollonius, the son of Archibius, he made a recension of the text of Homer, which was esteemed the best in existence; and he wrote other works on the poet himself, and on his writings. The trifling character of much of the matter contained in these works may be imagined from the statement of Seneca, that Apion supposed that Homer designedly placed two letters in the first line of the Iliad, to describe the number of his books on the Trojan wars. He appears to mean the *μη* of the word *μῆνιν*, which represent the number forty-eight. He also wrote a work on the language of Rome, (*περὶ τῆς Ῥωμαϊκῆς διαλέκτου*). He appears, from the testimony of Suidas, to have composed works relating to the history of several nations (*ἱστορία κατὰ ἔθνος*); but of his historical works we have only the titles of those on Egypt, on Alexander the Great, and on the glutton Apicius. In his work on Egypt (Αἰγυπτιακά), which consisted of five books, and contained an account of every thing which was remarkable in the country, he made several statements opposed to the Jewish scriptures, and attacks on the Jewish religion. He also wrote a special work against the Jews (*κατὰ Ἰουδαίων βίβλος*), in answer to which, and to the attacks of other writers, Josephus wrote his two books "On the Antiquity of the Jews" (*περὶ τῆς τῶν Ἰουδαίων ἀρχαιότητος*), which are, from this circumstance, also entitled "against Apion" (*κατὰ Ἀπίωνος*). Josephus's second book contains all that we know of the work of Apion. Pliny mentions a work by Apion, "De Metallicâ Disciplinâ."

Only a few fragments of Apion's writings are preserved, of which the largest are the stories of Androclus and the Lion, and of the Dolphin near Dicæarchia, in Aulus Gellius. It is not known whether this Apion is the same whom Suidas mentions as a writer of epigrams.

(Suidas, sub voc. 'Απίων, 'Αγύρτης, σπιλάδες, σφάραγον, τρίγληνα; Gellius, v. 14., vi. 8.; Seneca, *Epist.* 88. § 34.; Pliny, *Hist. Nat.* Prolog., xxx. 6., xxxi. 18., xxxii. 9., xxxv., *Elenchus*, 36. § 14., xxxvi. 17., xxxvii. 19.; Athenæus, vii. 294., xv. 680; Josephus, *On the Antiquity of the Jews*, ii.; *Jewish Antiquities*, xviii. 10; Justin Martyr, *Cohortatio ad Græcos*, 9.; Clemens Alexandrinus, *Stromata*, i. 138.; Eusebius, *Præparatio Evangelica*, x. 10.; Tatian, *adversus Græcos*, 44, 59.; Volloisin, *Prolegomena ad Apollonium*; De Burigny, *sur Apion*, in *Mémoires de l'Académie d'Inscriptions*, xxxviii. 171.; K. Lehrs, *Quæstiones Epicæ*, i.; Vossius, *de Historicis Græcis*, p. 234, edit. Westermann; Fabricius, *Bibliotheca Græca*, ed. Harles.)

P. S.

APITZ. [Albrecht of Thüringen.]

APOCA'UCUS, or APOCHA'UCUS, ALE'XIS, ('Απόκαυκος, according to Nicephorus Gregoras, and 'Απόχαυκος according to Cantacuzenus) was grand duke of the Byzantine armies during the reign of John Palæologus, and the regency of John Cantacuzenus. John Cantacuzenus, whose history is the chief source for the life of Apocaucus, was once the friend, and afterwards the rival and mortal enemy of Apocaucus. Nicephorus Gregoras, the other source, however unfavourable his opinion of Apocaucus may be, judges with moderation, and does not show that hostile disposition to Apocaucus of which there occur so many instances in Cantacuzenus. Nicephorus Gregoras is equally moderate with regard to Cantacuzenus, though he hated him for personal and religious motives.

Alexis Apocaucus was born towards the close of the fourteenth century, but neither the year nor the place of his birth is known. According to Cantacuzenus (i. 4.) he was of a good family; but the same author also tells us that he was of low origin (i. 23.), and, in another passage (iii. 18.), that he had been a slave of Andronicus Asanes, the son-in-law of Cantacuzenus. Nicephorus Gregoras (xii. 9.) also says that he was of low origin, and that he had been brought up in poverty. However this be, he became early connected with John Cantacuzenus, and he took an active part with him in the conspiracies of Andronicus III., the younger, against his grandfather, the emperor Andronicus II., the elder. Andronicus III. having ascended the throne in 1328, rewarded the ambitious zeal of Apocaucus by conferring upon him several high dignities, civil and military. He became high chamberlain, paymaster-general, and sometimes also he was invested with a command both in the army and navy. But he obtained no great success as a commander, and both Cantacuzenus and Nicephorus Gregoras reproach him with timidity. On the accession of John Palæologus, the son of Andronicus III., the younger, in 1341, John Cantacuzenus, who was regent by virtue of the will of the late emperor, conferred upon his friend Apocaucus the high dignity of grand duke, or commander-in-chief of all the Byzantine forces; and Andronicus Palæologus, the son-in-law of Apocaucus, was appointed magnus stratopedarcha, or general and commander. The appointment of a timid man to the highest military post seems at first to be surprising, but it shows the ultimate views of Cantacuzenus, who aspired to uncontrolled power either as regent, or as emperor, and who saw his army in the hands of an unwarlike man with less fear than in those of a bold and experienced general. Cantacuzenus was nevertheless much deceived: he had conferred great authority upon a "true Proteus in intrigues," as Nicephorus Gregoras calls Apocaucus, "a man who slept and spoke little, who was always thinking and active, and whose imagination was fertile in schemes for turning to some profit the knowledge and experience which he had acquired; an ambitious man, who was profoundly versed in history, and who admired nothing more than the manner in which Octavianus Cæsar got rid of his rival Antonius." Cantacuzenus was completely outdone by Apocaucus, and hence that acrimony towards his former friend which he shows through the whole course of his History.

It has been already said that John Cantacuzenus had been appointed regent, and the guardian of John Palæologus. Apocaucus resolved to seize the government. With this view he persuaded the dowager empress, Anne of Savoy, to claim the guardianship as her natural right; and by showing a forged letter of the late emperor to the patriarch of Constantinople, John of Apri, he convinced the old and ambitious priest that he had likewise been designated as guardian. No sooner had these two persons begun to act conformably to their secret views, than Apocaucus advised Cantacuzenus to reign in his own name, and Apocaucus suddenly made common cause with the empress and the patriarch. Cantacuzenus, who was absent from Constantinople, was declared an enemy of the state, his fortune was confiscated, and his aged mother was thrown into prison. Under these circumstances Cantacuzenus assumed the imperial title, but he considered himself only as joint emperor [John Cantacuzenus], and he respected the right and title of his imperial pupil. Beaten on the banks of the Melas, and pursued by the forces of Apocaucus, he fled to Servia; and the usurper assumed the title of emperor.

The history of the ensuing civil war, during which the two rivals had recourse to foreign alliances with the Servians, the Bulgarians, and the Turks, belongs to the reign of John Cantacuzenus. The contest was doubtful. The chief theatre of the war was Thessaly and Macedonia. Apocaucus lost the town of Thessalonica; his armies were defeated; two of his sons went over to Cantacuzenus; and a third was killed by the inhabitants of Thessaly. But his cause was not lost; and he hastened to Constantinople to prepare for a new campaign in 1347. One day when the usurper was occupied in inspecting a prison where several partisans of his rival were confined, he imprudently ventured among them, leaving his guard behind him: all at once the prisoners rushed upon him and murdered him before he could utter a cry. They cut his head off, and showed the mutilated corpse from the walls of the prison to the crowd which had thronged round the tower to see Apocaucus. At the sight of the head of their master, the people, with Greek versatility, called out the name of John Cantacuzenus, and the contest was finished. (Cantacuzenus, iii. 88.; Nicephorus Gregoras, xiv. 10.) But this long and bloody war prepared the way for the capture of Constantinople by the Turks, and the fall of the eastern empire.

Cantacuzenus says that God had deprived Apocaucus of his reason, but this is ridiculous. Nicephorus Gregoras says that he was gifted with uncommon talents, and that if he had employed them for the cause of truth and justice, he would have been an ornament of the Roman (Greek) nation. But having turned to wickedness, he could only be compared to Stratocles of Epidaurus, who was a good performer on the flute, but not a good man. Apocaucus was not only well versed in history, but also thoroughly acquainted with medicine. In the royal library at Paris there is a Byzantine MS. containing the greater part of the works of Hippocrates, and two pictures in one, representing Hippocrates and Apocaucus. Hippocrates sits on the right of Apocaucus, on a chair called hemicyclus, under a canopy, holding a pen in his right hand and an open book in his left. Apocaucus, clad in the dress of a grand duke, sits on a square chair or cathedra, under a canopy, and behind the chair there stands a boy holding a book in which Apocaucus seems to read. On the wall under the canopy over the chair of Apocaucus there is this inscription "Μέγας Δούξ ὁ Ἀπόκαυκος;" and over Hippocrates, also on the wall beneath the canopy, there is this inscription "Ἱπποκράτης Κῶος," and in the middle of the canopy there are some characters somewhat resembling the arrow-headed characters and which seem to have a cabbalistical meaning. These pictures are accompanied with a long Greek dialogue in Iambic verse between Hippocrates and Apocaucus, who pay great compliments to one another for their medical knowledge. This dialogue and the lithographed copy of the pictures are contained in the Bonn edition of Nicephorus Gregoras.

The history of Apocaucus is not contained in Lebeau's "Histoire du Bas Empire," which finishes with the end of the reign of Andronicus III. The account of Gibbon is vague, and even more rhetorical than usual. (Cantacuzenus, especially lib. iii.; Nicephorus Gregoras, viii.—xiv.) W. P.

APŒMANTES (Ἀποιμάντης), an ancient Greek physician, who appears to have been a follower of Erasistratus, but of whose life nothing else is known. His date is rather uncertain, but as he is mentioned by Galen in conjunction with Straton, who is supposed to have lived in the third century before Christ, he probably lived about the same time. He is quoted by Galen as having brought forward several ridiculous objections against the practice of blood-letting. (Galen, *De Venæ Sect. adv. Erasistr.* cap. 2. tom. xi. p. 151. ed. Kühn.) W. A. G.

APOLINA'RIUS (Ἀπολινάριος), or APOLLINA'RIUS, CLAUDIUS, SAINT, whose Latinised name is APOLLINA'RIS, was bishop of Hierapolis in Phrygia, in the second century of our æra. Various ecclesiastical writers speak of him in terms of high commendation. Theodoret (*Hær. Fab.* lib. iii. c. 2.) says that "he was a man worthy of praise, and that he added profane learning to the knowledge of things divine." But nothing is known of his life, and his name is mentioned in ecclesiastical history, chiefly because he wrote an Apology or defence of Christianity, which he presented to the emperor Marcus Antoninus, and which Jerom (*De Viris Illustribus*, c. 26.) calls an "excellent book." As the work has perished, it is impossible to discover what was its particular subject. The exact date of its composition is nowhere stated, but Eusebius (*Histor. Eccles.* lib. iv. c. 26.) speaks of it at the same time that he mentions the Apology which Melito, bishop of Sardis, also presented to Marcus Antoninus. He says that Melito and Apolinarius were living at the same time, but not that they presented their apologies together. The dates for Melito's Apology, according to various authorities, are A. D. 170, 175, 177. The passages in Jerom (*Chronicon*) and in Photius (*Bibliotheca*, Cod. xiv. p. 12.), from which it has been conjectured that Apolinarius was a native of Hierapolis, may only mean that he was bishop of that place. It is however certain that he lived in the reign of Marcus Antoninus. Eusebius in his Chronicle, at the eleventh year of Marcus Antoninus, and the one hundred and seventy-first of our Lord, says, "then flourished Apolinarius, bishop of Hierapolis." That Apolinarius

lived beyond this date is also certain. According to Theodoret (*Hær. Fab.* lib. i. c. 21.) he wrote against those Encratites who were called Severians. That heresy, according to the Chronicle of Eusebius, began in 172. Eusebius in his Ecclesiastical History (lib. iv. c. 27.) says that Apolinarius wrote against the heresy of Montanus, when that heresy "was making its first appearance." The heresy of Montanus began about A. D. 171. Eusebius (lib. v. c. 5.) also says, that Apolinarius mentioned in his writings the miraculous victory which Marcus Antoninus obtained in the year 174. He does not specify the work, but it may be conjectured that he means the Apology. The words of Serapion quoted by Eusebius, (lib. v. c. 19.) "I have sent you the writings of the most blessed Claudius Apolinarius, who was bishop of Hierapolis in Asia," show that Apolinarius was dead in A. D. 211, as Serapion himself died in that year, according to the Chronicle of Eusebius. It is said that Apolinarius assembled at Hierapolis a council of twenty-six bishops, which excommunicated Montanus and his principal followers. (Labbeus, *Concilia*, tom. i. p. 599.; *Synodicon Vetus*, inserted in Fabricius, *Bibliotheca Græca*, tom. xii. p. 362. ed. Harless.)

Nothing remains of the writings of Apolinarius except some fragments, and the genuineness of these is questioned. Besides the three works already mentioned, he wrote the following: — 1. "Five Books against the Gentiles." 2. "Two Books of Truth." 3. "Two against the Jews." Nicephorus (lib. iv. c. 11.) is the only authority for this work, as though it is mentioned in the text of the printed editions of Eusebius (Valesius, *note*, lib. iv. c. 27.), it is left out in the principal manuscripts of that passage. 4. A work on "Piety." Photius (*Bibliotheca*, Cod. xiv.) is the only author who mentions this work. 5. There are two fragments preserved in the preface to the Paschal, or as it is often called, the Alexandrian Chronicle (p. 6, 7. ed. Du Cange, Paris, 1668), which the author of that chronicle professes to quote from a work of Apolinarius, which he calls "A Discourse on Easter" (ἐν τῷ περὶ τοῦ Πάσχα Λόγῳ). The single testimony of this anonymous author, who is conjectured to be a writer of the seventh century, is not considered sufficient by Lardner and Tillemont to prove that Apolinarius was the author of a discourse upon Easter; but Gallandius, who has printed the fragments in his "Bibliotheca Patrum" (tom. i. p. 680.), shows that he was the author of them. Tillemont and Lardner are mistaken in the opinion that Apolinarius wrote "Letters" against the Montanist heresy; they have mistranslated the word γράμματα, which occurs in the passage of Eusebius (*Histor. Eccles.*, lib. v. c. 19.), which means "writings" (Fabricius, *Bibliotheca Græca*, tom. vii. p. 160. note *h h*, ed. Harless). These are the only works of Apolinarius which are mentioned; but Eusebius says that he wrote many. Photius commends his style, and Jerom (*Ep.* 83. al. 84. *ad Magnum*), says that he showed in his works "the origin of the several heresies, and from what seets of the philosophers they had sprung." Tillemont proves in note 2. p. 140., that it is a mistake to attribute to Apolinarius the extract from a discourse against the Montanists, which Eusebius has given in his "Ecclesiastical History" (lib. v. c. 16, 17.). Gieseler (*Text-Book of Ecclesiastical History*, vol. i. p. 95. English translation) says that fragments from Apolinarius Claudius are printed in the Σειρά . . . . εἰς τὴν Ὀκτάτευχον, published at Leipzig, fol. 1772. Routh published the fragments of Apolinarius in his "Reliquiæ sacræ," vol. i. p. 147, Oxford, 1814, 8vo. (Fabricius, *Bibliotheca Græca*, tom. vii. p. 160. ed. Harless; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, &c., tom. ii. part 3. pp. 89—92. 139—141. 268—270.; Lardner, *The Credibility of the Gospel History*, part. 2. ch. 28. § 11.) C. J. S.

APOLINA'RIUS (Ἀπολινάριος) or APOLLINA'RIUS, whose Latinised name is APOLLINA'RIS, presbyter of LAODICEA in Syria, was born at Alexandria in Egypt. From Alexandria he went to Berytus, where he taught grammar, and afterwards to Laodicea, where he married, and continued to teach grammar. He was made presbyter, and his son, who was also called Apolinarius, a reader. The son became at length bishop of Laodicea. The history of the son in his earlier years is mixed up with that of the father. The son is generally considered the author of the Apollinarist heresy, but Socrates attributes the heresy to the father as well as to the son. The various accounts of the origin of this heresy are the following. In Laodicea there was a heathen sophist named Epiphanius, with whom the two Apolinarii were very intimate. The younger Apolinarius studied under him for some time. Theodotus, bishop of Laodicea, commanded them to break off their connexion with Epiphanius, but the Apolinarii would not obey their bishop. One day Epiphanius recited aloud a hymn which he had written in honour of the heathen god Bacchus, and according to custom, before he began, he bade all who were not initiated in the mysteries of the god to retire; but neither the Apolinarii nor the other Christians who were present went away. When Theodotus heard of this he pardoned the others who were laymen, but he publicly reprimanded the Apolinarii and separated them from the Church. They did penance for their fault, and were restored to communion with the Church. But they continued to associate with Epiphanius; and George who succeeded Theodotus, about the year 335, as bishop of Laodicea, excommuni-

cated them both. The resentment, says Socrates, which the younger Apolinarius felt at this disgrace, and the confidence which he placed in his eloquence, led him to invent the heresy to which he gave his name. Such is the story of Socrates (*Histor. Eccles.* lib. ii. c. 46.). But from Sozomen (*Histor. Eccles.* lib. vi. c. 25.) it appears that this was not the reason which led George to excommunicate them. George, the bishop, was a semi-Arian. Athanasius, the great opponent of the Arians, came to Laodicea in the year 349, and seeing the great abilities of the younger Apolinarius, he conceived a strong regard for him, and they associated together. George pretended that Apolinarius had violated the canons in holding communication with Athanasius, and he excommunicated him. George at the same time alleged, as a further justification of the act, the event which had occurred in the life-time of Theodotus. Sozomen is here speaking only of the son.

It is impossible to decide what works were written by the elder Apolinarius, and it is probable that he is the author of some of the writings which are generally attributed to the son. The emperor Julian published an edict (A. D. 362), forbidding the Christians to read or teach the Greek authors. Then, says Socrates (*Histor. Eccles.* lib. iii. c. 16.), the two Apolinarii were very useful to the Christians; the elder wrote a grammar in a Christian form, and put the books of Moses into heroic verse, and all the other books of the Old Testament into various kinds of metre, used by the Greek poets. The younger, who was an excellent writer, put the Gospels and the apostolical doctrines into dialogues after the manner of Plato. Sozomen (*Histor. Eccles.* lib. v. c. 18) says that "Apolinarius of Syria" wrote on this occasion the Jewish Antiquities in verse, to the reign of Saul, in four-and-twenty books, giving to each book the name of a Greek letter, as Homer had done. He also wrote comedies in imitation of Menander, tragedies in imitation of Euripides, and lyric poems after the manner of Pindar, taking all his subjects from Scripture. Sozomen seems here to be speaking of the son. Among the poems of Gregory of Nazianzus is a tragedy, entitled Χρίστος πάσχων, ("Christ suffering,") which some have supposed to have been composed by one of the Apolinarii on this occasion, but it is probable that this tragedy was not written by Gregory or by either of the Apolinarii. (Fabricius, *Bibliotheca Græca*, tom. viii. p. 587. ed. Harless; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique, &c.* tom. vii. part 3. p. 1067 — 1075, ed. of Brussels; Lardner, *The Credibility of the Gospel History*, part ii. c. 95.)

C. J. S.

APOLINA'RIUS ('Απολινάριος,) or APOLLINA'RIUS, whose Latinised name is APOLLINA'RIS, bishop of LAODICEA in Syria, was the son of the Presbyter. Apolinarius the younger taught rhetoric at Laodicea while Theodotus was bishop of that city, consequently before A. D. 335. It has been questioned whether he was ever a bishop. Socrates, Sozomen, Theodoret, and some others merely call him Apolinarius of Laodicea, but the testimony of Jerom (*De Viris Illustribus*, c. 104., and also in his *Chronicon*, p. 186.), and of Rufinus (*Eccles. Hist.* lib. ii. c. 20.), is sufficient to prove that he was bishop of Laodicea in Syria. He was bishop in the year 362, at the latest, if he is "Apolinarius the bishop" who sent deputies to the council of Alexandria, as the council was held in that year. He died in the reign of Theodosius the Great; he was alive in 381, and died probably soon after this date, certainly before 392. Epiphanius in 376 or 377 calls him "an old man," and "a venerable old man," and Suidas says that he "lived in the time of Constantius, and Julian the Apostate, to the reign of Theodosius the Great, being contemporary with Basil and Gregory."

Apolinarius was a man of great abilities and learning. He was eloquent, subtle, well versed in philosophy and the knowledge of the Greeks, and wrote with great facility on all subjects, so that as St. Basil of Cæsarea says in a letter written in 377, he had filled the whole world with his books. He also knew Hebrew. In the earlier part of his life he did good service to Christianity by his various works in explanation or defence of the Scriptures, and he was highly valued by all the defenders of the orthodox faith, especially by Athanasius, St. Basil, Gregory of Nazianzus, and Serapion. It is difficult to fix the time when Apolinarius began to propagate his heretical opinions. It seems that he was suspected as early as 373, but he was not openly charged with heresy till 377, when Basil, who in 376 (*Epis.* 79.), doubted whether he was guilty of the errors imputed to him, wrote strongly and openly against him. In 377 Epiphanius calls the Dimœritæ heretics, who he says were Apollinarists. Athanasius, who in 369 wrote several pieces against his errors, does not mention Apolinarius by name. Although the error of Apolinarius touching the incarnation was condemned in 362 by the council of Alexandria, and by another council held at Rome, apparently in 375 (Holstenius, *Collectio Romana*, t. i. p. 181. &c.), yet he was condemned by name for the first time in the year 378, by a council held at Rome. The sentence was confirmed by a council at Alexandria in the same year, and by the œcumenical council of Constantinople in 381. This last is the year in which Theodoret says that Apolinarius declared himself openly the head of his party, "having till then endeavoured to hide his impiety." By a law dated the 3d of September, 383, the Apollinarists and other heretics were forbidden to hold any assembly within or without a town, or to appoint a

bishop (Baronius, 383. § 36.). On the 21st of January of 384, Theodosius ordered that all the bishops and ecclesiastics of their sect should be banished from Constantinople, as well as the Arians. Afterwards they obtained permission to hold assemblies, but another law, (10th March, 388) naming the Apollinarists alone, forbids their holding any assembly, having ecclesiastics and bishops, and even remaining in the towns (*Codex Theodosianus*, lib. xiii. p. 129., lib. xiv. p. 130, Lyon, 1665.). Sozomen says that Theodosius put in force this last article against the leaders of the Apollinarists, and thus stopped the progress of the sect. After the year 416 they were reduced to a very small number, and began to be confounded with the Eutychians. The emperor Marcian in 455 declared that the Eutychians were Apollinarists, and subjected the Eutychians to all the edicts which had been passed against the others (Labbeus, *Concilia*, tom. iv. p. 886, 887.).

What opinions were held by Apolinarius is now a matter of dispute. It seems to be certain, that Apolinarius denied the perfect humanity of Christ. He allowed that Christ had taken flesh and the sensitive soul (ψυχή), but he denied that he had the rational soul of man (νοῦς); the word or Divinity supplied its place. "He said that God the Word became flesh by taking a body and soul (ψυχή), not a rational but an irrational soul, which some call sensitive and animal" (Theodoret in his *Heretical Fables*, lib. iv. c. 8.), "for the mind (νοῦς) was superfluous, God the Word being present." (lib. v. c. 11.) Apolinarius himself allows this in a letter preserved by Leontius of Byzantium (*Adversus Fraudes Apollinaristarum*, in the *Bibliotheca Patrum*, Lyon, tom. ix. p. 712.). "We confess, not that the Word of God, which was in the prophets, came to a holy man, but that the Word itself was made flesh, assuming not a human and mutable mind (mens), which is led captive by base thoughts, but a divine mind, immutable and heavenly." He seems to have derived this error from the writings of the New Platonists. Plotinus, for instance, was of opinion that man was made up of three things, a body, the vegetative faculty, and the rational; and that these three things were different. The opinion that our Lord had no rational soul was also entertained by the disciples of Apolinarius, Vitalis, Jobius, and Valentinus, who were all bishops. They argued that two perfect things cannot make one thing; Christ could not have assumed the sinful and condemned soul, else he would be a sinner; they could not recognise in Christ two natures, opposed the one to the other, and separated (ἀπηρτημένας) without any union or dependance on each other. To the Catholics they said, "If Christ put on the perfect man, you are man-worshippers;" but Gregory of Nazianzus answered, "If I am a man-worshipper, you are flesh-worshippers" (Gregor. *Naz. Carmin.* 146. p. 247. c.; *Orat.* 51. p. 742. c. Compare *Orat.* 52. p. 748. b. c.). Rufin says that Apolinarius first began by asserting that Christ had taken only the body, but that he afterwards allowed that Christ had also taken the animal soul. This account is supported by Marius Mercator, by Augustin, and apparently by Epiphanius. Augustin generally divides the followers of Apolinarius into three classes; those who allow no soul at all to Christ, those who take from him only the reasonable soul, and those who say that his flesh was not taken from a woman, but was a part of the divinity changed into flesh. (Augustin, *De Dono Perseverantiæ*, c. xxiv.) Other heretical tenets are attributed to Apolinarius by contemporary writers, but there are some fragments of his works in which he denies them. These tenets are: 1. That the body of Christ was of the same substance or homoüsian with the divinity. This is condemned as "great madness" by Apolinarius in a passage preserved by Leontius (*Bibliotheca Patrum*, t. iv. p. 2. p. 1031. c.), and by his disciple Valentinus (*ib.* p. 1035. b.). 2. That his deity suffered. Theodoret (*Dialogus*, iii.) reckons Apolinarius among those who held that the Deity was incapable of suffering. 3. That the body of Christ came down from heaven; but Apolinarius denies this. 4. That the divine and human nature were confounded in Christ. Apolinarius denies this (Theodoret, *Dialogus*, ii.). Some or all of these opinions are attributed to Apolinarius himself by Gregory of Nazianzus in his letter to Nectarius of Constantinople, written about the year 385, and Gregory quotes as a voucher a work of Apolinarius (*Ad Nectarium*, *Orat.* 46. p. 722.), as also does Gregory of Nyssa, who attacks them in his long work against Apolinarius, published by Zaccagni in his "Monumenta Vetera," Rome, 1698, p. 123—287. They are mentioned by Athanasius in his treatise against the Apollinarists, written in 372 (t. i. p. 921—925), and in his letter to Epictetus, bishop of Corinth, (t. i. p. 901, &c.) written about the year 371, and by Epiphanius in his article upon the Apollinarists, written in 377. It has been argued that these opinions were only held by various bodies of his followers, but Apolinarius was living at the time that these works were written; and Theodoret says that Apolinarius used very different language in various works, and that his different followers appealed to his writings. Enough of the works of Apolinarius do not remain to enable any positive opinion to be passed, whether these tenets were really held by him, or whether they are consequences from his doctrines, which he did not own. It is clear, however, that his disciples disagreed in their interpretation of their master's writings. Pole-

mius or Polemo was the head of one party among them, Valentinus and Timotheus of another.

Both Leontius of Byzantium, who was no friend to Apolinarius, and Philostorgius, who was an Arian, allow that he believed in a consubstantial Trinity, and this authority is sufficient to decide this point. However, Theodoret says that in some writings he spoke of different degrees in the Trinity, saying that the Spirit is great, the Son greater, and the Father greatest of all. Apolinarius held other opinions, which were not however considered heretical, that souls are propagated from souls (Jerom, *Epist.* 78. al. 82. tom. iv. p. 642.), and that good men would be raised up again to live a thousand years in Judæa, when the law of Moses would be re-established, with the rites of circumcision and sacrifices at the temple (Basil, *Epist.* 263. al. 74.; Jerom, *in Joel.* c. iii. t. 3. p. 2. p. 1364. and elsewhere). Of the numerous works of Apolinarius only one work has come down entire. 1. A Greek Paraphrase of the Psalms in hexameter verse, which is attributed by some to the elder Apolinarius, and it cannot be decided which of them is the author. It is entitled "Psalmorum Davidicorum Metaphrasis," and was first published by Adrian Turnebus from two manuscripts in the royal library of Paris, 8vo. Paris, 1552. It has been reprinted with a Latin version in the "Bibliotheca Patrum" of Morell, Paris, 1644, tom. xiv. p. 162—298, and in the "Bibliotheca Patrum" of Gallandius, tom. v. p. 359, Venice, 1769, and elsewhere. 2. "He published innumerable volumes upon the Holy Scriptures," (Jerom, *De Viris Illus.* c. 104.). Some of these were commentaries, and we can trace out from ancient writers, particularly from Jerom, that he wrote commentaries upon most parts of Scripture. Fragments of his commentary upon St. Luke were published by Angelo Mai in his "Classici Auctores," tom. x. p. 495. 4to. Rome, 1827, and also in his "Scriptorum Veterum Nova Collectio e Vaticanis Codicibus edita," tom. i. pars 1. p. 179—189. Rome, 1825, 4to. A fragment of his commentary upon Daniel is quoted by Jerom (*in Dan.* ix. t. iii. p. 1114.). The commentaries of Apolinarius upon Scripture were much too concise and left many difficulties unexplained. 3. Other fragments are extant in the "Acta Concilii Lateranensis" (*Concilia*, tom. vi. ed. Labbe, p. 314.) and elsewhere; but the author who has preserved most fragments from his works is Leontius of Byzantium in the treatise already quoted. 4. The Eutychians attributed several letters and treatises of Apolinarius to Gregory Thaumaturgus, Athanasius, and Pope Julius. A letter written to Dionysius, priest of Alexandria, by Apolinarius, and another to Prosdocius by Apolinarius or his disciple Timotheus, were attributed to Julius. These letters may be seen in Coustant, "Epistolæ Romanorum Pontificum, &c. Appendix," fol. Paris, 1721. 5. "Thirty Books against Porphyry," which says Jerom (*De Viris Illustribus*, c. 104.) "are esteemed the most valuable of all his works." This work is lost, but a passage from it is quoted by Jerom (*in Daniel.* ix. p. 594.). 6. "Hymns and short Psalms" (Sozomen, *Histor. Eccles.* lib. vi. c. 25.) 7. A work "On Behalf of Truth" (Sozomen, *Histor. Eccles.* lib. v. c. 18.). It is not clear whether this is the same as the work against Porphyry, or different from it. Apolinarius wrote against various heresies. 8. "Against the Manichees" (Epiphanius, *Hær.* 66. n. 21.). 9. "Against Eunomius" (Philostorgius, viii. 12.). 10. "Against the Arians," and 11. "Origen and others" (Theophilus, *Lib. Pasch.* 1. ap. Hieronyn. t. 4. p. 2. p. 694.). Some account of his other works is given in the following authorities. (Lardner, *Credibility of the Gospel History*, part ii. ch. 95.; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique, &c.* tom. vii. part 3. p. 1055—1118. 1445—1456. ed. Brussels; Basnage, *Historia Hæresis Apollinaris*, reprinted by Voigt in his *Bibliotheca Hæresiologica*, tom. i. fascic. i. p. 1—96.; Basnage, *Thesaurus Monumentorum Ecclesiasticorum, &c.* vol. i. p. 226.; C. G. F. Walchius, *Historia Hæres.* tom. iii. p. 120.; Fabricius, *Bibliotheca Græca*, tom. viii. p. 584. ed. Harless.) C. J. S.

APOLLAS OF CYRENE. [APELLAS OF CYRENE.]

APOLLINAIRE, SAINT, whose Latinised name is APOLLINA'RIS, was bishop of Valence, a town on the Rhône. He was present at the council held on the 15th of September, 517, at Espaonne, an obscure place, which was probably in the diocese of Vienne, and also at the third council of Lyon, held soon afterwards. He was bishop for more than thirty-four years. Many miracles are said to have been wrought at his tomb. His life, by an anonymous writer, was published by Labbe, in his "Nova Bibliotheca Manuscriptorum," vol. i. p. 689—692, and reprinted by Martène in his "Veterum Scriptorum et Monumentorum amplissima Collectio," vol. vi. p. 779—783. This life is of little importance, but it contains an account of the principal events of the third council of Lyon. (*Histoire Litéraire de la France*, tom. iii. p. 91. 143.) C. J. S.

APOLLINA'RIS, AURE'LIUS, a Latin poet of the third century, who wrote a poem in Iambic verse on the life of the Emperor Carus, which is now lost. Carus died in the year 283. Numerian wrote a much better poem on the same subject. (Vopiscus, *Numerianus*, c. 11.; *Histoire Litéraire de la France*, tom. i. p. 415.) C. J. S.

APOLLINA'RIS, CLAUDIUS, SAINT. [APOLINARIUS, CLAUDIUS, SAINT.]

APOLLINA'RIS OF HIERA'POLIS. [APOLINARIUS OF HIERAPOLIS.]

APOLLINA'RIS OF LAODICE'A. [APOLINARIUS OF LAODICEA.]

APOLLINA'RIS, SAINT. [APOLLINAIRE, SAINT.]

APOLLINA'RIS SIDO'NIUS, CAIUS SOLLIUS, SAINT. Some manuscripts add the name of MODESTUS, which they place before Apollinaris. He was born at Lyon on the 5th of November, A. D. 430; but his family seems to have been originally of Auvergne, and was one of the most distinguished in Gaul. His grandfather, Apollinaris, was the first of the family who embraced Christianity; and he was præfect of the Gauls in the reign of the tyrant Constantine. His father was tribune and secretary of state under the emperor Honorius, and præfect of the Gauls under Valentinian III. His mother, whose name is unknown, was nearly related to the mother of an Avitus, who is supposed to be the emperor of that name. Apollinaris received an education suitable to his birth. He was taught poetry by the poet Hoenius (*Carmen* 9.), philosophy by Eusebius (*Epist.* iv. 1.), from whom perhaps he also learned arithmetic, astrology, and music, which Apollinaris says are essential parts of education (*Carmen* 14.). He acquired enough of Greek to translate it into Latin. But poetry was the favourite subject of Apollinaris. He was also ambitious, and he thought of rising to posts of honour. It is probable that he chose the profession of the bar. But before he obtained any office he married Papianilla, daughter of that Avitus who was afterwards emperor. She brought him as a dowry the domain of Avitac in Auvergne, which Apollinaris has described in one of his letters (*Epist.* ii. 2.). He was not twenty when he married, and he had at least four children.

His father-in-law, Avitus, was declared Augustus on the 10th of July, 455, and Apollinaris followed him to Rome, where he pronounced his panegyric in verse in the presence of the Roman senate and people on the first day of the next year, on which Avitus commenced his consulship. The only reward which he received for this poem, which he wrote at the age of twenty-five, was, as he complains, the erection of a bronze statue, which was placed near the statue of Trajan, under the portico which led to the Greek and Latin libraries. The reign of Avitus, by whom Apollinaris expected to be advanced, was of short duration. Before the end of the year 456 Avitus was dethroned by the intrigues of Count Ricimer, and Majorian succeeded him. A part of the Gauls took up arms to avenge Avitus, and Apollinaris went to Lyon, which declared for Avitus, and received within its walls a body of Visigoths, sent by the Visigoth king, Theodorie II. The city was besieged by the Romans and compelled to surrender; it was deprived of its privileges, laden with imposts, and obliged to receive a garrison, which was guilty of the greatest excesses. Apollinaris entreated Majorian for his life, and his life was spared. He also addressed to the emperor a supplication in verse in behalf of his native city. Majorian came to Lyon in 458, and the poet pronounced a panegyric upon him in verse (*Carmen* 5.). Majorian granted his petition in behalf of Lyon; he withdrew the garrison, restored to the city its privileges, and exempted it from the contributions which it had promised to pay. This emperor raised Apollinaris, in 461, to the dignity of a count, and gave him some other offices about his court. In 461 Ricimer caused Majorian to be assassinated, and placed the diadem on the head of Severus. It appears that Apollinaris took this opportunity of quitting the Roman court, and that he passed the whole reign of Severus in his domain of Avitac, occupying himself with literature, his domestic affairs, and the society of his friends (*Epist.* ii. 9.; *Carm.* 23. v. 439. 490—501.).

Severus was poisoned by Ricimer, and Anthemius becoming emperor in 467, ordered Apollinaris, who was then at Lyon, to come to Rome. He arrived at Rome in time to be present at the marriage of Ricimer with the daughter of Anthemius, and pronounced a panegyric in verse upon the emperor the 1st of January, 468 (*Carmen*, 2.). Anthemius made him chief of the senate, præfect of the city, and after some time patrician.

Apollinaris had now obtained every honour to which a private person could aspire, except the consulship, when he gave up all, and passed, as he says himself, from a secular life and the first offices of the court to the humility and sanctity of a bishop (*Epist.* iii. 1.). Towards the close of the year 471, he was elected bishop of Clermont, though not yet admitted among the clergy. As the diocese of Clermont at that time comprehended all Auvergne, Apollinaris is called "Arvernorum Episcopus." With the change in his condition, Apollinaris became a new man. He renounced profane literature, and even poetry; he wrote verses rarely, and such as he did write were generally in honour of the saints and martyrs (*Epist.* ix. 16.). He contented himself with composing letters in prose, and he sought to form a style more suitable to his profession, less studied and more approaching to common conversation than he had used before (*Epist.* iv. 3.). He became a man of prayer, of fasting, and charity. The greatest prelates of the church in those days, St. Lupus of Troyes, St. Remigius of Reims, St. Patiens of Lyon, corresponded with him and were his friends. Most of the letters which he wrote after he became bishop were addressed to men of power in behalf of the temporal interests of the people committed to his charge. In 474, the city of Clermont

was besieged by Euric, king of the Visigoths. It suffered greatly. Winter forced Euric to raise the siege: but the city was distracted by two factions; one party wished to abandon the town, another to stay and defend it. Apollinaris brought from Lyon the priest Constantius, who, by his eloquence, restored concord amidst the inhabitants. The country through which the Visigoths had passed was entirely devastated; more than four thousand Burgundians came to Clermont, destitute of every thing. The bishop sold even his silver plate secretly to supply the necessities of his people. But Papianilla, when she heard of this, bought back the plate, and returned it to her husband. In order to implore divine mercy, Apollinaris now established in his diocese the ceremony of rogations, in imitation of St. Mamert, who had just instituted it at Vienne in Dauphiné (*Epist.* vii. 1.). But Julius Nepos, the emperor of the West, bought peace with Euric by the cession of Auvergne, and the Visigoths became masters of Clermont before the end of the reign of Nepos, that is, before the 28th of August, 475. Apollinaris demanded of Euric, who was an Arian, that the Catholics, who now passed under his dominion, should be allowed to elect their own bishops. Euric refused and sent him prisoner to the castle of Livia not far from Carcassone, where he remained for a year. When he was restored to his diocese, he endeavoured to assuage the sufferings of his people under the barbarian rule. Nothing is known of the last years of his life, except that he experienced much trouble from two priests who endeavoured to get possession of his bishopric, but did not succeed. Apollinaris died on a Saturday, which was the 21st of August. This is the day on which his memory is honoured by the church of Clermont, which has placed him among its saints. The church of Lyon celebrates his festival on the same day. The year is uncertain, but the most ancient monuments and the epitaph on his tomb show that he died during the reign of Zeno. It is probable that he died in the year 488, which was the fifty-eighth of his life and the eighteenth of his episcopate. His body was interred first in the church of St. Saturninus and afterwards transferred to that of St. Genès (Basilica Genesiana). The French house of Polignac, which is exceedingly ancient, reckons its descent from the brother of the bishop, and believes that the name of Polignac was formed by degrees from that of Apollinaris. When the wife of Apollinaris died is unknown; she was alive in the year 474. When her husband became a bishop, "it cannot be doubted," say the Benedictines of St. Maur, "that she became his sister according to the canons" (*Histoire Littéraire de la France*). They bring forward no proof.

Apollinaris wrote several works which are lost. Those which are extant he published himself. They are: — 1. "Carmina XXIV." These poems appeared before the letters at different periods, and before Apollinaris became a bishop. Some other pieces of poetry, epitaphs, and inscriptions are inserted among his letters. The most remarkable of these poems are the panegyrics upon the three emperors, Avitus, Majorian, and Anthemius. They are not printed in chronological order. 2. "Epistolæ." There are nine books of letters, and two others are inserted among the verses. Apollinaris published these books separately and at different periods after he became a bishop. The last book was probably published in 483, as may be inferred from the twelfth letter of the ninth book; but Apollinaris in the publication of his letters observed no order either of subject or chronology. The literary merit of his works is not great. His style is tumid, obscure, and affected, too full of antithesis and points. His metaphors and comparisons are too bold; many of his words are unusual, and some he coined for himself. Yet there is considerable eloquence, fire, and conciseness in his diction. He excels in description. The real value of his works is this, that they contain historical facts which cannot be found elsewhere; and although Apollinaris mentions the events of his age very briefly, yet his writings throw considerable light on the political and literary history of the fifth century. Gibbon and the other historians who treat of that period refer continually to him.

The editions of his works are numerous. The earliest appeared without any mark to fix the place and date of publication, with this title, "Caii Solii Apollinaris Sidonii Arvernorum Episcopi Opera," folio, 151 pages. It is supposed to have been printed at Utrecht about the year 1473, soon after the invention of printing. (Nodier, *Bibliothèque Sacrée*, p. 253.; Laire, *Index Librorum ab Inventa Typographia*, tom. i. p. 184.)

The first edition with date appeared at Milan, fol. 1498, with a commentary by J. Baptista Pius. The first good edition was published with notes by Savaron, 8vo. 1598, Paris, who sent forth a second and improved edition at Paris, 4to. 1609. Sirmond published a better edition, with valuable notes, 8vo. Paris, 1614; it was reprinted under the superintendence of Ph. Labbe, 4to. Paris, 1652. The text of Sirmond was adopted in the "Bibliotheca Patrum" of Lyon, in 1677; but the best copy of Sirmond's edition is the one printed in the "Opera Varia" of Sirmond, tom. i. fol. Paris, 1696. Both the editions of Savaron and Sirmond should be used. Savaron is more anxious to display his erudition than explain his author; Sirmond is content with explaining him. The works of Apollinaris form a part of the "Bibliotheca Patrum" of Gallandius, tom. x. p. 463, &c. Venice, 1774. From the character of that work this is probably an excellent edition.

There is no English translation; but the recent French translation, with the Latin text on the opposite side, by Grégoire and Collombet, 8vo. Paris, 1836, three vols., contains a good life and introduction to the works of Apollinaris. (*Histoire Littéraire de la France*, tom. ii. p. 550—573.; Grégoire and Collombet, *Œuvres de C. Sollius Apollinaris Sidonius, &c.*) C. J. S.

APOLLINA'RIS, SULPITIUS CAIUS, a celebrated grammarian, who is supposed to have been born at Carthage, and who taught at Rome during the reign of the Antonines in the second century of our æra. He is supposed to be the author of those summaries in Iambic verse which are generally prefixed to the comedies of Terence, headed with these words, "C. Sulpitii Apollinaris Periocha." Crinitus, in a letter which is inserted among the letters of Politian (lib. xii. ep. 22., Paris, 1526, 4to.), says that in a very ancient manuscript this inscription, "C. Sulpici Apollinaris Periocha," was found prefixed to these summaries, and this manuscript is the authority upon which they are attributed to Apollinaris. He wrote an epigram upon the order which Virgil gave that the Æneid should be burned after his death. The epigram is extant, and may be found among the "Testimonia Veterum" prefixed to various editions of Virgil. It consists of six verses, of which the last two are the best:

> "Infelix gemino cecidit prope Pergamos igne,
> Et pæne est alio Troja cremata rogo."

One of the pupils of Apollinaris was Helvius Pertinax, who from a teacher of grammar became emperor of Rome. Another was Aulus Gellius, who in various parts of his "Noctes Atticæ" expresses a high respect for his master. He says that, when he was a young man (adolescentulus) at Rome, he attended the lectures of Apollinaris more frequently than those of any other grammarian (lib. vi. c. 6. and lib. xx. c. 6.) and that Apollinaris was the most learned man that he ever knew, (lib. xviii. c. 4). In this last passage Aulus Gellius gives a long anecdote of the way in which Apollinaris turned into ridicule a vain-glorious pretender to knowledge "by that kind of facetious irony which Socrates used against the Sophists." In another passage (lib. xiii. c. 18.) he relates how Apollinaris checked a forward young scholar, "as was his custom when he rebuked, with exceeding placidity and mildness." Nothing remains of any works which Apollinaris might have written, except the epigram and the summaries of the comedies of Terence and a few explanations of Latin words and phrases, which Aulus Gellius has inserted in the parts of his "Noctes Atticæ" already quoted, and also in the following passages: lib. ii. c. 16., lib. iv. c. 17., lib. xi. c. 15., lib. xii. c. 13., lib. xiii. c. 16., lib. xv. c. 5., lib. xvi. c. 5., lib. xix. c. 13., lib. xx. c. 6. From lib. xv. c. 5. it appears that some letters of Apollinaris were extant in the time of Gellius. In lib. ii. c. 16. Gellius quotes a passage in which Apollinaris corrects an explanation of a Latin word given by another grammarian named Cæsellius Vindex, who wrote a work entitled "Lectiones antiquæ," which was celebrated at the time. Gellius does not say whence he took the remarks of Apollinaris. (Bayle, *Dictionnaire*, &c.; Tillemont, *Histoire des Empereurs*, tom. ii. p. 331., 4to. Paris, 1720.) C. J. S.

APOLLINA'RIUS (Ἀπολλινάριος), a writer of Greek epigrams, two of which are inserted in the "Analecta Veterum Poetarum Græcorum" of Brunck, ii. 283., and the "Anthologia Græca" of Jacobs, book xi. 399. 421. (Fabricius, *Bibliotheca Græca*, tom. viii. p. 586. ed. Harless.) C. J. S.

APOLLINA'RIUS, CLAUDIUS, SAINT. [Apolinarius, Claudius, Saint.]

APOLLINA'RIUS OF HIERA'POLIS. [Apolinarius of Hierapolis.]

APOLLINA'RIUS OF LAODICE'A. [Apolinarius of Laodicea.]

APOLLO'CRATES. [Dionysius the Younger.]

APOLLODO'RO, FRANCESCO, called Il Porcia, an Italian painter of the Friuli, who lived at Padua about 1600. He was an excellent portrait painter, and among many other portraits painted those of nearly all the men of letters at Padua in his time. (Ridolfi, *Le Maraviglie del Arte*, &c.; Lanzi, *Storia Pittorica*, &c.) R. N. W.

APOLLODO'RUS (Ἀπολλόδωρος), a Greek jurist of the time of the emperor Theodosius the Younger, from A. D. 408 to 450, and one of the commission appointed by that emperor to compile the Theodosian code. Respecting his life nothing is known, except that he is mentioned in several official capacities: thus we know that in A. D. 429 he is called "comes" and "magister memoriæ," and some years after "comes sacri consistorii." It has been supposed that he is the same person as the Apollodorus to whom some of the letters of Symmachus are addressed, who was proconsul of Africa in the years A. D. 399 and 400, and who is mentioned a few years before (A. D. 396) as "comes rei privatæ" under the emperors Arcadius and Honorius. But there is no evidence that is decisive on this point. (*Codex Theodosianus*, i. tit. 1. s. 5. &c., xi. tit. 36. s. 32., xvi. tit. 11. s. 1.; the second preface to the *Corpus Juris Antejustinianei*, ed. Bonn; Aurel. Symmachus, *Epist.* viii. 4., ix. 14. 48.) L. S.

APOLLODO'RUS, a sculptor who was remarkable for the great labour that he bestowed upon his works, and for the severity with which he judged them. He often destroyed his finished statues from their failing to satisfy his fastidious taste. This conduct procured for him the name of "insanus," or the mad. Silanion, a brother artist, made a bronze statue of him, in which the energy and

violence of his character were so strongly expressed that Pliny says it was rather a statue of Rage than of a man. From the known date of Silanion, it is probable that Apollodorus lived about the 114th Olympiad, 324 B. C. The name of Apollodorus is mentioned in the inscription on the plinth of the Venus de' Mediei as the father of Cleomenes, the maker of that statue; but it is uncertain who this Apollodorus is. (Pliny, *Hist. Nat.* xxxiv. 8.) R. W. jun.

APOLLODO'RUS (Ἀπολλόδωρος), a physician who is said by Pliny to have written a treatise addressed to one of the Ptolemies of Egypt giving him directions as to what kinds of wine he ought to drink. In this work, as the Italian wines were unknown at the time, he particularly recommended those of Naspercenæ in Pontus, of Oreus in Eubœa, of a place called Œnea, of Leucas in Acarnania, of Ambracia in Epirus, and, above all, of the island of Peparethus in the Ægean Sea. Perhaps he may be one of the two physicians mentioned by Pliny, of whom one was a native of Citium in Cyprus, and the other of Tarentum in Apulia. Perhaps, too, he may be the author of the work Περὶ Θηρίων or Θηριακὸς Λόγος, ("On Venomous Animals,") which is mentioned by Ælian in his "History of Animals," Athenæus, the Scholiast on Nicander, and Pliny in the Index of Authors quoted in his eleventh book; and which is sometimes attributed to Apollodorus the Grammarian of Athens. This is probably the work quoted by Pliny in several places of his Natural History, and by Galen in the second book of his work on Antidotes.

Another physician of this name (or possibly one of the two mentioned above) is said by the Scholiast on Nicander to have written a work Περὶ Βοτανῶν ("On Plants"); and Athenæus quotes a treatise Περὶ Μύρων καὶ Στεφάνων ("On Ointments and Chaplets"), written by a person of this name, which may perhaps be the work quoted by Pliny in the Index to his twelfth and thirteenth books, under the title "De Odoribus." Of all these works a few fragments remain, and it is only from their subject-matter that they may be supposed to belong to one or both of the two physicians mentioned by Pliny. (Fabricius, *Biblioth. Græca*, vol. iv. p. 299. ed. Harles; Heyne, *Apollodorus*, p. 1168. *seq.*; Schweighæuser, *Notes and Index Auctorum to Athenæus*; Harduin, *Index Auctorum to Pliny.*)

W. A. G.

APOLLODO'RUS (Ἀπολλόδωρος), of ACHARNÆ in Attica, a son of the wealthy banker Pasion, was born about B. C. 395. On the death of his father, in B. C. 370, Apollodorus had attained the age of twenty-four, and his mother, Archippe, who was an Athenian courtesan, then married Phormion, a freedman of Pasion, who was also appointed guardian of Pasicles, the younger son of Pasion. The banking business as well as a shield manufactory, which had been conducted by Pasion, passed into the hands of Phormion for a fixed term of years, and he had to pay an annual rent, which was divided between Apollodorus and Pasicles. After the expiration of this term, Apollodorus got the shield manufactory, and Pasicles the banking business, and the capital left by their father was likewise divided between them. Archippe died in B. C. 360, and the two brothers now came into possession of their mother's property. After ten years, in B. C. 350, Apollodorus, who was then archon eponymus at Athens, brought an action against Phormion for not having delivered up to himself and his brother all the property belonging to them. The case was tried, and Demosthenes wrote the defence for Phormion (ὑπὲρ Φορμίωνος), which is still extant. In this trial Phormion was supported by one Stephanus and some other witnesses, who were immediately after accused by Apollodorus of having given false testimony. The two orations of Demosthenes against Stephanus still extant (κατὰ Στεφάνου Ψευδομαρτυριῶν) were written by Demosthenes on that occasion for Apollodorus. Among the numerous suits which Apollodorus is said to have had, and in most of which Demosthenes wrote the speeches for him, there is one against Neæra, which probably belongs to the year B. C. 340. The speech which he then delivered is likewise extant among the orations of Demosthenes (κατὰ Νεαίρας). Further particulars are not known about Apollodorus, except that he twice performed the liturgy of the trierarchy. (The Greek argumenta to the orations of Demosthenes *for Phormion, against Stephanus and Neæra*; Demosthenes, *pro Phorm.* p. 951., *c. Polyclem*, p. 1208., *c. Nicostratum*, p. 1247.; Æschines, *de falsa Legat.* 50.; Plutarch, *Demosth.* 15.; Diodorus Siculus, xvi. 46.; Clinton, *Fasti Hellenici*, ii. 440., &c. second edit.) L. S.

APOLLO'DORUS (Ἀπολλόδωρος), of ARTÉMITA in Parthia, whence the ethnic adjective Ἀρτεμίτας or Ἀρτεμιτηνός is sometimes added to his name to distinguish him from the numerous other personages of the same name. He belongs to the period between Alexander the Great and Strabo, and wrote a work on the history of the Parthians, of which the fourth book is quoted by Athenæus. In two passages Strabo speaks of an Apollodorus of Adramyttium (Ἀδραμυττηνός), and from these passages we must infer that he is speaking of the author of the work on the Parthians. It is therefore now generally supposed that in those two passages the reading Ἀρτεμιτηνός must be substituted in the place of Ἀδραμυττηνός. Stephanus of Byzantium speaks of an Apollodorus as the author of a work on Caria, which must have consisted of at least fourteen books, but it is uncertain if this is the Apollodorus of Artemita. (Strabo, ii. 118., xi. 509. 519., xv. 685., xi. 516. 526.; Athenæus, xv. 682.; Stephanus

Byzantius, sub voc. Ἀρτεμίτα, Ἀρκόνησος, and Λαγινία.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος), of ATHENS, one of the most celebrated of the ancient Greek painters, was born at Athens about 440 B.C. He was the founder of a new school of painting, or rather he rendered painting complete as an imitative art, by adding to or combining with the essential and generic style of design which had prevailed since Polygnotus and Phidias, local colour and tone (φθορὰν καὶ ἀπόχρωσιν σκιᾶς). Earlier painters had distinguished themselves for a certain degree of effect of chiaroscuro, as Dionysius of Colophon for instance, but Apollodorus was the first who appears to have attained that perfect imitation of the numerous effects of light and shade invariably seen in nature, arising from light reflected reciprocally from one contiguous object to another, which always partakes in a slight degree of the colour of the object from which it is reflected. If we may depend upon the criticisms of ancient writers, the works of Apollodorus were not inferior, in this respect, to the works of the most distinguished masters of modern times. His pictures riveted the eye, not on account of their local colour or tone only, but also for a powerful and peculiar effect of light and shade; on which account he acquired the surname of "the Shadower" (σκιαγράφος). Apollodorus was the first, says Pliny, who duly proclaimed the pencils' honours (the style or cestrum was also an instrument used by the Greek painters), for he was the first who painted men and things as they really appeared (hic primus species exprimere instituit). This constituted the distinction of style between his works and those of Polygnotus of Thasos: the style of Polygnotus was representative and generic; that of Apollodorus was imitative and dramatic.

Pliny commences his sketch of the history of Greek painting with Apollodorus, terming him the first luminary of art; but he mentions only two of his paintings,—A Priest in the act of Devotion, and Ajax wrecked, both remarkable works, not only in chiaroscuro, but in invention and in composition. The Ajax wrecked was, in Pliny's time, at Pergamum.

Apollodorus used to wear a Persian tiara; and he was in the habit, says Plutarch, of writing upon his pictures,—"It is easier to find fault than to imitate" (μωμήσεταί τις μᾶλλον ἢ μιμήσεται). Pliny states that Zeuxis wrote the same line upon one of his works. Zeuxis was the great rival of Apollodorus, and probably did so in derision of Apollodorus, whom he seems to have surpassed, and apparently in his own style, for Apollodorus complained that Zeuxis, upon whom he wrote some verses, had stolen his art from him.

A picture attributed to Pamphilus, of the Heraclidæ, Alcmena, and the daughter of Hercules, supplicating the Athenians when under fear of Eurystheus, is said by the scholiast on the "Plutus" of Aristophanes (v. 385.) to have been painted by Apollodorus. (Pliny, *Hist. Nat.* lib. xxxv. c. 11. 36.; Plutarch, *De Glor. Athen.* 2.; Hesychius, sub voc. Σκιαγραφίαν.) R. N. W.

APOLLODO'RUS (Ἀπολλόδωρος), of ATHENS, a celebrated grammarian and historian. He was a son of Asclepiades, and was instructed in philosophy by Panætius of Rhodes, and Diogenes, the Babylonian, who was sent, in B. C. 155, by the Athenians as ambassador to Rome with Carneades and Critolaus. In grammar he was a pupil of the famous Aristarchus. This is all that we know about the life of one of the most active and valuable writers of antiquity. As to the time at which he lived, we may form some judgment from the persons by whom he was instructed; and in addition to this we know that Apollodorus carried one of his works, the Chronica, down to B. C. 143, and that he dedicated it to Attalus II. (Philadelphus), king of Pergamus, who died in B. C. 138. Apollodorus therefore must have survived the year B. C. 143.

Among the numerous and useful works of Apollodorus, only his Bibliotheca (Βιβλιοθήκη) has come down to us, and even this is not complete, as the last portion of it is wanting. It now consists of three books, a division which does not appear in any of the extant MSS., and was made by the first editor, Benedictus Ægius of Spoleto. The work is a brief manual of Greek mythology: it begins with a short account of the ancient cosmogonies and theogonies, and then proceeds to the heroic ages of Greece. The first book, from the seventh chapter, is chiefly occupied with the stories and legends connected with the Æolic race. The second contains the stories about the families of Inachus, Perseus, Hercules and the Heraclids; and the third book those of the family of Agenor, which lead the author to speak of the legends of Crete and Thebes. He then proceeds to the legendary history of Arcadia, Laconia, and Attica. Here the work breaks off in the history of Theseus, although we know from Photius, who had the complete work before him, that it also embraced an account of the Trojan stories, and of the return of the heroes from Troy: consequently a considerable part of the work is lost. Apollodorus relates his stories in the plainest and briefest manner, so that the work has all the appearance of a mere chronicle of events. This has led many modern critics to regard the Bibliotheca in its present form as an abridgement of the original work, or as a compilation from the work of Apollodorus on the gods (περὶ Θεῶν). Various arguments have been brought forward to establish this opinion, but none of them seem to be conclusive. The style, if we can

at all speak of style in a work of this kind, is simple, and the author gives what he found *in the plainest language*, which is in many cases not free from great carelessness, and without any attempt to explain or illustrate the mythi. He took his accounts from the best sources, especially the ancient poets, such as Homer, Hesiod, Eumelus, Asius, Cercops, Pisander, Panyasis, Stesichorus, Pindar, the tragic writers and others. It is to us the best and most useful extant work on Greek mythology. The MSS. are in a bad condition, and the text was still more corrupted by the arbitrary alterations of Benedictus Ægius, who published the editio princeps of the Bibliotheca at Rome, 1555, 8vo. The next edition of Commelinus (Heidelberg, 1599, 8vo.) has a somewhat improved text. After various other editions, among which we need mention only those of Tanaquil Faber (Paris, 1661, 8vo.), and Thomas Gale in his collection of the "Scriptores Historiæ Poeticæ" (Paris, 1675, 8vo.), there followed the first critical edition by Ch. G. Heyne, in 4 vols., 12mo. (Göttingen, 1782-83), which also contains a commentary and the fragments of the lost works of Apollodorus. An improved edition of it in 2 vols. 8vo. appeared at Göttingen, 1802. The best among the subsequent editions are those of Clavier (Paris, 1805, 2 vols. 8vo.) with a learned introduction, a commentary, and a French translation, of C. and Th. Müller in their "Fragmenta Historicorum Græcorum" (Paris, 1841, 8vo.), and of A. Westermann in his "Mythographi" (Braunschweig, 1843, 8vo.).

The following is a list of the lost works of Apollodorus, of which we possess only some fragments which are collected in Heyne's edition of the "Bibliotheca," and in Müller's "Fragmenta Historicorum Græcorum."

1. A work on the Gods (*περὶ Θεῶν*). It contained an account of the gods and some of the heroes; with descriptions of festivals and religious rites, both in Greece and foreign countries. It consisted of twenty-four books, and was as much of a grammatical as of a mythological nature, for the author gave allegorical interpretations of the mythi, which were mostly based upon etymologies. The numerous fragments, as well as the passages of ancient writers, in which the work is mentioned, have been collected by Heyne (iv. 1039—1072), and C. and Th. Müller (p. 428—435.).

2. A versified Chronicle of the History of Greece (*Χρονικὰ* or *Χρονικὴ Σύνταξις*), which comprised the history from the fall of Troy to B.C. 143. It was dedicated to Attalus II. of Pergamus, and was written in the so-called comic metre, that is, in Iambic senarii. The statement of Suidas that Apollodorus invented the metre called tragiambi cannot have any reference to this or any other versified work of Apollodorus, and is perhaps a mere mistake of Suidas, which he made in consequence of confounding this Apollodorus with some other writer of the same name. This chronicle of Apollodorus was a valuable work. There is still a considerable number of fragments which are in the collections of Heyne (p. 1077—1099) and Müller (p. 435—449.). The number of books of which the Chronica consisted is not quite certain; the fourth is mentioned by Stephanus of Byzantium; but if we may refer to it a statement of Syncellus (p. 349. ed. Dindorf), it must have consisted of at least eight books. The three works which we have mentioned hitherto — that on the Gods, the Bibliotheca, and the Chronica, formed a complete history from the creation of the world to the time of Apollodorus: the first treated of the gods, the second of the heroic, and the third of the historical age.

3. A work on the Homeric Catalogue of the Ships that sailed against Troy (*περὶ Νεῶν*, or *περὶ Καταλόγου*). It consisted of twelve books, and gave an historical and geographical account of the people and tribes which took part in the war against Troy. It is often referred to by Stephanus of Byzantium and Strabo. Strabo occasionally censures Apollodorus for doubting the statements of Homer, or for treating them as fictitious. The fragments are collected in Heyne (p. 1119—1126.) and Müller (p. 453—459.).

4. A work on Universal Geography or Chorography (*Γῆς περίοδος*, or *περὶ Γῆς*), in the comic metre, or Iambic verse. It was therefore a work of the same kind as those which were subsequently written by Scymnus of Chios, and Dionysius, the geographer, whose versified geography is extant. It is often referred to by Stephanus of Byzantium, Strabo, and others; and it consisted of at least seven books. The fragments are in Heyne (p. 1126—1138.). Müller is of opinion that this was not a separate work, but formed a part of the Chronica.

5. A work on Sophron (*τὰ περὶ Σώφρονος*), which was a commentary on the mimes of this poet. It consisted of at least four books. The fragments are collected in Heyne (p. 1138—1142.) and Müller (p. 561., &c.).

6. A work on the comic poet Epicharmus (*περὶ Ἐπιχάρμου*). It appears to have been a commentary on the plays of Epicharmus, in which Apollodorus explained the antique expressions and words which occurred in them. It consisted of ten books; but only a very few fragments are preserved. (Heyne, p. 1142—1144.; Müller, p. 462.)

7. A work on Etymology (*Ἐτυμολογίαι*, or *Ἐτυμολογούμενα*), consisting of at least two books. Numerous statements from it are preserved in the works of later grammarians. It would seem that this work is sometimes quoted by merely referring to a particular article such as *περὶ κρατῆρος* or *περὶ κυλίκων*, which some writers, and among the rest Heyne and Müller, regard as separate works.

(Heyne, p. 1144—1163.; Müller, p. 462—467.)

8. On the Courtezans of Athens (περὶ τῶν Ἀθήνησι Ἑταιρῶν), apparently in one book, which is frequently referred to by Athenæus. (Heyne, p. 1163—66.; Müller, p. 467. &c.)

9. On Wild Animals (περὶ Θηρίων) is referred to by Pliny, Athenæus, Ælian, Nicander, and others (Heyne, p. 1168., &c.). It is, however, doubtful whether this work belonged to Apollodorus of Athens, or to some other writer of the same name.

10. A work called Τρωϊκὸς διακόσμος, which treated probably on the manner in which the war against Troy was conducted. But it is not certain whether the work referred to under this name did not form a part of that on the Homeric Catalogue. The fragments are collected in Müller, p. 461. &c. (Fabricius, *Biblioth. Græc.* iv. 287—299.; Heyne's *Apollodorus*, iv. 1035—1179.; Clavier's *Introduction* to his edition of *Apollodorus*; C. and Th. Müller, *Fragmenta Historicorum Græcorum*, p. xxxviii—xlv.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος), of Carystus in Eubœa, a Comic poet, who, according to Athenæus, was a contemporary of Machon, and must therefore have lived during the latter half of the fourth century before the Christian æra. He belonged to the middle Attic comedy, as it is called, and was one of the most distinguished poets of that school. He seems to have lived at Alexandria, for it was there that his plays were performed. They were held in very high esteem, and it is now established that Terence took the subjects of his two comedies, the Hecyra and Phormio, from two comedies of Apollodorus of the same name. Apollodorus is said to have written forty-seven comedies, of which some fragments remain, and have been collected by Meineke. It cannot in all cases be determined whether the fragments of comedies attributed to Apollodorus belong to the Carystian or to others, for there were at least two Comic poets of the name of Apollodorus, one the subject of this article, and a second a native of Gela in Sicily. Suidas, who does not notice the Carystian, mentions an Apollodorus of Athens as a Comic poet. But as this Athenian is not mentioned any where else, it is probable that he is the same person as the Carystian, who may have had the Athenian franchise, and for that reason have been called an Athenian. (A. Meineke, *Historia Critica Comicorum Græcorum*, p. 462. &c., where all the references to ancient authorities are collected.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος), tyrant of Cassandria, a town in the peninsula of Pallene, originally called Potidæa, which Cassander peopled with the inhabitants of other towns of the peninsula, in B. C. 316. After having been in the hands of several Macedonian chiefs for many years, the inhabitants were at last restored to freedom by Eurydice, the daughter of Lysimachus. One of the citizens, named Apollodorus, now came forward as the champion of popular liberty, and pretended to be an implacable enemy of the tyrannies which were then establishing in many towns of Greece. With these and similar pretences he indueed his fellow-citizens to pass a decree by which the Athenian demagogue Lachares who, after the capture of Athens by Demetrius, in B. C. 296, had wandered about for several years, was prevented from taking up his residence within the territory of Cassandria. After thus securing the confidence of the people, he began to carry out his plans: he formed a conspiracy with some of his intimate friends for the purpose of making himself tyrant. He bound his associates to secrecy and fidelity by a barbarous ceremony: he sacrificed one of his own friends, and he and his associates ate his flesh and drank his blood mixed with wine, as a symbol of fraternity. After he had accomplished his ambitious scheme, about B. C. 279, he began to display his cruel and avaricious character. No means were spared for extorting money from the wealthier citizens of Cassandria, and with the money thus obtained he secured a party among the populace. A Sicilian of the name of Calliphon, who had become familiar with the ways of a tyrant at the courts of the Sicilian tyrants, was his constant adviser. Numbers of Gauls, who were then invading the south of Europe, were engaged by Apollodorus, who, by his liberal pay, made them the ready instruments of his crimes. He thus acquired a power which was formidable even to the king of Macedonia. About B. C. 276 Antigonus Gonatas directed his arms against Apollodorus; but his army having besieged the town for ten months without any success, Antigonus raised the siege and withdrew. But he left behind him a pirate named Ameinias, who contrived to gain the confidence of Apollodorus, and then made him his prisoner. Apollodorus was put to death by the command of Antigonus Gonatas. (Diodorus Siculus, *Excerpt. de Virtut. et Vit.* lib. xxii. 562, 563.; Polybius, vii. 7.; Seneca, *De Ira*, ii. 5., *De Benef.* vii. 19.; Polyænus, iii. 7., iv. 6. 17., vi. 7.; Ælian, *Variæ Historiæ*, xiv. 41., *Historia Animal.* v. 15.; Plutarch, *De Sera Numinis vindict.* 10, 11.; Pausanias, iv. 5. § 1.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος) of Cyrene, a Greek grammarian, who is often referred to by other Greek grammarians and scholiasts as an authority for the meaning of certain words. Natalis Comes indeed refers to a work of his on the gods, but he evidently confounds this Apollodorus with the celebrated grammarian Apollodorus of Athens, who wrote a work on the gods (Περὶ Θεῶν). (Athenæus, xi. 487.; Scholiast *ad Euripid. Orest.* 1485.; Suidas, under Ἀντικυρεύς, βωμολόχος, Νάνιον, βδελύσσω; *Etymologicum Mag-*

num, under βωμολόχοι; Natalis Comes, iii. 16—18., ix. 5.) L. S.

APOLLODO'RUS ('Απολλόδωρος) of CYZICUS, a general of whom nothing is known beyond what is said by Plato in his "Ion," that he was one of the foreigners to whom the Athenians had often entrusted the command of their armies, and under whom they had fought. The statement of Plato, which is repeated by Ælian, is remarkable only for the comment made upon it by Athenæus, who mentions Apollodorus as an instance of the malignity of Plato; although the passage of the "Ion," far from speaking of Apollodorus with any disrespect, seems to imply that Athens had reason to be grateful to him. (Plato, *Ion*, 541.; Ælian, *Variæ Historiæ*, xiv. 5.; Athenæus, xi. 506.)

There is another Apollodorus of Cyzicus who lived at a much later time, and seems to have written about the philosopher Democritus. (Diogenes Laertius, ix. 38.) L. S.

APOLLODO'RUS ('Απολλόδωρος) of DAMASCUS, a celebrated ancient architect of the second century A. D., and a native of Damascus. He was in favour with the emperor Trajan, for whom he erected many great works, and he had apparently the superintendence over all the architectural undertakings of that emperor in Rome and in other parts of the empire. He built, in A. D. 113, the celebrated forum and column of Trajan at Rome, of which the latter still remains, and there are also some ruins of the forum. The column was erected to Trajan by the senate and the Roman people. This forum had a brazen roof, which was supported upon columns of single pieces of granite, and it was considered the most splendid in Rome: it has lately been partly excavated. Apollodorus built also for Trajan at Rome a theatre, an odeum or music-hall, a library, a college, the Basilica Ulpia, some baths and aqueducts, and most probably superintended the repairs of the Circus Maximus. But his greatest work was the immense bridge, built in A. D. 105, over the Danube, in Bulgaria, near the point where the Aluta (Alt) flows into that river. Some of the stone piers are still standing; the rest of the bridge was of wood: this is evident from the small figure of it in basso-rilievo, on Trajan's column at Rome. It was destroyed (the wood-work only probably) by Hadrian, on account of its affording the barbarians too great facility for entering the Roman dominions. This great work is described by Dion Cassius (lxviii. 13. and the note on Reimar's edition), who, however, does not mention the name of Apollodorus; but it is assigned to him by Procopius (*De Ædif. Justiniani*, lib. iv.), who also intimates that Apollodorus wrote a description of his bridge. According to Dion Cassius the bridge stood on twenty piers, 150 feet high above the foundations, 60 wide, and 170 feet apart; and of all the magnificent works of Trajan, says Dion, it was the most magnificent. There was a castle at each end of it.

This celebrated architect fell a victim to the envy of Hadrian, who himself dabbled in architecture as well as other arts. Apollodorus was, according to one account, so indiscreet as to speak in ridicule of the proportions of the temple of Rome and Venus, which had been built according to the designs of Hadrian: he said that if the goddesses who were placed in it should be disposed to stand up they would be in danger of breaking their heads against the roofs; or that if they should wish to go out, they could not, which so incensed the emperor that he banished the architect, and had him put to death. Another story is, that as Trajan was conversing with Apollodorus about some of the buildings, Hadrian, who was present, made some remarks, on which the architect said, "go and paint pumpkins, for you know nothing about these matters," an affront which Hadrian never forgot, and avenged by the death of the architect when he became emperor. Apollodorus was one of the most distinguished architects of antiquity. He is also the author of a work entitled Πολιορκητικά, or "On Engines for Sieges," which was written at the request of Hadrian, and to which is prefixed a letter to the emperor. This work is quoted by the younger Hero in the preface to his work on "Military Engines." It is printed in the Collection of Ancient Mathematicians of Thevenot, Paris, 1693, fol. (Dion Cassius, lxix. 4.; Aelius Spartianus, *Hadrian*, c. 19.; Fabricius, *Biblioth. Græc.* iv. 230.; Hirt, *Geschichte der Baukunst bei den Alten.*) R. N. W.

APOLLODO'RUS (('Απολλόδωρος), surnamed EPHILLUS, a Stoic philosopher, who is frequently mentioned by Diogenes Laertius as the author of two works, one on physical science (Φυσική) and the other on ethics (Ἠθική). The latter of these works is lost; on the former Theon of Alexandria is said to have written a commentary, and some fragments of the work are preserved in Stobæus. It is not improbable that this Apollodorus is the same as the one mentioned by Tertullian in conjunction with Chrysippus. The academic philosopher Apollodorus mentioned by Cicero, however, is a different person. (Diogenes Laertius, vii. 39. 41. 54. 64. 84. 102. 121. 125. 129. 135. 140.; Suidas, under Θέων; Stobæus, *Eclogæ Physicæ*, i. 257. ed. Heeren; Cicero, *De Natura Deorum*, i. 34.; Tertullian, *De Anima*, 15.) L. S.

APOLLODO'RUS ('Απολλόδωρος), an EPICUREAN philosopher, who was at the head of the school of Epicurus till about B. C. 84, when he was succeeded by his pupil Zeno of Sidon. Apollodorus was nicknamed Kepotyrannus (κηποτύραννος), probably because he exercised a kind of tyranny in the garden or school of Epicurus. Diogenes Laertius ascribes to him upwards of four hundred books

(βίβλια). The only work, however, of which the title is known was one on the life of Epicurus (Περὶ τοῦ Ἐπικούρου βίου), of which the first book is quoted. (Diogenes Laertius, x. 2. 13. 25.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος), of GELA in Sicily, a Comic poet who must have lived between the years B. C. 340 and 290, as he is called a contemporary of Menander. Suidas and Eudocia have preserved the titles of seven of his comedies, though Suidas in another passage attributes one of these seven comedies to Apollodorus of Carystus. As these two Comic poets are frequently mentioned without any distinguishing epithet, they have often been confounded both by ancient and modern writers. There are a few fragments of the plays of Apollodorus of Gela, which are contained in Meineke. (Meineke, *Historia Critica Comicorum Græcorum*, p. 459. &c.) L. S.

APOLLODO'RUS, (Ἀπολλόδωρος), a native of the island of LEMNOS, who lived before the time of Aristotle, and is only known as the author of a work on agriculture, now lost, but often referred to by ancient writers. (Aristotle, *Politics*, i. 21. ed. Göttling; Varro, *De Re Rusticâ*, i. 1.; Pliny, *Elenchus*, lib. viii. x. xiv. xv. xvii. xviii.) L. S.

APOLLODO'RUS, (Ἀπολλόδωρος), surnamed, according to Diogenes Laertius, LOGISTICUS (λογιστικός), was a mathematician or at least wrote upon mathematical discoveries, for he is the authority for the statement that Pythagoras discovered the property of the squares on the sides of a right-angled triangle. He must be the Apollodorus whom Athenæus calls an arithmetician (ἀριθμητικός), for Diogenes and Athenæus quote the same statement from him. Plutarch in speaking of the discovery of the Pythagorean theorem refers to one Apollodotus, from whom he quotes a distich on the subject. If Plutarch meant to refer to Apollodorus Logisticus, the name of course ought to be corrected, and we should then know that the work of Apollodorus, whatever it may have been, was in verse. (Diogenes Laertius, i. 25., viii. 12.; Athenæus, x. 418.; Plutarch, *Non posse vivi secundum Epicur.* p. 1094. ed. Frankfort.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος) of PERGAMUS, a Greek rhetorician, a contemporary of Strabo, by whom he is reckoned among the most distinguished Pergamenians of his time. He was born about B. C. 104, and settled at Rome as a professor of rhetoric. Octavius (afterwards Augustus) was one of his pupils, and when, in B. C. 44, Octavius went to Apollonia, Apollodorus, who was then an old man, accompanied his pupil and stayed some time with him. After the murder of Julius Cæsar both of them returned to Rome. Here Apollodorus appears to have passed the last years of his life, enjoying the friendship and esteem of his illustrious pupil. He died at the age of eighty-two, about B. C. 22.

Apollodorus was the founder of a new school of rhetoric, which was called after him Ἀπολλοδώρειος αἵρεσις and his followers Ἀπολλοδώρειοι. This school was vehemently attacked by that which was founded by Theodorus of Gadara (Θεοδώρειος αἵρεσις). Apollodorus himself wrote very little, and he diffused his principles chiefly by oral instruction. Strabo speaks of theoretical works (τέχναι) of Apollodorus on rhetoric, but Quintilian states that he wrote only one work, which was dedicated to Matius (Ars edita ad Matium,) and in which Apollodorus treated on oratory only in reference to courts of justice. Among his disciples C. Valgius and Atticus are considered by Quintilian as those who best explained the theory of Apollodorus. An exposition of what this theory probably was, and its difference from that of Theodorus of Gadara, is given in the little work of Piderit cited below. (Strabo, xiii. 625.; Suetonius, *Augustus*, 89.; Quintilian, ii. 11. § 2., 15. § 12., iii. 1. § 1. 18., iv. 1. § 50.; Tacitus, *De claris Orat.* 19.; Seneca, *Controversiæ*, i. 2., ii. 9.; Sextus Empiricus, *Adv. Mathemat.* ii. 79.; Lucian, *Macrob.* 23.; C. W. Piderit, *De Apollodoro Pergameno et Theodoro Gadarensi, Rhetoribus*, Marburg, 1842, 4to.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος), of PHALERUM in Attica, a disciple and friend of Socrates, was sincerely attached to his master, but he does not appear to have possessed a strong intellect, and down to the last moments of Socrates he appears to have been completely ignorant of the great objects for which Socrates had been struggling. He was a person of an enthusiastic or eccentric character (μανικός), sanguine in his hopes and easily dejected. He did not possess that firmness which raises a man above the vicissitudes of fortune. The character of Apollodorus appears from various passages in Xenophon and Plato, but more especially in the "Symposium" of Plato, where Apollodorus is one of the interlocutors. Ælian relates, that when Socrates was going to take the poison, Apollodorus offered him a suit of new clothes that he might die respectably; but this anecdote seems to be an idle invention. (Xenophon, *Memorabilia*, iii. 11. § 17.; *Apologia Socrat.* § 28.; Plato, *Phædo*, p. 117. 173. &c.; F. A. Wolf's *Preface* to his edition of Plato's *Symposium*, p. 41.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος), of TARSUS, a Tragic poet, of whom nothing is known except that he was the author of six tragedies, of which the titles are preserved in Suidas and Eudocia (p. 61.). Another Apollodorus, who was likewise a native of Tarsus, appears to have been a grammarian, and to have written commentaries on some plays of Euripides and Aristophanes. (Scholiast *ad Euripid. Medeam*, 148. 169., *ad Aristoph. Ran.* 323., *ad Plutum*, 535.) L. S.

APOLLO'NIDAS (Ἀπολλωνίδας), a Greek

writer of epigrams, of whom nothing is known except what can be gathered from the epigrams themselves which are extant in the Greek Anthology. Their number is upwards of thirty, and several of them bear internal evidence that the author lived about the time of Augustus and Tiberius. Most of them are distinguished by a simplicity and elegance of thought and expression worthy of the best age of Greek literature. Apollonidas is usually regarded as a native of Smyrna, as one of his epigrams (*Anthолog. Planudea*, 232.) is headed Ἀπολλωνίδου Σμυρναίου. But this Apollonidas of Smyrna may be a different person from the author of the other epigrams. This circumstance led Reiske to ascribe the epigrams bearing the name of Apollonidas to two different poets, one of whom is placed by him in the time of Augustus, and the other in that of Hadrian (Jacobs, *ad Anthолog. Græc.* xiii. 854.). If the simple fact of an Apollonidas being known as a poet might be a sufficient ground for conjecturing that he also wrote epigrams, we might perhaps attribute some of the epigrams to the tragic poet of this name who is mentioned by Clemens Alexandrinus and Stobæus, who have preserved some lines of his. (Clemens Alexandr. *Pædagog.* iii. 12.; Stobæus, *Florilegium*, lxvii. 3. 6., *Sermones*, 76.) L. S.

APOLLO'NIDAS or APOLLO'NIDES (Ἀπολλωνίδας), of SICYON, a prudent and patriotic statesman of the Achæans. In B. C. 186, when the great congress of the Achæans was held at Megalopolis, there appeared among other ambassadors some who were sent by Eumenes II., king of Pergamus. Eumenes wished to renew the friendship which had existed between his father and the Achæans, and still more to establish his influence in Greece. With this intention he made a singular proposal to the assembled Achæans: he offered to give them one hundred and twenty talents, out of the interest of which those Achæans who attended at their annual meetings were to receive a certain sum for defraying the expenses of their attendance. The friendship with the Achæans which he desired was willingly granted, and the large sum of money which he offered did not fail to draw forth eulogies on his generous liberality. But Apollonidas, who was present at the congress, saw through the king's schemes, and declared that although the magnitude of the sum was worthy of the Achæans, yet the intention with which it was offered would bring disgrace and ruin on them. He pointed out that it was contrary to their laws for any one to accept money from a king, and he showed how they would disgrace themselves by accepting from a foreign king pay for the services which as citizens they owed to their country. Apollonidas was supported by other Achæans, and the objections made so strong an impression upon the assembly, that no one ventured to support the king's offer, and the Achæans unanimously refused the money. In the same year that this congress was held, Q. Cæcilius came to Argos and complained of the manner in which the Achæans had treated Sparta; and when he returned to Rome, the Spartans, in B. C. 185, sent an embassy to renew these complaints before the Roman senate. The Achæans also sent envoys to justify their conduct. Apollonidas was at the head of the latter, and succeeded in showing to the senate that Philopœmen and the Achæans had not done any injustice to Sparta. In B. C. 169, when the war between Perseus of Macedonia and the Romans broke out, the Achæans held a general meeting to deliberate what conduct they should adopt during that war. Apollonidas, who was one of the Achæan envoys at this meeting, advised his countrymen not to oppose the Romans openly, but at the same time severely censured those who wished to throw themselves into the arms of the Romans altogether. The congress accordingly decreed to side with neither of the belligerents, but to be prepared and watch their own interests. (Polybius, xxiii. 8. 11. 12., xxviii. 6.) L. S.

APOLLO'NIDES (Ἀπολλωνίδης), an ancient Greek physician, whose birthplace is unknown, as are also the events of his life. He is mentioned by Galen as having differed from Archigenes respecting the state of the pulse during sleep, as that physician affirmed it to be then very full, while Apollonides taught the contrary. Le Clerc and Haller say that he was the pupil of Olympicus and tutor to Julianus, which appears to be an oversight that has arisen from their reading in the passage of Galen, where Apollonius of Cyprus is quoted, Ἀπολλωνίδου instead of Ἀπολλωνίου. With respect to his date, he may safely be placed in the first or second century after Christ.

A surgeon of the same name is mentioned by Artemidorus and Aëtius, in which latter place the word is written "Apolloniades." (Le Clerc, *Hist. de la Méd.*; Fabricius, *Bibliоth. Græca*, vol. xiii. p. 74. ed. vet.; Haller, *Biblioth. Medic. Pract.* tom. i. p. 213, 214.) W. A. G.

APOLLO'NIDES (Ἀπολλωνίδης), governor of ARGOS. He was appointed to this post by Cassander, apparently in or shortly before the year B. C. 315. In that year he invaded Arcadia, and in a nightly surprise made himself master of the town of Stymphalus. While he was engaged with his new conquest, the Argives, who hated Cassander, invited Alexander, the son of Polysperchon, to come and take possession of their city. As Alexander was dilatory in carrying this proposition into effect, Apollonides, to whom the scheme was probably betrayed, immediately returned to Argos.

He found about five hundred men of the party hostile to him assembled in the senate house, and before they had time to disperse, he ordered all the entrances to be shut up, and then set the building on fire. The five hundred Argives were burned alive. Most of the other Argives who had been implicated in the scheme were sent into exile, and a few others were put to death. This cruel act is the only thing known of this Apollonides. (Diodorus Siculus, xix. 63.) L. S.

APOLLO'NIDES (Ἀπολλωνίδης), of CHIOS. In B. C. 332, while Alexander the Great was occupied in the conquest of Syria and Egypt, his admirals Hegelochus and Amphoterus were successfully engaged against some of the islands in the Ægean, where Pharnabazus and Autophradates, two Persian generals, still kept up a Persian party. At the head of this party in Chios was Apollonides, though the majority of the people wished to join Macedonia. The two Macedonian admirals besieged Chios, and after they had continued their operations for some time, the town fell into their hands, and Apollonides and his partisans were made prisoners. Hegelochus took them with some other prisoners to Alexander in Egypt, who was then just engaged upon the building of Alexandria. The king ordered some of the prisoners to be put to death, but Apollonides and his adherents to be kept in close custody at Elephantine in Upper Egypt. What became of Apollonides is not known. (Arrian, *Anabasis*, iii. 2.; Curtius, iv. 5.) L. S.

APOLLO'NIDES (Ἀπολλωνίδης), an ancient Greek physician and surgeon, was a native of the island of Cos, and went to the court of Artaxerxes Longimanus, king of Persia, B. C. 465—425. Here he cured Megabyzus, the king's brother-in-law, of a dangerous wound which he had received in battle. After the death of Megabyzus he fell in love with Amytis, his widow, and sister of Artaxerxes, whom he was attending for an illness, which he persuaded her was some disease of the uterus; and he prevailed upon the princess (who was herself a profligate woman) to consent to his desires as a means of curing the disease. Amytis, however, did not recover; and, being neglected by her seducer, and seeing there was no hope of her recovery, revealed the whole affair to her mother, Amistris. Apollonides was immediately seized, and given up by the king into the hands of Amistris, who kept him in prison for two months while Amytis lived, and upon her death ordered him to be buried alive. (Ctesias, *De Rebus Persicis*, p. 71. 74. ed. Bähr.) W. A. G.

APOLLO'NIDES (Ἀπολλωνίδης), of NICÆA, a Greek grammarian, who lived in the time of the emperor Tiberius, as we must infer from the fact mentioned by Diogenes Laertius, that Apollonides wrote a commentary on the Silli of Timon, which consisted of several books and was dedicated to the emperor Tiberius. This is all we know about Apollonides. His commentary on Timon, as well as several other works ascribed to him by the ancients, are lost, with the exception of a few fragments. The following is a list of the works which Apollonides is known to have written: — 1. A Commentary on the Oration of Demosthenes (Περὶ Παραπρεσβείας), which is mentioned by Ammonius under Ὀφλεῖν. 2. A work on Proverbs (Περὶ Παροιμιῶν), which is referred to by Stephanus of Byzantium under Τέρινα. 3. A work on Fictitious Stories or Forgeries in History (Περὶ Κατεψευσμένων, or Περὶ Κατεψευσμένης Ἱστορίας), of which the third book is mentioned by Ammonius, under Κατοίκησις, and the eighth by the anonymous author of the life of Aratus. 4. A work of which the title is not known, but in which he spoke of the work of Ion called Τριαγμοί. This, however, may have belonged to some of the works mentioned before.

Strabo, in several passages, speaks of an Apollonides who seems to have written an historical or geographical account of Pontus, Armenia, and other neighbouring countries. It is not stated what was the native place of this Apollonides, but it is at any rate a probable opinion of Clinton that he is a different person from the Nicæan, and lived at an earlier period. The Apollonides mentioned by Pliny (viii. 2.) is undoubtedly the same who is mentioned by Strabo. The Scholiast on Apollonius Rhodius speaks of an Apollonides as the author of a Periplus of Europe, but it cannot be decided whether he is the Nicæan or the one mentioned by Strabo. (Diogenes Laertius, ix. 109.; Harpocration, under Ἴων; Strabo, viii. 369., xi. 523. 528.; Scholiast on *Apollonius Rhodius*, ii. 964., iv. 983. 1174.) L. S.

APOLLO'NIDES OF SICYON. [APOLLONIDAS OF SICYON.]

APOLLO'NII, GULIELMUS or WILLEM, is called Gulielmus Apollonius in several catalogues, but never, so far as we have observed, in his own title-pages. He was born at Veere in Zeeland, where his father had been burgomaster, became in 1627 preacher at St. Anne ter Muiden, and was called in 1631 to Middelburg, where he was appointed professor in the gymnasium on the retirement of Alexander Morus. He died in 1657.

His principal writings related to a controversy on church government with Vedelius, who maintained the supremacy of the temporal authority over the ecclesiastical. The first of them, which was entitled, "Jus Majestatis circa sacra, seu de Jure Magistratus circa Res ecclesiasticas, contra Nic. Vedelii Tractatum de Episcopatu Constantini Magni," appeared at Middelburg in 1642, and was answered by an anonymous writer, said by Pfaff to be one Lansberg, in a book

entitled, "Grallæ" or "Stilts." Larenus, a friend of Apollonii, published an "Epistola ad G. Apollonii, contra Calumnias Libelli famosi cui Nomen Grallæ," Middelburg, 1646, and was answered by the anonymous writer in "Bombomachia Ulissingana," Franeker, 1647. Apollonii himself published "Grallopæus detectus, seu Epistola ad J. Larenum, de Grallarum Authore," at Middelburg in the same year, according to the catalogue of the Bodleian library, or, according to Chalmot, in 1646, and he was answered with "Grallator Furens." There are other writings belonging to this controversy, a full account of which is given in the work of Thomasius, "Historia Contentionis inter Imperium et Sacerdotium;" the preceding have been noticed, in order to correct some inaccuracies which have crept into the accounts of them in Jöcher and elsewhere. Apollonii was also the author of a work which was published at London, in Latin, in 1644, and in English in 1645. The English title is, "A Consideration of certaine Controversies at this time agitated in the Kingdome of England, concerning the Government of the Church of God. Written at the Command and Appointment of the Walachrian Classis, by Guilielmus Apollonii, Minister of the Word of God at Middleburgh; and sent from the Walachrian Churches to declare the Sense and Consent of their Churches to the Synod at London, October 16, 1644, *Stilo novo*. Translated out of Latine according to the printed Copy." The book, which is throughout an argument in favour of Presbytery, appears to have made a considerable impression, as it elicited two answers, one in English, by John Ellis, entitled, "Vindiciæ Catholicæ," London, 1647, small 4to.; and another in Latin, by John Norton, "Resp. ad Guil. Apollonii Syllogen ad componendas Controversias in Anglia," London, 1648, 8vo. Apollonii was also the author of two Dutch treatises—1. "Tractaat van eenige byzondere Deugden der Kinderen Gods" ("Treatise on some especial Virtues of the Children of God"), Middelburg, 1652, 12mo. 2. "Over den Sabbath" ("On the Sabbath"), Utrecht, 1652, 12mo., and of "Disputationes Theologicæ de Lege Dei," Middelburg, 1655, 12mo. (Chalmot, *Biographisch Woordenboek der Nederlanden*, i. 302; Jöcher, *Allgemeines Gelehrten-Lexicon*, i. 476.; Adelung, *Supplement*, i. 971.; some of the works of Apollonii.) T. W.

APOLLO'NIO (APOLLO'NIUS), called Greco, or the Greek, was a Greek painter and mosaic worker, mentioned by Vasari in the life of Andrea Tafi, who lived at Florence in the beginning of the thirteenth century. He executed some mosaics in the church of San Giovanni at Florence; he was also the master of Andrea Tafi, whom he taught to make the glass composition and the cement for mosaic work.

Lanzi mentions as a good painter an Agostino Apollonio, of Sant' Angelo in Vado, who was the nephew and heir of Luzio Dolci, and settled at Castel Durante towards the end of the sixteenth century.

There was a Jacopo Apollonio, the grandson, by a daughter, of Jacopo da Ponte of Bassano. He was born in 1584 or 1586 at that place, and was one of the best painters of the Bassanese school, but was inferior to the Bassans themselves; he excelled in landscape. His master-pieces are a St. Sebastian and other saints at the church of San Sebastiano, a San Francesco at the Riformati, and a Magdalen in the cathedral of Bassano. He died in 1654. (Vasari, *Vite de' Pittori, &c.*; Lanzi, *Storia Pittorica della Italia.*) R. N. W.

APOLLO'NIS. [Attalus I.]

APOLLO'NIUS ('Απολλώνιος), the name of a great number of ancient physicians, whom it is extremely difficult, if not quite impossible, to distinguish in all cases from each other. In making the attempt to distinguish the various physicians of the name of Apollonius, who are here placed in alphabetical order among other persons of the same name, the writer has made use of Le Clerc's *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, vol. iv. p. 272. ed. Harles, and vol. xiii. p. 74. ed. vet.; Teucher's improved edition of Meursius's *Apollonius Dyscolus*, Leipzig, 8vo. 1792.; Haller's *Biblioth. Medic. Pract.* tom. i.; Sprengel's *Hist. de la Méd.* and also his lives in Ersch and Gruber's *Encyclop.* vol. iv. p. 439.; and Kühn's *Additam. ad. Elenchum Medicor. Veter. a Jo. A. Fabricio, &c., exhibitum*, Leipzig, 1826, 4to. fascic. iii.: and he hopes that by the help of Dietz's *Scholia in Hippocr. et Gal.*, which have been published since the above-named writers composed their works, he has been enabled to avoid one or two errors into which they have fallen. There is also a little work by C. F. Harles entitled "Analecta Historico-critica de Archigene Medico, et de Apolloniis Medicis, eorumque Scriptis et Fragmentis," Bamberg, 1816, 4to., which the writer has not been able to meet with. W. A. G.

APOLLO'NIUS ('Απολλώνιος). There were several Greek sculptors so called, whose names are inscribed upon works which have reached our time.

Apollonius, an Athenian, the son of Nestor, was the sculptor of a marble statue of Hercules, of which a fragment, well known as the Torso of the Belvedere (or the Torso of Michel Angelo, from the high estimation in which it was held by that artist), is preserved in the collection of sculpture in the Vatican at Rome. This monument, one of the finest specimens of art which remains, is much mutilated; the body and thighs alone are preserved. The figure was seated on a lion's skin. The inscription ΑΠΟΛΛΩΝΙΟΣ ΝΕΣΤΟΡΟΣ ΑΘΗΝΑΙΟΣ ΕΠΟΙΕΙ is on the block which forms the seat. This Torso is engraved in the Museo Pio-Clementino. The time of

Apollonius is unknown; but in all probability he lived in the century immediately preceding our æra.

APOLLONIUS of Athens, the son of Archius or Archias, according to an inscription on the work, was the author of a bronze statue of a youthful hero, the head of which was found in the ruins of Herculaneum, and is engraved in the Museo Herculano.

APOLLONIUS, the name of an artist engraved on a statue of a youthful figure of a fawn, or satyr, in the collection of sculpture at Petworth, in Sussex.

APOLLONIUS and his brother TAURISCUS, the sons of Artemidorus, were the sculptors of a marble group, life size, of Zethus and Amphion tying Dirce to the horns of a wild bull, which was brought to Rome from Rhodes by Asinius Pollio, and which Pliny says was formed out of one block of marble. The group of this subject, known as the Toro Farnese, from its having at one period belonged to the Farnese family, is believed to be the work alluded to by Pliny. It stood till within a few years in the public gardens at Naples; but as it was found to be much injured by its constant exposure to the sea air, it is now removed to the cortile or court of the Museo Borbonico.

Pliny tells us that Tauriscus declared that Menecrates, who had instructed him and his brother in their art, appeared to be, or had acted as, their father, though Artemidorus was considered their natural parent. Tauriscus was a native of Tralles in Lydia. Apollonius is usually called of Rhodes. There is no record of the date of these artists, but from the style of sculpture of the original portions of the above work, they probably lived about two centuries before our æra. Some writers have considered them to be of a still later period. (Pliny, *Hist. Nat.* xxxvi. 5.; Sillig, *Cat. Artificum;* Winckelmann, *Storia delle Arti del Disegno.*) R. W. jun.

APOLLO'NIUS (Ἀπολλώνιος), a Christian martyr who suffered death in the reign of the emperor Commodus. He is called a senator of the city of Rome. He was tried in the senate for having adopted Christianity, on which occasion he delivered an oration in defence of the Christian religion, which was subsequently translated into Greek by Eusebius, and incorporated in his history of the martyrs, which is now lost. Nicephorus confounds Apollonius the martyr with Apollonius the bishop of Ephesus. (Hieronymus, *Epist.* 84., *Catalog.* 42. 53.; Eusebius, *Historia Ecclesiast,* v. 21.; Nicephorus, iv. 26.; Fabricius, *Biblioth. Græc.* vii. 163. &c.) L. S.

APOLLO'NIUS (Ἀπολλώνιος), of ACHARNÆ in Attica, is known only as the author of a work on the Religious Festivals of the Greeks (Περὶ Ἑορτῶν), which is occasionally referred to by the grammarians. (Harpocration, under Πέλανος, Πυανόψια, and Χαλκεῖα; Photius, under Ὑδροφορία.) L. S.

APOLLO'NIUS (Ἀπολλώνιος) of ALABANDA. There is some confusion in the ancient writers as to the persons to whom this name is applied. But the name seems to have belonged to two Greek teachers of eloquence, both of whom were natives of Alabanda in Caria, and both of whom likewise taught eloquence in Rhodes.

1. APOLLONIUS, called ὁ Μαλακός, or the Soft, seems to have been the person with whom, according to Cicero, in his dialogue "De Oratore" (i. 17.), Mucius Scævola the Augur conversed at Rhodes, whither he went during his prætorship. The prætorship of Scævola probably belongs to the year B. C. 120. It is probably to this Apollonius, and not to the other, that we ought to refer the story told by Cicero, of his making it a practice to refuse admission into his school to pupils whom he believed incapable of becoming orators.

2. APOLLONIUS, called MOLON, was much more distinguished than his namesake and fellow-countryman. He is supposed to have derived his second appellation from the name of his father; and some critics, not unsupported by manuscript readings, will have it that his name should be Apollonius Molonis. On the other hand, several remarks of ancient writers, which appear to refer to this Apollonius, speak of him by the name of Molon alone. Apollonius Molon was celebrated not only as a rhetorical teacher, but as a judicial and political orator; and, having been commissioned by the Rhodians as an envoy to Rome in the year B. C. 81, he is said to have been the first Greek who addressed the senate without an interpreter. On this occasion Cicero became his pupil, and afterwards (B. C. 78) again placed himself under his instruction at Rhodes. There, likewise, Apollonius became the teacher of C. Julius Cæsar.

No writings have come down to us, either from the one Apollonius or from the other. The second of the two, however, seems to have been both a rhetorical and historical writer. For Phœbammon quotes from him a definition of the rhetorical figure (σχῆμα, Walz, *Rhetores Græci,* viii. 494.); and he is one of those of whom Josephus complains by name (*Against Apion,* lib. ii.) for having, either ignorantly or through malice, spoken unjustly and falsely of Moses and his law. (Cicero, *De Oratore,* i. 17. 28. with Müller's notes, 1819, *Brutus,* 89, 90, 91.; Dionysius Halicarnassensis, *Deinarchus,* cap. 8.; Suetonius, *Julius Cæsar,* cap. 4. (with Casaubon's notes); Valerius Maximus, ii. cap. 3.; Quinctilian, *Instit. Orator.* iii. cap. 1. (with Spalding's notes), xii. cap. 6.; Westermann, *Geschichte der Beredtsamkeit in Griechenland und Rom,* 1833—1836. i. 177., ii. 133, 145, 168.; Meursius, *De Apolloniis Syntagma,* in his edition of the Grecian *Historiæ Mirabiles,* 1622.) W. S.

APOLLO'NIUS (Ἀπολλώνιος), the son of Archibius, Archebius, or Archebulus, was a distinguished Sophist and grammarian of ALEXANDRIA, who lived about the time of Augustus. According to Suidas, he was a pupil of Didymus, and teacher of the grammarian Apion. Villoison, in the prolegomena to his edition of Apollonius, has endeavoured to corroborate this statement of Suidas; while other scholars, such as Ruhnken and Göttling, have tried to prove that Apollonius lived after the time of Apion, and made use of Apion's Homeric lexicon in his own Homeric lexicon, which is still extant. It is true Apion is referred to as an authority in the lexicon of Apollonius; but if we consider that the lexicon of Apollonius is full of interpolations, it is scarcely safe to draw any conclusion from such a quotation; and the question is one which still requires discussion. The Homeric lexicon of Apollonius to the "Iliad" and "Odyssey," the only work which he is known to have written, is of great value notwithstanding its numerous interpolations and its meagreness, as it is the only work of the kind that has come down to us. The first edition was published by Villoison (Paris, 1773, 2 vols. fol. and 4to.) from a MS. in the library of St. Germain. It contains a very learned introduction, a copious commentary, and a Latin translation. It was reprinted in the same year at Leipzig, in 2 vols. 4to. In 1788, Hermann Tollius published at Leiden a new edition in one volume 8vo. of the lexicon of Apollonius, with some additional notes of his own; but the introduction of Villoison and his translation are unfortunately omitted. The best critical edition of the text is that of Immanuel Bekker, Berlin, 1833, 8vo. The "Etymologium Magnum" (*κωφός* and *σοφιστής*) refers to an Apollonius as the author of a work on the peculiar expressions of Herodotus (*γλῶσσαι Ἡροδότου*); but whether he is the same as the son of Archibius cannot be ascertained, though it seems probable. (Villoison's *Prolegomena* to his edition of Apollonius; Göttling, *Animadversiones criticæ in Callimachi Epigrammata*, Jena, 1811, 8vo.) L. S.

APOLLO'NIUS ANTIOCHE'NUS (Ἀπολλώνιος Ἀντιοχεύς), the name of two persons, father and son, who were natives of Antioch and belonged to the sect of the Empirici; they lived after Serapion of Alexandria, and before Menodotus, and therefore probably in the first or second century B. C. One of these is supposed by some persons to be Apollonius Biblas, by others Apollonius Herophileus, and by others Apollonius Empiricus. (Galen, *Introd.* cap. 4. tom. xiv. p. 683. ed. Kühn.) W. A. G.

APOLLO'NIUS (Ἀπολλώνιος), of APHRODISIAS in Cilicia, is called by Suidas and Stephanus of Byzantium a high priest, to which Suidas adds the title of historian. There are three works mentioned by the ancients of which he was the author: — 1. "A History of the Town of Tralles" (Περὶ Τραλλέων). 2. "On Orpheus and the Orphic Mysteries" (Περὶ Ὀρφέως καὶ τῶν Τελετῶν αὐτοῦ). And 3. "On the History of Caria" (Καρικά). The first two works are lost, but of the last several fragments are preserved in Stephanus of Byzantium, who often refers to it. It consisted of at least eighteen books. Westermann ascribes to this Apollonius a work on the foundation of Cnidus which more probably belonged to Apollonius Rhodius, and another on Lycia, which Stephanus of Byzantium calls the work of an Alexander. (Suidas, under Ἀπολλώνιος; Stephanus Byzant. under Βάργασα, Χωλὸν τεῖχος, Ψυκτήριος, Λητοῦς πόλις, Κοχλίουσα; Etymologicum Magnum, under Ἄρπασος; Vossius, *De Historicis Græcis*, p. 396. &c. ed. Westermann.) L. S.

APOLLO'NIUS (Ἀπολλώνιος), son of APOLLONIUS, was an intimate friend of Demetrius, the son of Seleucus Philopator. In B. C. 175, when Demetrius went to Rome as a hostage, Apollonius, who had been educated with him, and whose family had been intimately connected with that of Seleucus, accompanied him, and aided him with his advice. Demetrius wished to get rid of the bondage in which he was held at Rome, and after he had twice requested the senate in vain to allow him to depart, he concerted with Apollonius a plan to escape from Rome in secret, which was successfully carried into effect. (Polybius, xxxi. 19. 21.) L. S.

APOLLO'NIUS (Ἀπολλώνιος), of ATHENS, a rhetorician who lived in the reign of the emperor Septimius Severus, about A. D. 200. He was a disciple of the rhetorician Adrianus, and distinguished himself by his forensic oratory as well as by other declamations. He taught rhetoric at Athens at the same time with Heraclides, and had the principal professorship of political eloquence, for which he received the annual salary of one talent. He was employed by the Athenians on several embassies, held several high offices, and in his advanced years he was promoted to the dignity of hierophant. It is recorded that on one occasion, when he was sent as ambassador to the emperor, Apollonius had in his presence a rhetorical contest with Heraclides, and gained such a complete victory over his opponent, that the emperor deprived Heraclides of his privileges, and honoured Apollonius with presents. His oratory, of which no specimens are now extant, is described as of the same impetuous and passionate character as that of his master Adrianus. The desire to round and polish his style often led him unconsciously to make his sentences metrical, and it is said that anapæstic lines were frequently found in his declamations. He died at the age of about sixty-five, and was buried in the neighbourhood of Eleusis. (Philostratus,

Vitæ Sophistarum, ii. 20.; Eudocia, p. 57, &c.) L. S.

APOLLO'NIUS BIBLAS (Ἀπολλώνιος ὁ Βιβλᾶς) lived in the third century before Christ, and published a work after Zeno's death, in answer to one which he had written on the subject of the obscure marks (χαρακτῆρες) which are found affixed to certain medical cases in the third book of Hippocrates "On Epidemic Diseases." In this work he charged Zeno with having altered these marks according to his own fancy in order to be able to explain them the more easily; and affirmed that his account of them did not agree with the copy of the work that was in the royal library at Alexandria, nor with that which came from the vessels* (τὸ ἐκ τῶν πλοίων), nor with the edition by Bacchius, which were apparently the three most authentic copies of the work that were then known. Some persons suppose Apollonius Biblas to be one of the physicians called Apollonius Antiochenus, others Apollonius Empiricus, and others Apollonius Herophileus. His name "Biblas" was probably given him, as Reinesius conjectures, because he was Βιβλιακός, *heluo librorum*, "a gormandizer of books." (Galen, *Comment. II. in Hippocr.* "*Epid. III.*" § 5. tom. xvii. pt. 1. p. 618. ed. Kühn; Reinesius, *Variæ Lect.* lib. iii. cap. 4. p. 412.; Littré's edition of Hippocrates, tome i. *Introd.* p. 91. 275.) W. A. G.

APOLLO'NIUS (Ἀπολλώνιος), of CHALCIS or Chalcedon, or as Dion Cassius says, of Nicomedia in Bithynia, was a Stoic philosopher. He lived in the reign of Antoninus Pius (A. D. 138—161), who invited him to come from Chalcis to Rome for the purpose of instructing his adopted son Marcus Aurelius in philosophy. On his arrival at Rome the emperor summoned him to the palace that he might introduce his son to him; but Apollonius answered that a pupil ought to come to his master, and not the master to his pupil. He is censured for his avarice. From a passage in Lucian we must infer that he came to Rome with a crowd of pupils, and Demonax, who was then with the emperor, wittily said, "Lo, there comes Apollonius with his Argonauts," alluding to Apollonius the author of the "Argonautica." (Dion Cassius, lxxi. 35.; M. Antoninus, *De Rebus suis*, i. 8.; J. Capitolinus, *Antoninus Pius*, 10.; Lucian, *Demonax*, 31.) L. S.

APOLLO'NIUS CITIENSIS (Ἀπολλώνιος Κιτιεύς) was born at Citium (or Cittium) in the island of Cyprus, and lived in the first century B. C. He studied at Alexandria, which was at that time the most celebrated medical school in existence; here he was a pupil of Zopyrus, and a fellow-student with a certain Posidonius. He composed a treatise in eighteen books, in answer to a work which Heraclides of Tarentum had written against Bacchius; but we must not from this (as M. Littré says) conclude that he was a contemporary of Heraclides, as he was in point of fact posterior to him. Of this great work nothing remains, unless the short commentary on Hippocrates Περὶ Ἄρθρων, "On Articulations," be a fragment of it. This treatise is curious and valuable as being the most ancient commentary on Hippocrates that we possess, and it tends to show how great the authority of the Father of Medicine had become even in those early times, as Apollonius already bestows on him the epithet of Θειότατος, "the most Divine." (p. 1.) It consists of three books, and is addressed to a king named Ptolemy, who is supposed by Cocchi to have been the younger son of Ptolemy the Eighth (or Lathyrus), king of Egypt, who reigned in Cyprus B. C. 81—58. (Clinton's *Fasti Hellen.* vol. iii. p. 394.) In this work the author contents himself with reviewing the different methods of reducing dislocations employed by Hippocrates; and enters into no other pathological details. He speaks rather slightingly of Bacchius (p. 4. 10.) and Hegetor (p. 34, 35.), and attacks the followers of Herophilus on the score of their boasted knowledge of anatomy (p. 4. 34.); thus plainly proving that he did not himself (as Sprengel and others have imagined) belong to that school. He illustrated his work with figures explanatory of the manœuvres of reducing luxations, and concludes with a recapitulation of the methods to be employed. It was published for the first time by F. R. Dietz, without any Latin translation, in the first volume of his "Scholia in Hippocratem et Galenum," 2 vols. 8vo. Königsberg, (*Regim. Pruss.*) 1834. Parts of the work had, however, been previously published by Ant. Cocchi in his "Discorso dell' Anatomia," Florence, 1745, 4to., and in his "Græcorum Chirurgici Libri," Florence, 1754, fol.; also by C. G. Kühn, in his "Additam. ad Elenchum, &c." referred to above. Kühn began to republish the work, with a Latin translation and a few notes, in a series of academical programs, of which the thirteenth and last appeared at Leipzig, 1837, 4to. Erotianus in his glossary quotes some explanations given by Apollonius of Citium; and Cælius Aurelianus refers to the second book of a work of his entitled either "Curationes" or "De Epilepticis." The same writer mentions in another passage that Apollonius of Citium was one of those who disapproved of bloodletting in affections of the spleen. Some persons suppose him to be the same as Apollonius Mus or Mys, (which, however, it seems tolerably certain that he was not); others identify him with Apollonius of Cyprus; others imagine him to be one of the "Apollonii duo" mentioned by Celsus as having given particular attention to surgery, and others that he is the "Apollonius Herophileus" quoted by Athenæus, which last

* The meaning of this expression is explained in Littré's Introduction, p. 274.

conjecture is certainly erroneous. (Strabo, *Geogr.* lib. xiv. cap. 6. p. 243. ed. Tauchn; Erotianus, *Gloss. Hippocr.* p. 6. 10. 86. 198. ed. Franz; Cœlius Aurelianus, *De Morb. Chron.* lib. ii. cap. 4., lib. iii. cap. 4. p. 323. 451. ed. Amman; Littré, *Œuvres Complètes d'Hippocr.* tome i. *Introd.* p. 93.; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 1841, 8vo.; Dietz, *Schol. in Hippocr. et Gal.* tom. i. *Præf.*) W. A. G.

APOLLO'NIUS, CLAUDIUS, appears, from his name Apollonius, to have been a Greek by birth, who probably took the name Claudius, either from his being born (like Claudius Agathemerus) in one of the cities under the patronage of the Claudia Gens at Rome, or perhaps from having been a freedman to one of the members of that family. He must have lived in or before the first century after Christ, as he was mentioned by Asclepiades Pharmacion, but nothing is known of the events of his life. Galen has preserved one of his medical formulæ, which was intended as a cure for hydrophobia, and also as an antidote to poisons in general, of which the powder of burned crabs appears to have been the most important ingredient. (Galen, *De Antid.* lib. ii. cap. 11. tom. xiv. p. 168—171. ed. Kühn.) W. A. G.

APOLLO'NIUS (Ἀπολλώνιος), surnamed DY'SCOLUS (δύσκολος), that is the Ill-tempered or Morose, was a celebrated grammarian of Alexandria who lived in the reigns of Hadrian and Antoninus Pius. Being a native of Alexandria he is sometimes called Alexandrinus; and to distinguish him from Apollonius Rhodius, who was likewise a native of Alexandria, the adjective Minor or the younger, is sometimes added, so that he appears under the name of Apollonius Alexandrinus Minor. His parents Mnesitheus and Ariadne lived at Alexandria, and were so poor that their son was unable to purchase even the most necessary writing materials. It is not improbable that these unfavourable circumstances may have produced in him that disposition to which he owed the surname of Dyscolus. According to his anonymous biographer he lived at Alexandria in the Bruchion (Βρούχιον, also called Βρύχιον or Πυρουχεῖον), which some believe to be only another name for the celebrated museum of Alexandria. In the same place he was also buried. His biographer further states that he spent some time at Rome, where he enjoyed great reputation as a writer on grammar and a teacher, and attracted the attention of the emperor Antoninus Pius. But this statement seems to be founded on a confusion of this Apollonius with Apollonius of Chalcis, who is known to have been invited to Rome by Antoninus Pius. Apollonius Dyscolus and his son, Ælius Herodian, who was educated by his father, were the most distinguished grammarians of their age. Priscian, who was a competent judge, expresses his admiration of Apollonius in several passages; he even calls him the greatest of grammarians and owns that he could not have written his own work without the assistance which he had derived from the works of Apollonius. The number of works ascribed to Apollonius is upwards of thirty; all were on grammatical subjects, but the greater part of them have perished. The following list contains those which are still extant: — 1. Περὶ Συντάξεως τοῦ Λόγου μερῶν, or as the Latin grammarians call it, "De Constructione Orationis," or "De Ordinatione sive Constructione Dictionum," in four books. This is the most important of the extant works of Apollonius: he shows great acuteness, and his style is plain and clear. It was first printed by Aldus (Venice, 1495, fol.). In 1590 Fr. Sylburg published at Frankfurt a much better edition with a Latin translation. It also contains the life of Apollonius by an anonymous writer. The best edition is that of Immanuel Bekker (Berlin, 1817, 8vo.), who availed himself of several uncollated MSS. for the purpose of correcting the text. 2. Περὶ Ἀντωνυμιῶν, or on the Pronouns in one book. This work was first edited by Immanuel Bekker in the "Museum Antiq. Stud." vol. ii. part 1. Berlin, 1811, 8vo. and afterwards separately by the same scholar, Berlin, 1814, 8vo. 3. Περὶ Συνδέσμων, or on Conjunctions, and 4. Περὶ Ἐπιῤῥημάτων, or on Adverbs. The only edition of the last two little works is that of Immanuel Bekker in his "Anecdota," ii. p. 477. &c. Among the lost works of Apollonius Dyscolus, Suidas mentions one Περὶ κατεψευσμένης Ἱστορίας, that is on False or Fictitious History, or on Fictions introduced into History, which till very recently was supposed to be extant. We possess, indeed, a work by one Apollonius which consists of a collection of wonderful phenomena in nature, gathered from the works of Aristotle, Theophrastus, and other writers. Now this work is manifestly quite different from the one described by Suidas as Περὶ κατεψευσμένης Ἱστορίας. In addition to this plain fact, Phlegon has preserved some statements from the work of Apollonius Dyscolus mentioned by Suidas, and not one of these statements is in the extant work of Apollonius. Notwithstanding these facts, when the mistake was once made, it was as usual repeated by subsequent writers. The work of Apollonius (who is otherwise unknown) was first published by Xylander at Basel (1568, 8vo.) under the title of "Historiæ commentitiæ." Xylander expresses his belief that it is the work of Apollonius Dyscolus mentioned by Suidas. Upon this conjecture Meursius (Leiden, 1620, 4to.) and Teucher (Leipzig 1792, 8vo.) published their editions of it under the name of Apollonius Dyscolus. From that time the mistake became the current opinion until it was pointed out by A. Westermann in his edition of the Greek

Παραδοξόγραφοι (p. 20. &c.). The Apollonius whose work is extant belongs to this class of writers, and his little work has therefore been added to them by Westermann (p. 103—116.) (Suidas, under Ἀπολλώνιος; *The Greek Life of Apollonius*, by an anonymous writer; Fabricius, *Biblioth. Græc.* vi. 272. &c.) L. S.

APOLLO'NIUS (Ἀπολλώνιος) of EGYPT. Many persons are mentioned of this name who were natives of Egypt. Some of them are characterised by the names of their native places, such as Alexandria, Memphis, Naucratis, and others, but where no such distinction is mentioned, it is often impossible to identify the persons. One Egyptian Apollonius is mentioned by Theophilus of Antioch, who stated in a work that according to some the age of the world was 15,003,075, and according to others 15,000,375 years. Whether this Egyptian is the same as the Apollonius mentioned by Athenæus as an authority about the symposia among the early Egyptians is uncertain, according to the judgment of Fabricius. Dion Cassius mentions an Egyptian soothsayer Apollonius who predicted the death of the emperor Caligula. (Theophilus, *Ad Autolycum*, p. 127. 136. 139.; Athenæus, v. 191.; Dion Cassius, lix. 29.; Fabricius, *Biblioth. Græc.* iv. 272.) L. S.

APOLLO'NIUS EMPIRICUS (Ἀπολλώνιος ὁ Ἐμπειρικός), lived probably in the second century B. C., as Celsus says he was a successor of Serapion of Alexandria, and a predecessor of Heraclides of Tarentum. He belonged to the sect of the Empirici, and is very likely the person mentioned in a corrupt passage in the first volume of Cramer's "Anecdota Græca Parisiensia." He wrote a book in answer to Zeno's first work on the Χαρακτῆρες in Hippocrates, which was answered by Zeno, and which, therefore, must not be confounded with the refutation of this second treatise, written after Zeno's death by Apollonius Biblas. Upon the whole, it seems most likely that this Apollonius is one of the persons called Apollonius Antiochenus. (Celsus, *De Medic.* lib. i. præfat. p. 3. ed. Argent.; Galen, *De Meth. Med.* lib. ii. cap. 7. tom. x. p. 142.; Id., *Comment. II. in Hippocr.* "*Epid. III.*" § 5. tom. xvii. pt. i. p. 618. ed. Kühn; Cramer, *Anecd. Gr. Paris.* vol. i. p. 395. l. 22.) W. A. G.

APOLLO'NIUS (Ἀπολλώνιος), said to have been a bishop of EPHESUS in the reigns of Commodus and Septimius Severus, about A.D. 190. He wrote a work against the Christian sects called Cataphryges and Pepuziani, of which some fragments are preserved in Eusebius. He appears to have also attacked the Montanists, for it is stated that Tertullian defended them against him and Soter, bishop of Rome; and Hieronymus says that the seventh book of Tertullian's work, Περὶ Ἐκστάσεως, which is now lost, was directed against Apollonius. (Anonymus, *Prædestinatus*, 26, 27. 68.; Eusebius, *Historia Ecclesiast.* v. 18. 21.; Hieronymus, *Catalog.* 40.; Fabricius, *Biblioth. Græc.* vii. 164.) L. S.

APOLLO'NIUS GLAUCUS, the author of a treatise "On Internal Diseases," "De Interioribus," consisting of several books, from which Cælius Aurelianus quotes a passage on the subject of lumbrici. He must have lived some time in or before the second century after Christ. W. A. G.

APOLLO'NIUS, GULIELMUS. [APOLLONII, GULIELMUS.]

APOLLO'NIUS HEROPHILEUS (Ἀπολλώνιος ὁ Ἡροφίλειος) lived before Archigenes and Andromachus, (by which latter writer he is several times quoted,) and therefore in or before the first century after Christ. He was a follower of Herophilus, (and therefore lived at least as late as the third century B.C.) and is said to have passed some of his time at Alexandria, which was at that time, under the reign of the Ptolemies, the most celebrated medical school in existence. Nothing more is known of the events of his life, but it seems most probable that he is the same person who is sometimes called Apollonius Mus. He wrote a work Περὶ Μύρων, "On Ointments," an extract from which is preserved by Athenæus, in which he specifies which cities and countries were famous for the preparation of particular perfumes. Among other persons he mentions a Stratonice, "the wife (or daughter) of Eumenes" (τὴν Εὐμένους), who was probably the daughter of Ariarathes IV., king of Cappadocia, who was betrothed, B. C. 188, to Eumenes II., king of Pergamus, B. C. 197—159. (Clinton, *Fasti Hellenici*, vol. iii.); and as Apollonius speaks of her as a person who had apparently been dead some time when he wrote, this would help to fix his date in the first century B. C. His principal work appears to have been a pharmaceutical treatise entitled, Εὐπόριστα Φάρμακα (or Βοηθήματα,) "Medicines (or Aids) that are easily procured," consisting of at least two books. It is very frequently quoted by Galen, and generally with apparent approbation, who says that it contained almost all that was to be found in the work of Archigenes on the same subject, and that it was in some respects superior to it though written earlier. It is probably this work that is referred to by Oribasius in the beginning of his treatise on the same subject; and it is also from this work that a fragment is taken, which still exists in MS. in the king's library at Paris, of which the title is given in the first volume of Dr. Cramer's "Anecdota Græca Parisiensia," and which is probably the same as that which is preserved by Galen in the ninth chapter of the sixth book of his work "De Compositione Medicamentorum secundum Locos." It is uncertain which work of Apollonius is referred to by Cælius Aurelianus, when he says that he considered the veins and arteries

of the lungs to be the parts affected in pneumonia. (Cælius Aurelianus, *De Morb. Acut.* lib. ii. cap. 28. p. 139. ed. Amman; Athenæus, lib. xv. cap. 38. p. 688.; Cramer, *Anecd. Gr. Paris.* vol. i. p. 395.; Oribasius, *Eupor. ad Eunap.* lib. i. *Proœm.* p. 574. ed. H. Steph.; Galen, *De Compos. Medicam. sec. Loc.* lib. ii. cap. 1. tom. xii. p. 510. 514., lib. v. cap. 5. p. 858., lib. vi. cap. 9. p. 995.) W. A. G.

APOLLO'NIUS HIPPOCRA'TICUS, a pupil of Hippocrates II. (the most celebrated of that name) who must have lived in the fourth century B. C. Nothing more is known of the events of his life. He is said to have been excessively severe with regard to the quantity of drink which he allowed to his patients that were suffering from fever; for, having divided the cyathus into twelve parts, he gave them only two or three of these, which (reckoning the cyathus as containing .0825 of a pint, or rather more than thirteen drachms) would amount to about three or four drachms, or not quite a table spoonful. This gave occasion to Erasistratus to throw the blame on Hippocrates himself, and to accuse him of half killing his patients by starving them. He does not appear to have written any medical works. (Galen, *De Opt. Secta*, cap. 14. tom. i. p. 144. ed. Kühn; *Comment. in Hippocr.* "*De Acut. Morb. Victu*," lib. i. cap. 24. tom. xv. p. 478., lib. iii. cap. 38. p. 702., lib. iv. cap. 5. p. 744.; *De Venæ Sect. adv. Erasist.* cap. 9. tom. xi. p. 182.; Littré, *Œuvres Complètes d'Hippocr.* tome i. p. 328. et seq.) W. A. G.

APOLLO'NIUS, LÆVI'NUS, a geographer and historian, was a native of a village in the neighbourhood of Bruges, and lived during the latter half of the sixteenth century. He called himself sometimes Gandobruganus Middelburgensis. He died in one of the Canary islands while on a voyage to Peru. Apollonius is the author of two works which in their time had a great reputation, and were translated into several languages. They are still indispensable to those who study the history of Peru and Florida. 1. "Libri Quinque de Peruviæ Regionis inter novi Orbis Provincias celeberrimæ Inventione, et Rebus in eadem gestis," Antwerp, 1567, 8vo. 2. "De Navigatione Gallorum in Terram Floridam, deque Clade Anno 1565 ab Hispanis accepta," Antwerp, 1568, 8vo. (Andreæ, *Bibliotheca Belgica*; Swertius, *Athenæ Belgicæ*; Adelung, *Supplement to* Jöcher, *Allgem. Gelehrten Lexic.* i. 971.) L. S.

APOLLO'NIUS MEMPHI'TES (Ἀπολλώνιος ὁ Μεμφίτης), was, as his name implies, a native of Memphis in Egypt, who belonged to the school of Erasistratus, and who, as he is first quoted by Erotianus, must have lived between the third century B. C. and the first century after Christ. He is probably the same person who is called Apollonius Stratonius. He wrote a work Περὶ Ἄρθρων, "On the Articulations," which is quoted by Erotianus; another, Περὶ τῶν Ἐκτὸς Μερῶν τοῦ Σώματος, καὶ τίνες αἱ Ὀνομασίαι Αὐτῶν, "On the external Parts of the Body, and their Names;" and a third called Ὅροι, "Definitions," both quoted by Galen. It is uncertain whether it is from either of these works that two passages are quoted by Cælius Aurelianus; but, besides these, Apollonius seems to have written a work on Materia Medica, which is not now extant, but which seems to have enjoyed some reputation, as it is quoted by Galen, Aëtius, Nicolaus Myrepsus, and the Scholiast to Nicander. (Galen, *Definit., Proœm.* tom. xix. p. 347. ed. Kühn, *De Antid.* lib. ii. cap. 14. tom. xiv. p. 188., *Introd.* cap. 10. tom. xiv. p. 700.; Erotianus, *Gloss. Hippocr.* in voce Ἄμβην, p. 86. ed. Franzius; Cælius Aurelianus, *De Morb. Chron.* lib. iii. cap. 8. p. 469., lib. iv. cap. 8. p. 537. ed. Amman; Aëtius, *De Medic.* tetrab. ii. serm. ii. cap. 84. p. 289., serm. iii. cap. 20. p. 307. ed. H. Steph.; Nicolaus Myrepsus, *De Compos. Medicam.* p. 831. ed. H. Steph.; Scholia in Nicand. p. 28. b., 38. b. ed. Ald.; Gronovius, *Thes. Græc. Antiq.* vol. iii. lit. ll.) W. A. G.

APOLLO'NIUS MOLON. [Apollonius of Alabanda.]

APOLLO'NIUS MUS (Ἀπολλώνιος ὁ Μῦς), was a contemporary of Strabo, and therefore lived at the close of the first century B. C. He was a follower of Herophilus, and a fellow-pupil of Heraclides of Erythræ, and therefore, perhaps, a pupil of Chrysermus, who was one of the tutors to Heraclides. Nothing more is known of the events of his life; but it seems probable that he is the same physician who is sometimes called Apollonius Herophileus. He wrote a long work, "On the Sect founded by Herophilus," Περὶ τῆς Ἡροφίλου Αἱρέσεως, of which the twenty-eighth book is quoted by Cælius Aurelianus, on the subject of pleurisy, and the twenty-ninth by Galen, on the subject of the pulse. This is also referred to in a corrupt passage* by Soranus, where, in treating of the question whether or not there are any diseases peculiar to women, he mentions Apollonius Mus together with Herophilus and Erasistratus as holding the negative. He is said by Celsus to have written a work on pharmacy, which is probably the treatise by Apollonius Herophileus, "On Medicines that are easily procured." Perhaps too this may be the work alluded to by Palladius, when he says that he wrote a Dynameron, in which he ordered the same troche for every kind of dysentery. (Cælius Aurelianus, *De Morb. Acut.* lib. ii. cap. 13. p. 110. ed. Amman; Celsus, *De Medic.* lib. v. *Præf.* p. 221. ed. Argent.; Strabo, *Geogr.* lib. xiv. cap. 1. p. 182. ed. Tauchn; Galen, *De Differ. Puls.* lib. iv. cap. 10. tom. viii. p. 744. or 746., *De Dignosc. Puls.* lib. iv. cap. 3. tom. viii. p. 955.,

* Instead of τείτῳ τῆς αἱρέσιως, we should read τείτῳ Περὶ τῆς Αἱρέσιως, or τείτῳ Περὶ τῆς Ἡροφίλου Αἱρέσιως.

De Antid. lib. ii. cap. 7, 8. tom. xiv. p. 143. 146. ed. Kühn; Palladius, *Comment. in Hippocr.* "*Epid. VI.*" in Dietz, *Schol. in Hippocr. et Gal.* vol. ii. p. 98.; Soranus, *De Arte Obstetr.* p. 210. ed. Dietz.) W. A. G.

APOLLO'NIUS (Ἀπολλώνιος), of MYNDUS, an astronomer and astrologer who lived in the time of Alexander the Great. He asserted that he had learned his science from the Chaldæans. He maintained that the comets were stars like the sun and the moon, only of a different form; that they were very numerous and moved in the more distant regions of the universe, but that they became visible only when they came nearer to our earth. He also maintained that the Chaldæans knew the courses of the comets as well as those of the planets. These statements are just sufficient to show the importance of his works, which are completely lost, with the exception of the above-mentioned notices, which are preserved in Seneca. Apollonius was also greatly skilled in explaining nativities. Stephanus of Byzantium speaks of a grammarian, Apollonius, who was likewise a native of Myndus, but his identity with the astronomer is more than doubtful. (Seneca, *Naturales Quæstiones*, vii. 3. 17.; Stephanus Byzant., under Μύνδος.) L. S.

APOLLO'NIUS (Ἀπολλώνιος), a Greek sophist and rhetorician of NAUCRATIS in Egypt. He was a pupil of the sophists Adrianus and Chrestus, but resembled them in his oratory as little as if he had never heard them. He taught rhetoric at Athens as an opponent to Heraclides, and consequently in the reign of Septimius Severus, that is, about A. D. 200. He chiefly cultivated political oratory, which is said to have been very polished and studied, but without spirit. He and his pupils and friends formed a faction, which in its hostility to Heraclides went so far as to compel him to quit Athens. Apollonius was at one time engaged as private tutor to a Macedonian family of not very high rank, and he is censured for this as if he had made the engagement out of mere love of money; but he was nevertheless very generous towards the Greeks whenever they needed assistance; and it is also stated that it was very easy to make a bargain with him for instruction. He was universally beloved at Athens, where he died at the age of seventy. He had a son Rufinus, by a concubine, who likewise devoted himself to rhetoric, but appears to have been a person of no talent. (Philostratus, *Vitæ Sophistarum*, ii. 19. 26. § 2.; Eudocia, p. 66.) L. S.

APOLLO'NIUS OPHIS (Ἀπολλώνιος ὁ Ὄφις), lived probably in the second or first century B. C., and is by some persons supposed to be Apollonius Pergamenus, by others Apollonius Ther. He wrote a work, which is not now extant, in which he abridged and arranged the treatise of Bacchius in explanation of the obsolete words to be found in Hippocrates. (Erotianus, *Gloss. Hippocr.* p. 8. ed. Franzius.) W. A. G.

APOLLO'NIUS ORGA'NICUS (Ἀπολλώνιος Ὀργανικός), if the reading be not corrupt, is the author of some medical formulæ quoted by Galen, and must therefore have lived in or before the second century after Christ. Perhaps, however, the work quoted may be the Εὐπόρισται of Apollonius Herophileus. (Galen, *De Compos. Medicam. sec. Gen.* lib. v. cap. 15. tom. xiii. p. 856. ed. Kühn.) W. A. G.

APOLLO'NIUS PERGÆUS (Ἀπολλώνιος Περγαῖος), so called from Perga in Pamphylia, his birth-place, was born in the reign of Ptolemy Euergetes, and lived at Alexandria under Ptolemy Philopator (B. C. 222—205). The time of his death is not known accurately: but he was living when Archimedes died (B. C. 212). Pappus represents him as inclined to do injustice to the merits of others: Eutocius, his commentator, states that, while living, he was called "the great geometer," on account of his discoveries in conic sections. This title, with the definite article, belongs rather to Archimedes. But Apollonius lived at Alexandria, the geometrical capital, and Archimedes in Sicily, then the "ultima Thule" of all science. Nothing more is known of his life.

Apollonius was an astronomer as well as a geometer. Ptolemy has preserved his theorems on the stationary points of the planets; and we must suppose that he was the first who solved the problem of finding the stationary points and arc of retrogradation, on the epicyclic hypothesis, which, though it now bears the name of Ptolemy, had been struck out by Hipparchus. Another Ptolemy (not the astronomer, but the one surnamed Chennus, the son of Hephæstio, whose fragments are preserved in Photius) says that Apollonius, who became a celebrated astronomer under Philopator, got the nickname of Epsilon, because he was a diligent observer of the moon, which was signified by the letter ε. Fabricius thinks this refers to another Apollonius, but without assigning any reason. Copernicus (according to his biographer, Gassendi) attributes to Apollonius an astronomical system identical with that afterwards proposed by Tycho Brahé, of which we never could find any other notice. But lately, in the extracts from the "Harmonicon Cœleste" given by M. Libri, we have seen an assertion of Vieta, that the system just mentioned was called Apollonian, because the Sun (Apollo) is the centre of the planetary epicycles: and this is likely enough to have been the true state of the case.

The works of Apollonius which have been preserved are seven books of Conic Sections, and a book "De Sectione Rationis." Besides these, Pappus, in the celebrated preface to his seventh book (in Halley's edition of the tract "De Sectione Rationis," this preface is

given in Greek and Latin) gives the titles of other works, "De Spatii Sectione," "De Sectione determinata," "De Tactionibus," "De Inclinationibus," "De Planis Locis," with a short description of the several contents. Various attempts have been made to restore these and other lost treatises; that is, to write the most probable imitations of them from such hints as surviving authors have left. Mention of these properly belongs to the biography of the restorers, not of the restored; it is here only necessary to caution the reader against a mistake sometimes made, namely, taking the restorations for genuine works. Proclus mentions two works of Apollonius, "De Cochlea," and "De perturbatis Rationibus." Vitruvius attributes to him the invention of a species of clock called *pharetra*; and Eutocius speaks of a work called *Ὠκυτόοον*, a word which has puzzled the commentators, in which Apollonius extended the quadrature of the circle given by Archimedes. Pappus, in the fragment of the second book which Wallis has preserved, refers to some arithmetical work of Apollonius, but not by name. Proclus mentions an attempt of his to prove the axioms of Euclid. Up to the middle of the seventeenth century, nothing of Apollonius was known except the first four books of the Conic Sections, which had come down in Greek, with the commentary of Eutocius of Ascalon (A. D. 540) in the same language: of these, one Latin translation had appeared at Venice in 1537, by J. B. Memmius; another, by Commandine at Bologna, in 1566; and a third, of little note, by the Jesuit Claude Richard, at Antwerp, in 1655. Translations had been made into Arabic, which were to be found in European libraries, but had not been looked for. About the middle of that century, James Golius, professor of Oriental languages at Leiden, returned from the East with abundance of Oriental manuscripts, and among others, with seven books of the Conic Sections. But, so it happened, in 1658, before Golius had published anything, Alfonso Borelli found, among the manuscripts which had been removed by purchase from the Medicean library to that of Florence, an Arabic writing with a Latin title "Apollonii Pergæi Conicorum Libri Octo." Montucla says that it has an Italian title: the fact is, the Italians were long in the habit of speaking of Latin as if they considered it a vernacular language. This manuscript, which professed to be a translation by Abalphat of Ispahan, on being examined by the assistance of certain Maronites then at Florence, turned out to agree with the Greek in the four books which were common to both, and was accordingly acknowledged as a genuine translation. But it only contained seven books, and a note on the manuscript which Golius brought to Europe stated, that no Arab translator had ever found more than seven books; but (according to Golius as cited by Mersenne) Aben Eddin, a learned bibliographer, states that he had seen a part of the eighth book in Arabic, and also that he had seen, in the same language, all the works of Apollonius mentioned by Pappus, and more. The Maronites abovementioned recommended that the translation should be entrusted to Abraham Ecchellensis (so his name, whatever it was, had been Latinised), another Maronite, then at Rome, and a distinguished teacher of Oriental languages. Accordingly Borelli and Ecchellensis completed the translation of the fifth, sixth, and seventh books, and published it at Florence in 1661. Ravius also published a translation of the same, from the Arabic of one Abdu-l-malek, at Kiel (Kilonium) in 1669: this translation Halley terms barbarous. The story of the restoration of these three books, which was nearly completed when Borelli made his discovery, belongs to the life of Viviani. [VIVIANI, VINCENTIO.]

But the best edition of Apollonius, and the only one which contains the Greek as far as it goes, is the folio published at Oxford in 1710, by Halley, (Gregory, who began it, died before much progress had been made). The origin of the splendid editions of Euclid, Apollonius, and Archimedes, which the university of Oxford published during the last century, belongs to the life of Doctor Edward Bernard.* [BERNARD, EDWARD.] Halley had previously, in 1706, (8vo.) published at Oxford, from the Arabic, the treatise "De Sectione Rationis;" he did not understand Arabic when he began, and had only the assistance of a few leaves of the translation which Bernard had left. He procured, for the edition of Apollonius, the manuscript brought to Europe by Golius, which he found useful in interpreting and filling up even the Greek text. This edition contains the four books and the commentary of Eutocius in Greek and Latin; the fifth, sixth, and seventh books, in Halley's translation from the Arabic; and Halley's attempt at a restitution of the eighth book from the preliminary lemmas given by Pappus. It also contains the two books of Serenus on the cone and cylinder.

The contents of the great work of Apollonius, taking the several books in order, are: — I. The cone and its sections, the subcontrary circles, the ellipse, hyperbola, and parabola, and their distinctive properties. Apollonius uses all these terms; Archimedes had the word *parabola* only (56 propositions). II. On the axes, diameters, and asymptotes (53 props.). III. A miscellaneous book, in extension of the former ones, with properties of what are now called the foci (56 props.). IV. On the mutual intersections of the curves

* It is singular that, by a mere accidental coincidence, the university has fulfilled his first three intentions in his own order. He meant that Pappus should be the fourth.

(55 props.). V. On maxima and minima lines, and on normals (77 props.). VI. On equal and on similar sections (33 props.). VII. On conjugate diameters (51 props.). VIII. (conjectural) Problems for construction from given data. It is asserted by Pappus that Euclid wrote on conic sections, and that the first four books of Apollonius are taken from Euclid's work: and Eutocius mentions that Heracleius, the writer of a life of Archimedes, charged Apollonius with plagiarism from Euclid. But since it is certain that Archimedes, and all who preceded Apollonius, only used that section of a right cone which is at right angles to one of its sides, and that Apollonius used every section of every cone, right or oblique—it is as certain that every part of the work of Apollonius in which he has any obligation to his predecessors must have been entirely remodelled according to his own system. The student who wishes to get an idea of the genius of Apollonius should read the fifth book. (Pappus; Eutocius; Viviani, *Pref. Op. de Max. et Min.*; Halley, *Op. Cit.*; Montucla; Fabricius, *Biblioth. Græc.* vol. iv.) A. De M.

APOLLO'NIUS PERGAME'NUS (Ἀπολλώνιος ὁ Περγάμηνος), a native of Pergamus in Mysia, must have lived in or before the first century B. C., as he is mentioned by Varro in his treatise on agriculture, as having written on that subject. He is also mentioned by Columella and Pliny. He appears also to have written a surgical or medical work, the title of which is not preserved. Rather a long extract from it is quoted by Oribasius, in which Apollonius recommends scarification of the legs in certain cases in preference to blood-letting. In another passage (also quoted by Oribasius) he says that he had heard that many persons had recovered from hydrophobia produced by other causes, but not one after he had been bitten by a mad dog. Different persons suppose him to be the same as Apollonius Ophis, or Apollonius Ther, or Apollonius Herophileus, but apparently without sufficient reason. (Varro, *De Re Rust.* lib. i. cap. 1. § 8.; Columella, *De Re Rust.* lib. i. cap. 1. § 9. ed. Schneider; Pliny, *Index* to *Hist. Nat.* lib. x.; Oribasius, *Synops.* lib. i. cap. 14. p. 10., lib. viii. cap. 13. p. 124., *Medic. Collect.* lib. vii. cap. 19, 20. p. 316., *Eupor. ad Eunap.* lib. i. cap. 9. p. 578. ed. H. Steph.; Matthæi's Collection of Greek Medical writers, entitled *XXI. Veterum et Clarorum Medicorum Græcorum Varia Opuscula*, Moscow, 1808, 4to. p. 144.) W. A. G.

APOLLO'NIUS, PETRUS COLLA'TIUS, calls himself a presbyter of Novara, but nothing is known of him, except that he is the author of several Latin poems. One of them, in four books, is on the "Destruction of Jerusalem" (de Excidio Hierosolymæ), which was first printed at Milan in 1481, 4to. A second edition was published by J. Gagnæus at Paris (1516), and a third at Antwerp by A. Vanderbruch. Some other poems of Apollonius, among which we may mention "Carmen heroicum de Davide et Golia," "Christi Querela ad Judæos," "Elegia de Laudibus Vitæ rusticæ," and epigrams were collected and edited by L. A. Cotta, Milan, 1692, 4to. The poetical merits of these productions are not great; and almost the only remarkable thing in the history of Apollonius is, that some editors of the Fathers have regarded him as a Christian poet of the seventh century of our æra, and accordingly have printed his poem on the destruction of Jerusalem among the works of the Fathers. But Gerard Vossius, Fabricius, and others, have shown that he must have lived about A. D. 1480, and that he is the same person whom J. Cæsar Scaliger mentions in the sixth book of his poetics as belonging to the fifteenth century, and of whom he says that he published (versified) Fasti which were praiseworthy for their pious spirit, but were cold as poetical productions, and unsuccessful, whenever the author went out of the elegiac metre. (Vossius, *De Historicis Latinis*, p. 811. &c.; Fabricius, *Biblioth. Latina*, lib. iv. c. 2.) L. S.

APOLLO'NIUS PRUSIENSIS (Ἀπολλώνιος ὁ Προυσιεύς), a native of Prusa in Bithynia, who must have lived in or before the second century after Christ, as he is quoted by Soranus on the subject of the proper method of extracting the placenta after parturition. (Soranus, *De Arte Obstetr.* p. 95. ed. Dietz.) W. A. G.

APOLLO'NIUS RHO'DIUS (Ἀπολλώνιος Ῥόδιος) was a native of Alexandria, and a son of Silleus or Illeus and Rhode. He belonged to the tribe (φυλή) Ptolemais, at Alexandria. When Athenæus and Ælian call him "a Rhodian or Naucratian," they probably mean no more than that he was honoured with the civic franchise at Naucratis, as he had before been at Rhodes. The exact time of his birth is not known, but it is probable that he was born about B. C. 235, in the reign of Ptolemy Euergetes, and that he died in that of Ptolemy Epiphanes, who was king of Egypt from B. C. 204 to B. C. 181. Apollonius was at first a pupil of Callimachus, but a difference in taste and in viewing the objects of poetry soon arose between them, which alienated the pupil from his master, and ended in that enmity which gave vent in bitter invectives. Apollonius appears to have imbibed at an early age a great love for antique simplicity. Homer and the early Greek poets were his great models, whereas Callimachus, who possessed scarcely any poetical talent, mistook a pompous display of antiquarian lore for poetry. Apollonius conceived the plan of writing an epic poem on the expedition of the Argonauts (Ἀργοναυτικά), with Jason as its hero. The Homeric poems were his models, and he completed his poem when yet a youth (ἔφηβος). But when he

read it before a public assembly at Alexandria, he was treated with contempt and ridicule. The youthful production may, to some extent, have deserved this severe censure; but there is no doubt that the envy and malice of the other Alexandrine poets, with Callimachus at their head, prejudiced the audience against the young poet. Disheartened by this failure, and unable to bear the disgrace or to struggle against the jealousy of his contemporary poets, Apollonius left Alexandria, and went to Rhodes. The Greek Anthology (xi. 275,) contains a severe epigram by him on Callimachus, which was in all probability written about this time. Callimachus retaliated by several satirical allusions in his poems, of which his hymn on Apollo exhibits some specimens, and more especially by a separate poem, called "Ibis," which is now lost, but of which we may form an idea from the imitation in Ovid's "Ibis." In Rhodes, Apollonius taught rhetoric with great success, and subjected his "Argonautica" to a thorough revision; and when it had received all the improvements of which the author thought it capable, he read it to the Rhodians. It was received with extraordinary favour; and this proof of his poetical talent, together with the ability he had shown as a teacher of rhetoric, induced the Rhodians to honour him with their franchise and other distinctions. He himself was so delighted with this, that henceforth he called himself a Rhodian; by which name he was afterwards, and is to this day, distinguished from the numerous other persons of the name of Apollonius. Notwithstanding this acknowledgment of his talents in a foreign land, he is said to have returned to Alexandria. Here he now read the second and improved edition of his poem, which is said to have made such a sensation, that he was at once looked up to as the greatest poet of the day. He was appointed chief manager of the libraries in the museum at Alexandria, probably in B.C. 194, as the successor of Eratosthenes. Apollonius appears to have passed the remainder of his life at Alexandria, for he is said to have been buried there, and in the same tomb with Callimachus. This account of the life of Apollonius is based upon Suidas and the two anonymous Greek biographies which are printed in most editions of the "Argonautica."

Of the works of Apollonius Rhodius, which do not appear to have been very numerous, the "Argonautica," in four books, is the only one that has come down to us. The work in its present form is the second or revised edition, which he published during his stay in Rhodes. Gerhard, in the work cited below, has shown satisfactorily that there is no MS. of the first edition, but that those which do exist contain the text of the second, with a few interpolations here and there from the first, of which the Scholia also have preserved some readings. As regards the materials of the "Argonautica," Apollonius, like all the poets of that period, collected them by extensive reading. The legends they took for their subjects had ceased to live in the minds of the people, and had become the exclusive property of the learned, who gathered them from the early poets, logographers, historians, and geographers, and combined them into new forms. The Scholia on Apollonius seldom lose an opportunity of telling us from what source the particular statements are derived. The arrangement of the materials in the "Argonautica" is of the simplest kind: there is no artificial contrivance for the purpose of making a plot; and at first sight it might even appear that the plan of the "Argonautica" is simpler than that of the "Odyssey." The course of the narrative is seldom interrupted by episodes, and generally speaking they are not introduced except where they are essential, and they are scarcely ever mere ornaments. The interference of the gods in the events described is very rare, and occurs only incidentally. The interest of the whole poem, therefore, does not lie in its plot, but in the manner in which the whole subject and each part is treated, and in the peculiar interest which is attached to the story. But as this interest was no longer sufficiently fresh to secure popularity, Apollonius enlivened it with his descriptions of the tender passion of love, and of the emotions of the heart, which are rarely introduced in the earlier epics. The portions of the poem containing such descriptions are executed with great felicity, and the "Argonautica" on the whole shows that the author was superior to most of his contemporary poets. But, notwithstanding these and other excellencies, the narrative is occasionally tedious; and notwithstanding all the variety of character and incident, the poem wants that freshness of conception and execution which in the best epic poems secures the interest and wins the sympathy of the reader. We cannot help feeling that it is the work of labour rather than of faith and inspiration: the poet proceeds throughout with the utmost caution. Even Quintilian and Longinus appear to have felt this, for Quintilian speaks of the mediocrity that pervades the whole poem, above which Apollonius does not rise, and below which he is prevented from falling by his caution (æqualis quædam mediocritas); and Longinus speaks of his thoughtfulness, which, indeed, prevented him from rushing into errors and inconsistencies, but is at the same time one of the causes of his inferiority to the earlier epic poets. The style and language are imitations of Homer; but the language is cramped by the aim of the author to be brief and grammatically correct. Apollonius, however, is free from all studied obscurity and the learned pomp and ostentation of the poets of that period. The opposition which the reigning school of poetry at first

made to Apollonius and his views of poetry seems to have been silenced soon after the publication of the second edition of the poem, for several learned Greeks, some of whom must have been contemporaries of Apollonius, wrote commentaries upon the "Argonautica." Among these commentators we may mention Charon, Aristophanes of Byzantium, Lucillus of Tarrha, Theon, and Irenæus. From their commentaries are derived our present valuable Scholia on Apollonius. Some of them were published in the editio princeps of the Argonautica, by Janus Lascaris, at Florence (1496, 4to.), whence they are usually called the Florentine Scholia; and others (Scholia Parisina) were subsequently added to them from a Paris MS. by Schæfer in his edition of the "Argonautica" (Leipzig, 1810–13, 2 vols. 8vo.). Among the Romans, the "Argonautica" of Apollonius were very popular: Virgil has borrowed verses from it; and P. Terentius Varro Atacinus, another poet of the Augustan age, made a Latin translation of it, of which Quintilian speaks favourably. The Latin poem "Argonautica" of Valerius Flaccus is a free imitation of that of Apollonius. About A. D. 500, in the reign of Anastasius I., a Greek, of the name of Marianus, made a paraphrase of the poem, consisting of 5608 iambic lines. Besides the two editions of the "Argonautica" already mentioned, the following deserve to be noticed. The editio princeps was followed by that of Aldus (Venice, 1581, 8vo.), which is scarcely more than a reprint of the former; in fact, all the subsequent editions, even including that of Henry Stephens, have no critical value. The first scholar who attempted to correct the text partly by the assistance of MSS., and partly by conjectural emendations, was Brunck, whose edition appeared at Strassburg, 1780, both in 4to. and 8vo. The edition of J. Shaw (Oxford, 1777, 4to.) has no merits except the fine paper and print. The best editions are those of Schæfer and of Wellauer (Leipzig, 1828, 2 vols. 8vo.), the latter of which contains all the known Scholia; and the text is much emended with the assistance of many MSS. There are several English translations of the Argonautica; those of F. Fawkes and Edward Burnaby Greene were printed in London, in 1780, 8vo.

Besides the "Argonautica," the ancients mention the following works of Apollonius: — 1. "Epigrams," of which we possess only that on Callimachus. 2. Grammatical or critical works, one of which was on Archilochus (περὶ Ἀρχιλόχου), and another Πρὸς Ζηνόδοτον, which referred probably to the revision of the Homeric poems made by that grammarian, since the Scholiasts on Homer occasionally refer to remarks of Apollonius. A peculiar class of works, of which Apollonius wrote several, were, 3. his Κτίσεις, that is, "Accounts of the Foundations of Towns." Most of them appear to have been epic poems and written in hexameter verse, as we see from the fragments still extant. Five of them are known — *a.* Ῥόδου κτίσις, of which a small fragment is preserved by Stephanus Byzantius, under Δώτιον; *b.* Ναυκράτεως κτίσις, of which six lines are preserved in Athenæus; *c.* Ἀλεξανδρείας κτίσις; *d.* Κανώπου κτίσις; and *e.* Κνίδου κτίσις, which is mentioned by Stephanus Byzantius, under Ψυκτήριος. Of the last three no fragments are extant. There is also mention of a work of Apollonius called "Canopus," which was probably a work of a similar kind to his Κτίσεις. It was written in verse, and consisted of at least two books; only two lines of it are preserved. (E. Gerhard, *Lectiones Apollonianæ*, Leipzig, 1816, 8vo.; A. Weichert, *Ueber das Leben und Gedicht des Apollonius von Rhodus*, Meissen, 1821, 8vo.) L. S.

APOLLO'NIUS STRATO'NIUS (Ἀπολλώνιος ὁ ἀπὸ Στράτωνος) is called by Tiraqueau (Tiraquellus) in his work "De Nobilitate," the son of Straton, but, as Fabricius remarks, it seems more likely that he was only his pupil. He was a follower of Erasistratus (as was also his tutor Straton), and therefore may be conjectured to have lived about the third or second century B. C. He appears to have written a work on the Pulse, or else a medical treatise in which he gave three different definitions of the Pulse, which are preserved by Galen. He is by some supposed to be the same person as Apollonius Memphites, and with some probability. (Galen, *De Differ. Puls.* lib. iv. cap. 17, tom. viii. p. 759. ed. Kühn.) W. A. G.

APOLLO'NIUS TARSENSIS (Ἀπολλώνιος ὁ Ταρσεύς,) a native of Tarsus in Cilicia, who must have lived in or before the first century after Christ, as he is quoted by Andromachus. His medical formulæ are sometimes quoted by Galen, but nothing is known of the events of his life. (Galen, *De Compos. Medicam. sec. Locos.* lib. v. cap. 13. tom. xiii. p. 843. ed. Kühn.) W. A. G.

APOLLO'NIUS THER (Ἀπολλώνιος ὁ Θήρ) must have lived in or before the first century after Christ, as he is mentioned by Erotianus. He is by some persons supposed to be the same as Apollonius Ophis, or Apollonius Pergamenus. He appears to have written a work on the difficult words used by Hippocrates, of which nothing remains but one short extract preserved by Erotianus; and also a surgical treatise, from which Oribasius has extracted the account of a bandage to be used in case of a fracture of the jaw. (Erotianus, *Gloss. Hippocr.* p. 86. ed. Franzius; Oribasius, *Collect. Medic.* lib. xlviii. cap. 40. in Mai, *Class. Auct. e Vatic. Codic. Editi*, Rome, 8vo. 1831, tom. iv. p. 105.) W. A. G.

APOLLO'NIUS of TY'ANA (Ἀπολλώνιος Τυανεύς), a Pythagorean philosopher, who lived in the first century after Christ. He appears to have been a compound of the

philosopher, the fanatic, and the impostor, respecting whom authentic accounts were sufficiently scanty to leave plenty of room for fiction to play in, while what was known of him was remarkable enough to give an air of credibility to the most extravagant fictions of a later and uncritical age. We have what professes to be an historical account of him in a circumstantial narrative of his life by Flavius Philostratus the elder. This work was undertaken at the desire of Julia Domna, the wife of the Emperor Septimius Severus, who lent Philostratus an account of the travels and adventures of Apollonius, written by an Assyrian named Damis, who had accompanied him. His account seems to have been the groundwork of the narrative of Philostratus. The reader may form his own opinion of the credibility of a writer who, if our biographer may be believed, gravely asserted that in crossing Mount Caucasus he saw the chains with which Prometheus had been bound to the rock.* The other sources from which Philostratus professes to have drawn his information were, a work by one Maximus of Ægæ, giving an account of the life of Apollonius at that place; a copy of the will of Apollonius, and some of his letters, preserved in the library of Hadrian, at Antium; and various traditions collected in cities where the sage was revered, or temples whose obsolete rites he had restored. There was another account of Apollonius by Mœragenes, which Philostratus says he disregarded on account of the ignorance which the writer showed of many circumstances connected with the philosopher. Suidas and Eudocia (p. 384.) likewise mention an account of Apollonius by Soterieus Oasites. The most prolific source has been the invention of the writer himself. So preposterous are most of his fictions that some have even doubted the personal existence of Apollonius himself. That such a person, however, lived, and by his ascetic habits and pretended supernatural gifts attracted not merely the wonder but the adoration of the vulgar appears unquestionable. The assertion of Dion Cassius that he lived in the time of Domitian, and the religious reverence paid to him in many temples, are inconsistent with any other supposition, though the fact that he is not mentioned by any writer earlier than Apuleius and Lucian may be looked upon as a proof that he did not play so important a part as is assigned to him by his biographer. Had he been mixed up with the political events of his time in the way described by Philostratus he could not fail to have been mentioned by Tacitus and Suetonius. Dion Cassius talks of him as a certain Apollonius of Tyana. Having no other authentic sources of information, it is of course impossible for us to separate throughout the true from the false in the narrative of Philostratus; but if we strip it of its marvellous features there seems no sufficient reason for denying it altogether a foundation in fact. The outlines of it are perhaps genuine, and this appears to have been the light in which it was regarded by Eusebius. The following is a sketch of the account given by Philostratus:—

Apollonius was born at Tyana, a Greek colony in Cappadocia, somewhere probably about the commencement of the Christian æra. He was named after his father, who traced his descent to the original founders of the city. Wonders were not wanting at his birth, and we are told that the god Proteus appeared to his mother, and announced to her that the child she was about to bring forth would be an incarnation of himself. A chorus of swans is said to have ushered him into the world. In his native country he was reputed to be a son of Jupiter, but it appears that he did not himself lay claim to a divine parentage (Philostratus, i. 6.). At the age of fourteen he was taken to Tarsus and placed under the care of a rhetorician named Euthydemus, a native of Phœnicia. Disgusted with the luxuries and effeminate manners of the place, he obtained his father's permission to remove with his instructor to the neighbouring town of Ægæ. Here he became acquainted with disciples of the schools of Pythagoras, Plato, Aristotle, Chrysippus, and Epicurus. He was instructed by Euxenus in the doctrines of Pythagoras, and by the age of sixteen was an enthusiastic disciple of that philosopher, and resolved to observe rigidly his ascetic regulations. Accordingly, he clothed himself in linen, went barefoot, suffered his beard and hair to grow, abstained from flesh and wine, and renounced the company of women. He betook himself to the temple of Æsculapius at Ægæ, and the god was pleased to intimate his satisfaction at having such a guest. The fame of his wisdom soon spread, and attracted numbers to the place. When he had reached the age of twenty his father died. He hastened to Tyana, and buried him with his own hands. He divided his own share of the inheritance with his elder brother, whom he succeeded in reclaiming from a vicious course of life, and distributed most of the remainder among his relatives. He then returned to his ascetic discipline, and entered upon the observance

* The personal existence of Damis is very questionable. There is nothing to show that the work ascribed to him was not a mere fiction. According to Philostratus it had been presented by one of his relations to the Empress Julia, from whose hands it passed into those of Philostratus, so that at all events it was not a book commonly known. Bohlen, who considers it to have been a mere romance, remarks that the name Damis, or something like it, is a kind of standing type, when any account is to be given of India. Thus in Strabo Onesicritus converses with a Mandanis; Porphyrius mentions Damadamis, with whom Bardesanes held intercourse; and the same hero Damdamis is found in Palladius. Amongst the Indians, Damas or Dama is a common name. (*Das alte Indien*, Th. i. p. 73.)

of the five years' mystic silence. This period he spent partly in Pamphylia and partly in Cilicia. He afterwards visited other parts of Asia Minor. His principal concern was to re-establish in their original purity the religious rites of the Greek cities which he came to, and to replace barbaric ceremonies with others of a purer kind. Either urged by a thirst for knowledge, or desirous of emulating Pythagoras, he resolved to visit India. He first went to Nineveh, where he met with Damis, who agreed to accompany him, and whom he contrived to impress with the notion that he was a superhuman being (i. 19.), making him believe that he had an intuitive understanding of all languages, not excepting those of animals (iv. 3.), and could even discern the thoughts of men. From Nineveh he proceeded to Babylon, where he was admitted to intercourse with the Parthian king Bardanes, and made himself acquainted with the doctrines of the magi. After a considerable stay here the travellers were furnished by the king with camels to convey them to Taxila, the residence of king Phraotes, who entertained them during their stay at his capital, which the law did not permit to be extended beyond three days. On their departure he gave them a letter of introduction to Iarchas, the chief of the Gymnosophists. On reaching the river Hyphasis, we are told, they found some altars which had been erected by Alexander, when he reached this, the limit of his expedition. At last they arrived at the residence of the Brahmins, in the description of whom either Damis or Philostratus has drawn most copiously on his imagination. Apollonius was received with great condescension by Iarchas and his companions, who unfolded to him all their stores of knowledge, and after a stay of four months dismissed him with a full conviction that Pythagoras must have derived his wisdom from them. From the abode of the Brahmins the travellers made their way to the sea coast, and proceeded by water to Babylon. After an interview with Bardanes they went to Nineveh, and thence to Antioch. From Seleucia, near the mouth of the Orontes, they sailed to Cyprus, and thence to Ephesus in Ionia.

The fame of the wisdom of Apollonius had gone before him: crowds met and followed him, and deputations came to him from other cities of Ionia. He now assumed the character of a moral reformer, preached against the luxury and vices of the Ephesians, and warned them of a plague that was coming upon them. Finding them deaf to his exhortations and his warnings, he left them, and travelled through other parts of Ionia, preaching and urging the people to apply themselves to virtue and the study of philosophy. While at Smyrna, ambassadors came to him from Ephesus, where the plague was raging, praying him to come to their assistance. He instantaneously transported himself thither, and pointed out to them the dæmon of the plague under the form of an old beggar, whom by his direction they stoned, and afterwards found under the heap the dead body of a huge dog, which the dæmon had entered. Leaving Ionia, he set out for Greece, visiting the temples on his way, and supporting his character of a moral and religious reformer, by pretensions to supernatural powers and prophecy. It is after his return from the East that we first hear of his working miracles. It has been suggested that by his intercourse with the Magi and Brahmins he had probably acquired the knowledge of some secrets, which enabled him on many occasions to exert what appeared to be a superhuman power. He arrived at Piræus at the time of the celebration of the Eleusinian mysteries, but the hierophant at first refused to initiate him, on the ground of his being a magician. When he afterwards offered to do so, Apollonius refused to undergo the ceremony at his hands. After visiting the great temples and principal places in Greece, he set out for Crete, and thence took ship for Rome, with a considerable train of disciples. He reached Italy just after Nero had issued his edict against philosophers and magicians, and the danger he incurred by proceeding speedily caused the number of his followers to diminish. On arriving at Rome he was taken before the consul Telesinus, who dismissed him out of regard for philosophy, and gave him introductions to the priests of the different temples, where he preached and taught as usual. Having been brought before Tigellinus for some disrespectful expressions towards the emperor, as soon as the roll containing the accusation was opened, the writing was found to have vanished. Tigellinus wisely took warning and let him go. His wise discourses and modest behaviour, and especially the miracle of restoring a young lady to life, drew upon him universal attention and respect. When Nero was setting out on his journey to Greece, he published an edict directing all philosophers to quit Rome. Apollonius accordingly left Italy and visited Spain. After setting on foot, or at all events encouraging, a plot against Nero, he crossed over into Africa. Thence, touching in his course at Lower Italy and Sicily, where he heard of the death of Nero, he went to Athens, and was initiated into the Eleusinian mysteries by the hierophant, whose appointment he had foretold on his previous visit. He next travelled into Egypt. At Alexandria he met with Vespasian, who was preparing to seize the imperial power. Vespasian was anxious to secure his assistance, and begged him to make him emperor. Apollonius replied that he had already done so, for he had prayed the gods to grant the people an upright and venerable

sovereign. Vespasian declared he would be guided by his advice, and professed to rest all his hopes of success on his assistance and direction. Euphrates, a Stoic in Vespasian's train, was jealous of the superior deference paid to Apollonius, and inveighed against his servility and the ambition of Vespasian. This laid the foundation of a lasting enmity between Apollonius and Euphrates, which broke out into an open quarrel on Vespasian's departure from Egypt. Apollonius next visited Æthiopia and the cataracts of the Nile, and discoursed with the Æthiopian Gymnosophists. On his return from the expedition he spent some time in Lower Egypt, and then took a journey into Phœnicia. At the invitation of Titus he repaired to Argos in Cilicia, where he had an interview with the emperor. On the accession of Domitian, he endeavoured to excite the provinces of Asia Minor against the tyrant. At last information of a prophecy which he had uttered against the emperor was conveyed to Rome by Euphrates. Orders were sent to have Apollonius arrested and brought to Rome, but he anticipated this design by going to Rome of his own accord. On his arrival he was thrown into prison. The charges brought against him were, that his dress and manner of living were singular; that adoration had been paid to him as to a god; that he had spoken against the emperor; and that, in order to procure his death, he had in company with Nerva, sacrificed an Arcadian boy in a solitary place by night. When brought before the emperor he launched out into the praise of Nerva, and bitterly reproached Domitian for listening to the false accusations of informers. He was sent back to prison, and treated with great severity. On being again brought up and put upon his trial, he made so excellent a defence, that Domitian acquitted him, whereupon, after administering another severe rebuke to the emperor, he vanished from their sight, and appeared the same hour at Puteoli to his disciples Damis and Demetrius. He then crossed over to Greece. As soon as his arrival there was known, crowds flocked to see him, and he gave out that he had been acquitted and liberated by Domitian. After a stay of two years in Greece, he again went to Ionia, and at Ephesus is said to have proclaimed the assassination of Domitian, at the very time it was perpetrated. Dion Cassius (lxvii. 18.) also mentions this circumstance.

Of the time and place of his death we have no account, and Philostratus expresses a doubt whether he ever died at all. According to one story he ascended to heaven from the temple of Dictynna in Crete. Numerous temples and altars were dedicated to him in Asia Minor and Greece, (Vopiscus, *Aurelius*, c. 24.). Caracalla dedicated one to him (Dion Cassius, lxxvii. 18.). The emperor Alexander Severus reverenced him as one of his Penates, together with Abraham, Orpheus, and Jesus Christ (Lampridius, *Alexander Severus*, 29.). Eusebius says that even in his time there were persons who pretended to perform magical incantations by invoking Apollonius. His native city, where a temple was dedicated to him, was held sacred, and had the privilege of choosing its own magistrates, though by whom this right was conferred we are not informed.

Apollonius is stated by ancient writers to have been the author of the following works: 1. Ὕμνος εἰς Μνημοσύνην (Philostratus, i. 14.; Suidas, sub voc. Ἀπολλώνιος). 2. Πυθαγόρου δόξαι, said to have been preserved in the library of Hadrian at Antium, (Philostratus, viii. 20.). 3. Πυθαγόρου Βίος (Suidas, l. c.). Iamblichus (*De Vita Pythag.* 254.) mentions the work of Apollonius on Pythagoras. It has been suggested by Jonsius and Meiners that much of what we read in Porphyry and Iamblichus about Pythagoras was derived from this source. 4. Διαθήκη, his will, written in Ionic Greek, while all his other works were written in the Attic dialect (Philostratus, i. 3., vii. 39.). 5. Ἀπολογία, a defence against the charges of Euphrates (Philostratus, viii. 7.). 6. Περὶ Μαντείας Ἀστέρων, the fruit of his intercourse with the Indian Gymnosophists (Philostratus, iii. 41.). 7. Τελεταὶ, ἢ περὶ Θυσιῶν (Philostratus, iii. 41., iv. 19.; Eusebius, *De Præp. Evang.* iv. 13.). 8. Χρησμοί (Suidas). They were engraved on brazen pillars at Byzantium, (*Codinus in Orig. Constantinop.* p. 30.). 9. Νυχθήμερον, a spurious work. 10. Letters. There is extant a collection of ninety-five letters (including some written to Apollonius) which are undoubtedly spurious. They differ from the letters referred to and quoted by Philostratus. Opinions are divided as to whether these last are genuine or not. The Ἀπολογία (preserved by Philostratus, viii. 7.) is the only other extant work of Apollonius.

Apollonius seems to have laid but very little stress on the Pythagorean doctrine of numbers (Philostratus, iii. 30.), and though he attached some value to mathematics, music, and astronomy, he considered them as of subordinate importance. His endeavours were mainly directed to the purification of religious usages. From a fragment of his work on sacrifices (Eusebius, *Præp. Evang.* iv. 13.), it appears, that he not only rejected animal sacrifices, but taught that no sacrifices should be offered to the deity, because every thing connected with earth would be impure in his sight, but that he should be worshipped with that prayer which is the offering of the heart, and which need not be expressed in words. His belief in the transmigration of souls was probably connected with his aversion to animal sacrifices. There can be no doubt that he laid claim to supernatural powers and prophetic foresight, and was believed by his contemporaries and by posterity to be a magician (Dion Cassius; Lucian; Apulcius;

Eusebius, &c.). Philostratus strives to inculcate the notion that he wrought his miracles not by magic, but through a supernatural insight into the laws and operations of nature (see especially, i. 2., iv. 45., v. 12.). It was probably on this account that Philostratus rejected the account of Apollonius given by Mœragenes, the only one of the authors he alludes to who is known to us from other sources. Origen (*contra Cels.* vi. 41.) tells us that Mœragenes had described Apollonius as a magician, by whose impostures many philosophers had been deceived.

A great deal of the celebrity of Apollonius has arisen from the circumstance that several attempts have been made to set him up as a rival to our Saviour. Such an attempt was made by Hierocles of Nicomedia in the time of Diocletian, (in a work entitled Φιλαλήθης Λόγος), a refutation of which by Eusebius, bishop of Cæsarea, we still possess. The attempt has been renewed by deistical writers of modern times, for example, Blount and Lord Herbert. Blount wrote a translation of the life of Apollonius by Philostratus, accompanied by a commentary. In consequence of the deistical tendency of the latter, the work was suppressed after the publication of the first two books. (Note I. in Bayle, *Dict. Crit.* art. "Apollonius de Tyane.") The coincidence between many circumstances in the narrative of Philostratus and those recorded in the evangelical history, has led many to suppose that he wrote his account of Apollonius with a similar view. It contains however no sufficient traces of an intention on the part of the writer to institute any comparison at all between Apollonius and Christ. It is at all events clear that he did not write with any feeling of hostility towards Christianity. If he intended to draw any parallel at all, it was probably between Apollonius and Pythagoras. He seems to have borrowed from all sources whatever wonderful circumstances promised to give interest to his narrative (as may be shown with regard to Ctesias, Agatharchides, and others), and amongst the rest he has taken several from the history of Jesus Christ recorded by the evangelists. Some of these have been given in this sketch of the life of Apollonius. For others, as the healing of the sick and the casting out of devils, we refer the reader to Philostratus. The absurdities and incongruities of his story have been pointed out by several writers, as Bishop Lloyd (in a letter to Bentley), Bishop Parker, and Du Pin. A long account of Apollonius, as he is depicted by Philostratus, may be found in a work by Dr. F. C. Baur, entitled "Apollonius von Tyana und Christus, oder das Verhältniss des Pythagoreismus zum Christenthum," Tübingen, 1832. He considers that Philostratus intended that his work should be regarded, not as a history, but as the delineation of the ideal of a Pythagorean philosopher and reformer of the world in the person of Apollonius; and that he intended to draw a parallel between him and Christ, though without any controversial aim. There is an English translation of Philostratus by the Rev. E. Berwick. (See also the preliminary dissertation by Olearius in his edition of Philostratus; Bayle, *Dict. Crit.* art. "Apoll. de Tyane;" Bucker, *Hist. Crit. Phil.* vol. ii. p. 98.; Tiedemann, *Geist der Speculativen Phil.* vol. iii. p. 108.; Ritter, *Gesch. der Phil.* vol. iv. p. 523.; Rasche, *Lex. Rei Num.*)

C. P. M.

APOLLO'NIUS (Ἀπολλάνιος), of Tyre, a Stoic philosopher, lived shortly before the time of Strabo, who mentions him as the author of a history of the philosophers and their works from the time of Zeno (Πίναξ τῶν ἀπὸ Ζήνωνος φιλοσόφων καὶ τῶν βιβλίων). On Zeno himself he appears to have written a separate work consisting of several books. It is not unlikely that he may be the same as the Stoic Apollonius, who, according to Photius, wrote a history of women who had distinguished themselves as philosophers or otherwise (ὅσαι γυναῖκες ἐφιλοσόφησαν ἢ καὶ ἄλλως τι ἐπίδοξον διεπράξαντο). Whether he is the same as the Apollonius to whom Stephanus of Byzantium ascribes a chronicle (χρονικά), of which he quotes the fourth book, cannot be ascertained. (Strabo, xvi. 757.; Diogenes Laertius, vii. 1. 2. 24. 28.; Photius, *Biblioth.* p. 104. b. ed. Bekker; Stephanus Byzant. under Χαλκητόριον.)

L. S.

APOLLO'PHANES (Ἀπολλοφάνης) an Attic poet of the school of the Old Comedy, supposed to have been contemporary with the comic poet Strattis, and therefore to have lived about B.C. 400. Suidas (Ἀπολλοφάνης) ascribes to him five comedies, of three of which some fragments are extant, but none of the other two. (Meineke, *Historia Comicorum Græcorum*, p. 266.; Bode, *Geschichte der Hellenischen Komik*, i. 390.; Harpocration, sub voc. Ἀδελφίζειν.)

R. W—n.

APOLLO'PHANES (Ἀπολλοφάνης) an ancient physician, was born at Seleucia, but at which city of that name does not appear. He was physician to Antiochus the Great, king of Syria (B. C. 223—187), who seems to have treated him also as a friend and counsellor, of which an instance is given by Polybius. He may perhaps be the same physician, who is said by Cælius Aurelianus to have been a follower of Erasistratus, and who is quoted by Celsus, Pliny, Galen, and other ancient authors. Reinesius, in correcting the corrupt reading Aphanes in Athenæus to Apollophanes, (which reading is now universally adopted,) considers the Stoic philosopher to be the same person as the physician of Antiochus, though, apparently, merely because they must have been contemporaries. There are extant two bronze coins of the city of Smyrna, having on one face the name Apollophanes; and Dr. Mead wrote an elegant and learned Latin dissertation to prove that

these and several other coins of the same city were struck in honour of certain eminent physicians of the Herophilean and Erasistratean schools of medicine, which are mentioned by Strabo as having been established at Men-Carus in Phrygia and at Smyrna. This supposition is, however, now generally considered to be incorrect; and the best authorities seem agreed in the opinion, that though some of the persons named on these coins may have been physicians, yet it is not as physicians but as magistrates that their names are mentioned. (Polybius, *Hist.* lib. v. cap. 56. 58.; Cælius Aurel. *De Morb. Acut.* lib. ii. cap. 33, p. 150, 151. ed. Amman; Reinesius, *Variæ Lect.* lib. iii. cap. 2. p. 335.; Athenæus, *Deipnos.* lib. vii. § 14. p. 281. ed. Casaub.; Mead, *Dissert. de Numis quibusdam a Smyrnæis in Medicorum Honorem percussis*, London, 1724, 4to. p. 47.; Strabo, *Geogr.* lib. xii. p. 580.; Fabricius, *Biblioth. Græca*, vol. xiii. p. 76. ed. vet.; Wise, *Catal. Numm. in Museo Bodl.* p. 145. &c.; Eckhel, *Doctr. Numm. Vet.* tom. ii. p. 539.; C. G. Kühn, *Additam. ad Elench. Medicor. Veter. a Jo. A. Fabricio, &c. exhibitum*, Leipzig, 1826, 4to. fasc. iii. p. 8.) W. A. G.

APOLLOS. [PAUL.]

APOLLO'THEMIS. [LYCURGUS.]

APOMASAR. [PAULUS OF ALEXANDRIA.]

APONTE, SEBASTIAN DE, a Spanish sculptor who lived, says Ponz, when good taste in the arts began to revive in Spain. He made the stalls of the choir of the collegiate church of Medina del Campo, which, according to tradition, were transported from the celebrated monastery of St. Gerome at Guadalupe in Spain. (Ponz, *Viage in España*; Ceau Bermudez, *Diccionario Historico, &c.*) R. N. W.

APO'NUS, PE'TRUS. [ABANO, PIETRO DI.]

APOSTOLES, PEDRO DE LOS. [APOSTOLIS, PETRUS AB.]

APO'STOLI, FRANCESCO, was born at Venice in the latter half of the eighteenth century. He early obtained an appointment in the civil service of his country, but soon abandoned it in order to visit France and Germany. He spent eighteen months in Bavaria with Count Maximilian von Lamberg, who was at that time occupied in revising and enlarging his work, entitled, "Memorial d'un Mondain," the second volume of which he dedicated to Apostoli. In Augsburg, Apostoli formed an intimacy with Le Roy di Lozembrune, and wrote jointly with him five "Contes sentimentaux." Having returned shortly afterwards to Venice, he wrote several letters, from time to time, under the assumed name of Klost, to his friend Lozembrune, which were published at Augsburg, in 1777, under the title, "Lettres et Contes sentimentaux de George Wanderson;" the tales being in part the composition of Lozembrune. For some years he remained quietly in his native city, employed in the service of the government. In 1782 he published, "Saggio per servire alla Storia de' Viaggi filosofici e de' Principi Viaggiatori," but being again seized with a desire to travel, he went to Vienna, where he remained until the commencement of the revolutionary disorders in France, when he returned to Venice. Indulging in too great freedom of speech, he was exiled to Corfu. His banishment terminated with the existence of the Venetian republic, and on gaining his freedom, he went to Milan, where he underwent various reverses of fortune, as related in his "Lettere Sirmiensi." At Milan he also published, in three volumes, a work entitled, "Rappresentazione del Secolo XVIII." The republic of San Marino chose him their representative to Napoleon, then first consul, and he proceeded to Paris with much satisfaction; unfortunately, however, he was extremely diminutive in person, and was much annoyed with the saying, "petite république, petit représentant," applied to him by the French. The little consideration also in which he found himself held induced him to avoid publicity, and he occupied himself with the composition of his "Histoire de la Revolution par un Etranger," when he was suddenly ordered to quit Paris within twenty-four hours. On his return to Italy, he obtained the post of delegate of police, first at the Ponte di Lago Scuro, and afterwards at Venice. But he soon lost all public employment, and then commenced his "Storia dei Galli, Franchi e Francesi. This work was so ill received, that no more than the first volume was published; but it procured him the office of Departmental Inspector della Libreria e Stampa in Padua, which post he held until the downfall of Napoleon. He then applied himself to theatrical composition, and two of his farces, "E' tutto un Momento," and "La Merenda alla Zuecca," were played with success, and are inserted in the "Colleziene di Opere teatrali," published at Venice; but the profits arising from these labours were far from sufficient for his maintenance, and he died at Venice, in February, 1816, in a state of the most abject poverty. He was a man of great wit, and a pleasing writer, but restless and imprudent, and is stated to have died "abandoned by all." (*Biografia Universale Antica e Moderna*; *Biographie Universelle, Suppl.*) J. W. J.

APO'STOLI, GIOVANNI FRANCESCO, was a native of Montemagno, a village of Monferrato, and lived in the latter half of the sixteenth century. He was professor of the humanities in Casale, and a member of the Academia degl' Illustrati di Casale. He is principally known as a Latin poet: Tiraboschi gives him credit for facility of expression, and Vallauri claims for some of his verses

the merit of "a certain delicacy of thought." He was much addicted to satire and playful compositions, and in 1580 published, at Milan, in 8vo., a volume of Latin poems of this species, with the title "Succisivæ Horæ." This work was the source of great trouble to him, many persons of both sexes considering themselves personally attacked in it, and regarding it consequently as a defamatory libel. At the representation of the bishops of Alexandria and Aqui, and the inquisitor of these two cities, to Carlo Borromeo, it was resolved that the book should be suppressed; but very little appears to be known respecting this part of the transaction. However, it is certain that a few years afterwards the book was reprinted, with alterations and additions, in two volumes, in 8vo.: the first volume, printed at Pavia in 1588, comprises four books of epigrams and one of elegies; the second, which did not appear until the following year, consists of two books of silve, two of epistles, and one of odes. Another edition was published at Asti in 1597, in 8vo. Some of these poems were afterwards inserted by J. Gruter in his "Delitiæ Italorum Poetarum," published in 1608, vol. i. p. 239—257. Some of his verses are likewise printed in the "Carmina Illustrium Poetarum Italorum," Florence, 1719, vol. i. p. 307—326. In addition to the above, he wrote — 2. "Epigrammata varia in Funere Margueritæ Valesiæ Ducissæ Sabaudiæ," Pavia, 1589, 8vo. 3. "Ode dicolos distrophos ad Franciscum Becium Montisferrati Senatorem. Item de eodem Epigramma:" inserted in vol. i. of the "Consiliorum Beeii." 4. Latin Verses inserted in the "Pædarchidion," &c. of G. Furni da Asti, Turin, 1581, 8vo. (Vallauri, *Storia della Poesia in Piemonte*, Torino, 1841, i. 158—160. 243, 244.; Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

APOSTOLI, PIE'RO FRANCESCO DEGLI, was a native of Val d'Ugia, in the district of Novara, and in 1594 entered the order of canons regular of the Lateran. He studied at Padua, and applied himself particularly to canon law under Marcantonio Ottelio. He acquired much reputation as a preacher in Palermo, Genoa, Rome, Malta, and other places; was theologian to Cardinal Orsini, consultore of the inquisition, and the second abbot of the Grazie di Novara, in which city he collected a choice library. He died some time after the year 1649. His works are — 1. Delle Lodi di S. Carlo Borromeo Panegirico, &c." Rome, 1617; and the following, which have not been published — 2. "Plura ad Quinque Libros Decretalium." 3. "Ad Loca selecta Sacræ Scripturæ." 4. "De Immunitate ecclesiastica." (Rosini, *Lycei Lateranensis Illustrium Scriptorum Elogia*, ii. 162.; Cotta, *Museo Novarese*, 253, 254.; Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

APOSTO'LIDES, ARISTOBU'LUS. APOSTOLIUS, ARISTOBULUS.]

APOSTO'LIS, PE'TRUS AB, or PEDRO DE LOS APOSTOLES, a Carmelite, prior of the convent of Gibraltar, was born at Seville towards the middle of the sixteenth century. He wrote — 1. "A Life of Andreas Corsini, Bishop of Fiesole," in Italian, which was published at Florence prior to the year 1603. 2. "Kalendarium perpetuum Ordinis Carmelitarum," Venice, 1588, 8vo. 3. "Cæremoniale Ordinis Carmelitarum," published anonymously at Rome in 1616, 4to. (Villiers a S. Stephano, *Bibliotheca Carmelitana*, ii. 548.; N. Antonius, *Bibliotheca Hispana Nova*, ii. 172.; Arana de Varflora, *Hijos de Sevilla.*) J. W. J.

APOSTO'LIUS, ARISTOBU'LUS, archdeacon of Rome, was a son of Michael Apostolius. The time of his birth and death is not known. He edited, with a Greek preface, the first edition of the "Galeomyomachia," or "Battle of the Cats and Mice" (a Greek burlesque poem in imitation of Homer's "Batrachomyomachia"), supposed to have been printed by Aldus about the year 1494.* Ebert, in his "Bibliographical Repertory," asserts that Aristobulus and Arsenius are one and the same person, and refers to Villoison, who, however, calls Aristobulus the brother of Arsenius, and there appears no reason to doubt the correctness of this statement. In a Greek epigram by him prefixed to the "Thesaurus Cornucopiæ et Horti Adonidis," printed by Aldus in 1496, he is called Aristobulus Apostolides. (Boerner, *De Doctis Hominibus Græcis, &c.*; Hodius, *De Græcis Illustribus, Linguæ Græcæ Instauratoribus*, 320.; Fabricius, *Bibliotheca Græca*, ed. Harles, i. 337.) J. W. J.

APOSTO'LIUS, MICHAEL, a learned Greek, a native of Constantinople, who lived in the middle of the fifteenth century. On the capture of Constantinople by the Turks, in 1453, or shortly afterwards, Apostolius, being obliged to quit his native country, passed into Italy, where he obtained for some time the protection of Cardinal Bessarion. In the year 1462, he was residing at Viterbo. He had engaged in the dispute between the Platonists and Aristotelians, and in order, according to Tiraboschi, to please his patron the cardinal, he adopted the arguments of the Platonists, and wrote against Theodorus Gaza, who advocated the opinions of Aristotle.† His remarks both upon Gaza and Aristotle were characterised by coarseness and scurrility, and drew upon him very severe animadversions from Bessarion, in a letter which has been published by M. Boivin, tom. ii. p. 775. of the "Mémoires de l'Académie des Inscriptions," together with another addressed by the

* The author of this work was not known until Villoison, in his "Anecdota Græca" (ii 245.), proved it to be by Theodorus Prodromus.

† This work, which was never printed, is called "Apologia pro Gemisto Plethone adversus Theodori Gazæ περὶ Οὐσίας Librum, Platonis Philosophiæ detrahens, Aristotelicam extollens."

cardinal to Andronicus Callistus, who had answered Apostolius with much moderation. These letters were written in the year 1462. Whether this circumstance induced the cardinal to withdraw his protection from Apostolius, as has been asserted by some, or whether he had involved himself in difficulties by the manner in which he advocated the cause of the Greek church against the Latins and the council of Florence, is not certain; but it appears that he was obliged to quit Italy and that he retired to Crete, where he gained a scanty subsistence by teaching children and transcribing manuscripts. He called himself the King of the Poor. Valery, in his "Voyages en Italie," 2nd edit. 1838, tom. ii. p. 7, states that in the library of the university of Bologna there is a manuscript of the Icones of Philostratus written by Apostolius and bearing the inscription, "The king of the poor of this world has written this book for his subsistence." He died about the year 1480, leaving two sons, one the celebrated Arsenius, archbishop of Malvasia in the Morea, and the other Aristobulus Apostolius.

Apostolius wrote much, but very few of his pieces have been printed. The latter are — 1. Παροιμίαι ("Proverbs"), Greek, Basil, 1538, 8vo. This edition comprises only extracts from the greater work, which was first published in a complete form, comprising 2027 proverbs, in Greek and Latin, at Leiden in 1619, 4to., edited by D. Heinsius; the Latin version and notes were by P. Pantinus and others. It appeared again at Leiden in 1653, 4to. This work is also inserted in the "Clavis Homerica," published at Rotterdam in 1655, 4to. and at London in 1741, 8vo. It would appear from a preface prefixed by Aristobulus to the "Galeomyomachia" printed by Aldus about 1494 in 4to. that Apostolius had made two collections, one consisting of sayings and of apophthegms and the other of proverbs, both addressed to Caspar, bishop of Osma in Spain; viz. that published by Pantinus and another entitled, Ἰωνία ("Garden of Violets"). The latter is mentioned by Schoell, "Histoire de la Littérature Grecque," as an unpublished work, and Fabricius conjectures that the apophthegmata (Ἀποφθέγματα) published by Arsenius, the archbishop, were selected from it.

The fullest explanation of this subject is given in the preface to a work entitled "Ἀρσενίου Ἰωνία. Arsenii Violetum .... nunc primum edidit C. Walz," Stuttgard, 1832, 8vo. Walz states that Michael Apostolius had promised Caspar, the bishop of Osma, to form a Collection of Proverbs — and with this object had noted down the sayings and apophthegmata of wise men which he met with in the course of his reading: that the entire work he called Ionia: that after he had completed the collection of proverbs he delivered it to Caspar, leaving the rest of the collection for revision at some more favourable opportunity: that his death having taken place in the mean time, his son Arsenius added many proverbs to the Ἰωνία and afterwards printed that portion which contained the apophthegmata. Walz then, after mentioning the publication of the epitome of the proverbs in 1538, and the entire collection, with the Latin version, by Pantinus in 1619, states that the greater number of the proverbs in the Violetum of Arsenius are the same as those published in the collection by Apostolius, but that Arsenius had omitted nearly one half, had shortened some, amplified others, and added some himself, but had not so strictly maintained the distinction between the proverbs and sayings as Apostolius had done. 2. "Oratio panegyrica ad Fridericum III. Imp., *Gr. Lat.*, ex Versione Bart. Keckermanni," printed in Freherus, "Scriptores Rerum Germanicarum," tom. 2. p. 33., Frankfort, 1624. 3. "Georgii Gemisthi Plethonis et Mich. Apostolii Orationes funebres Duæ, in quibus de Immortalitate Animæ exponitur. Nunc primum ed. G. G. Fülleborn," Leipzig, 1793, 4to. 4. A work by him against the Latin church and the Council of Florence is inserted in Le Moine's "Varia Sacra."

His manuscripts will be found in several of the principal libraries of Europe: the bibliothèque du roi at Paris, the imperial library at Vienna, the library at Munich, and the Vatican at Rome, the Bodleian at Oxford, and others. A complete list of his works may be collected from the authorities cited below. (Oudin, *Commentarius de Scriptoribus Ecclesiasticis*, iii. 2514—2519.; Bœrner, *De Doctis Hominibus Græcis Litterarum Græcarum in Italia Instauratoribus*, 152—163.; Chaufepié, *Nouveau Dictionnaire Historique*; Fabricius, *Bibliotheca Græca*, ed. Harles, xi. 189—193. &c.) J. W. J.

APOSTOOL, SAMUEL, a Dutch Mennonite or Baptist theologian, was born in 1638. In March, 1662, he was appointed one of the five ministers of the Baptist congregations at Amsterdam, of the branch called Flemings, not of the Waterlanders, as stated by Mosheim. On the 15th of October, in the same year, he preached in the forenoon a sermon to which one of his colleagues, Galenus Abraham de Haan, preached in direct opposition on the afternoon of the same day. The main difference in the opinions of the two, according to Mosheim, was that Galenus maintained that the Christian religion was not so much a body of truths to be believed as of precepts to be obeyed, and wished that admission to the church should be open to all who merely believed in the divine inspiration of the Old and New Testaments and led pure and holy lives, while Apostool insisted on a greater strictness and conformity in doctrine. Their disputes embraced also the questions of the eternal Godhead of Christ, of plenary justification by his atonement, and the visibility of the church on earth. The sect became divided into two parties, known

by the name of the Galenists and the Apostolians, two of the preachers adhering to the former and three to the latter. The Apostolians accused Galenus before the court of Holland, or States-general, of holding Socinian opinions, of which, on the 14th of September, 1663, in a sentence which is printed by Wagenaar, that court pronounced him innocent, though by his subsequent publications it would appear that he really held such opinions. On the 10th of January, 1664, the burgomasters of Amsterdam, to prevent further dissension, prohibited the discussion of difficult theological questions from the pulpit; but the prohibition appears to have been of no effect; Apostool rejected the conciliatory offers of Galenus, and the sect separated into two distinct congregations. That of Apostool, which was six or seven hundred in number, was the least numerous, and established itself in an old brewery, which was known by the sign of the "Sun," from which the sect is sometimes called "the Mennonites of the Sun." Frequent attempts were made to heal the schism, but none succeeded till the year 1801, when, according to Hamelsveld, the parties of Galenists and Apostolians coalesced again into Mennonites. The date of the death of Apostool is not given by any of our authorities. Herman Schyn, who published the first edition of his History of the Mennonites in 1723, mentions that Apostool had been his colleague, and that he discharged the duties of the ministry "for very many years." The only work which Apostool published was a short catechism entitled "Veritatis Exercitatio," in conjunction with his colleague Samuel van Deyl. (Mosheim, *Institutes of Ecclesiastical History*, translated by Murdock, American edition, iii. 539. &c., English reprint, iv. 367. &c.; Hamelsveld and Ijpeij, *Algemeene Kerkelijke Geschiedenis der Christenen*, xxv. 281. &c.; Commelin, *Beschryvinge van Amsterdam*, i. 500.; Wagenaar, *Amsterdam beschreeven*, folio edit. ii. 205.; Schyn, *Historiæ Mennonitarum plenior Deductio*, p. 327—332.) T. W.

APPEL, JACOB, a Dutch painter of the eighteenth century, who distinguished himself equally in landscape, portrait, and history. He was born of a good family at Amsterdam in 1680, and showed when a boy such a disposition to excel in the arts, that his parents placed him with the landscape painter J. De Graef, with whom he remained two years. He studied afterwards some time with the portrait painter David Vander Claes, and he imitated the landscapes of Meyering. He obtained at Haarlem, as early as his eighteenth year, the reputation of a good landscape painter; from Haarlem he went to the Hague, and thence to Amsterdam, where he chiefly resided, constantly employed in landscape, portrait or history. He died in 1751, aged 70. He left a son of the same name, who was likewise a good painter. (Van Gool, *Nieuwe Schouburg der Nederlantsche Kunstschilders, &c.*) R. N. W.

APPELMAN, BARENT, a clever landscape painter, born at the Hague in 1640. He studied in Italy, and painted many large landscapes in saloons and other apartments, principally of Roman scenery, which acquired him a great reputation; his best works in this style are some paintings in the palace of Soesdyk. He painted also landscape backgrounds to the pictures of other masters, and many for the portraits of Jan de Baan. He died in 1686, aged forty-six. (Houbraken, *Schouburg der Schilders, &c.*) R. N. W.

APPENDINI, FRANCESCO MARIA, born at Poirino, near Turin, in 1768, received his early education in his native country, after which he went to Rome, where he entered the order of the Scolopj or Scholarum Piarum Fathers, which devotes itself to the instruction of youth, and supplies with teachers many of the colleges and schools of Italy and of the neighbouring countries. Having gone through his theological studies, Appendini took priest's orders, and some years after he was appointed professor of rhetoric in the college of the Scolopj at Ragusa. Being already a good Latin and Italian scholar, he applied himself at Ragusa to the Slavonian language, in which he became a proficient. The French revolutionary invasion having debarred him from the expectation of returning to Italy, he accustomed himself to look upon Ragusa as his own country, and he took pleasure in investigating its history and antiquities. After several years of labour in consulting the old documents and chronicles, and the traditions of the poets, he published in 1802–3, his "Notizie Istorico-critiche sulla Antichità, Storia, e Letteratura de' Ragusei," in two vols. 4to., which he dedicated to the senate of the republic of Ragusa. It is the best work on that interesting little country, which was for centuries like an advanced post of civilisation on a barbarous coast, and which maintained its independence against the wild Slavonians and the more ferocious Ottomans, caused its flag to be respected all over the Mediterranean, and preserved the religion and cultivated the learning and the arts of Europe, on a narrow strip of land encompassed by the Turks. Its recent disappearance from the list of independent states has been hardly noticed in the midst of the revolutionary storms which have swept away most of the old republics of Europe.

In the first volume of this work, Appendini investigates the history and antiquities of the Illyrian Epidaurus, the parent of Ragusa, which was destroyed by the Slavi in the seventh century of our æra. He enters into disquisitions concerning the ancient inhabitants of Illyricum, their language and religion, the migrations of Thracians and Greeks to the coast of the Adriatic, and the wars of the

Illyrians with Rome, until their final subjugation. The author argues from etymological affinities, that the language of the ancient Illyrians was of the same family as that of the Slavonian tribes who afterwards invaded the country. His speculations on this subject are matter for philological critics. He describes the site of Epidaurus and the extent of its territory, and gives copies of several Roman inscriptions found among its ruins, near Ragusa Vecchia. The sepulchre of P. Cornelius Dolabella, who was consul under Augustus and governor of Illyricum, and the remains of a fine aqueduct, are in the same neighbourhood. Appendini then proceeds to account for the origin of modern Ragusa from the runaway inhabitants of Epidaurus, who were joined by emigrants from Salona and other places, and for its name of Lausa or Rausa, according to the derivation given by Constantine Porphyrogennetus. The maritime part of Dalmatia continued to be called Roman Dalmatia, and remained subject, at least nominally, to the eastern emperors. Ragusa, however, governed itself as an aristocratic republic under the protection of the Byzantine empire. Manuel Comnenus in 1170 gave to the Ragusans the rights of citizens of Constantinople. The Latin language, although corrupt, continued to be spoken at Ragusa till the thirteenth century, when it was gradually superseded by the Slavonian. The senate however decreed that the Latin should continue to be the language of administration, and in order to keep up the study of it, instituted a chair of Latin, which was filled in succession by some of the most learned men of Italy.

We cannot follow our author through his interesting account of the history of Ragusa, a history little known in general, and yet full of important information. He describes in separate chapters its form of government, its church, always attached to the Latin communion, its laws, customs, and manners, its relations with Venice and with the Slavonian principalities of Bosnia and Croatia, its prudent and at the same time firm policy towards the formidable Ottomans, and lastly its extensive commerce. The merchant vessels of Ragusa engrossed at one time much of the carrying trade between the Levant and the ports of Europe. They traded also with Spain and with England. The name of Argosies given by writers of the middle ages to large vessels laden with rich cargoes is said to have been derived from Ragusa, where they were built. In the sixteenth century the Ragusans had no less than three hundred ships in the Spanish navy, of which Banduri gives a list, and most of which were lost in the expeditions of Tunis, Algiers, and others, under Charles V. and Philip II. These losses and the earthquake of 1667, which destroyed the greater part of Ragusa, were the causes of the decay of its maritime trade, which however revived to a certain extent during the eighteenth century. Appendini concludes his first volume with a chronological abstract of the principal events in the history of Ragusa from its foundation to the great earthquake of 1667.

The second volume of Appendini's work treats of the literature of Ragusa. The author gives separate notices of those native writers who have written in Italian or Latin, and afterwards of those who have written in the vernacular Slavonian. Among the historians are: Meletius, who wrote in the twelfth century in Latin verse concerning the history of Epidaurus and of Ragusa; Ludovico Cerva or Cervano, surnamed Tuberone, who wrote on the history of the Turks, "de Turcarum Origine, Moribus et Rebus gestis Commentarius," Florence, 1590, and also on the history of Ragusa; Matthias Flaccus Illyricus, who went to Germany, embraced the doctrines of the Lutherans, and was one of the chief compilers of the "Centuriæ Magdeburgenses;" Luccari, who wrote in Italian the Annals of Ragusa till the end of the 16th century; Mauro Orbini, author of a history of the Slavonian principalities established in Illyricum during the middle ages; Eusebio Caboga, a Dominican, who wrote in Latin the Annals of Ragusa and the lives of its bishops and of other distinguished men of Ragusa; Giunio Resti, who wrote a good history of Ragusa in Italian down to 1454; Michele Misliscich, who died in 1798, and wrote a history of the kings of Bosnia and Slavonia, which has not been published; Serafino Cerva, who has written on the ecclesiastical history of Ragusa; Benedetto Orsinich, author of a genealogical history of the Comneni; Anselmo Banduri, the learned author of the "Imperium Orientale;" and lastly, Sebastiano Dolci, a Franciscan, who wrote "De Illyricæ Linguæ Vetustate et Amplitudine," Venice, 1754, and "I Fasti letterarii Ragusei," Venice, 1767, and also a Commentary on the life and works of Saint Jerome, printed at Ancona in 1750.

Ragusa reckons also among her sons the physician Baglivi, whom some have by mistake stated to be a native of Lecce; the mathematician Boscovich; several members of the family of Stay, such as the painter Benedetto, and his grandson and namesake the learned Benedetto Stay, the author of several elegant Latin poems, among others one on Newton's system, and secretary of the Briefs at the Papal court; Raimondo Cunich, the author of many Latin poems and for a long time a professor in the Gregorian college at Rome; Bernardo Zamagna, who translated into Latin the Odyssey, Hesiod, Theocritus, and Moschus; Cardinal Giovanni Stoiko, who was sent as legate to the council of Basle; Simone Benessa, a jurist, the author of a book on the practice of the courts of Ragusa, "Praxis

Curiæ ad Formam Legum et Consuetudinum, Reipublicæ Ragusinæ, in qua exactè agitur de Modo tam in Curia Consulis quam in Appellationibus servandis a principio Litis usque ad Executionem Sententiæ, Quatuor Libris distincta;" and Benedetto Cotrugli, who was employed in several important offices of state, and who wrote a didactic work on the profession of commerce and the duties of a merchant, "Della Mercatura e del perfetto Mercante," Venice, 1573. Lastly, Appendini gives a list of the Ragusan poets who wrote in the Slavonian language, among whom Giovanni di Francesco Gondola ranks the first. He also notices several Slavonian poets of other parts of Dalmatia and of Bosnia and Montenegro, their Popjevke or ballads and their Sacinke or erotic songs. This catalogue is valuable inasmuch as it gives information about works little known beyond the local precincts in which they were written. Upon the whole, Appendini's book contains the most complete view of the condition of Ragusa as it was before its military occupation and the subversion of its government by Napoleon in 1806. Whatever was the pretext for that encroachment, the Ragusans, it is well known, regretted for many years their former independence.

After the French had taken military possession of Ragusa in 1806, and annexed the country to the province of Dalmatia, which was governed by Marmont, one of Napoleon's generals, Appendini prevailed upon the new government to retain the order of the Scolopj, and entrust to it the instruction of youth in the districts of Ragusa and of Cattaro. He was appointed rector of the new college of Ragusa, and he sent to Rome for assistants among the fathers of his order. His own brother, Urbano Appendini, was made professor of mathematics. In 1808 Appendini published a grammar of the Illyric language, that is to say, of the dialect of the Slavonian spoken in Dalmatia. In 1810 he wrote a treatise "De Præstantia et Venustate Linguæ Illyricæ," and another on the analogy between the languages of the ancient nations of Asia Minor and the languages of the Thracians and Illyrians. Both these treatises are prefixed to the "Dictionary of the Illyric Language" of Father Gioacchino Stulli of Ragusa. He also undertook a work entitled "Il Varrone Illirico," on the etymology of the Illyric language, tending to show the derivation of the ancient names of the principal rivers, mountains, and other localities of Europe from Illyric radicals, but he did not live to complete the work, which has remained in MSS. among his papers. He also wrote biographies of some distinguished men natives of Cattaro.

When the Austrian government recovered possession of Dalmatia in 1814, and with it of the town and territory of Ragusa, which had been incorporated with that province by Napoleon, Appendini was commissioned to establish a central institution at Zara, for the purpose of forming teachers for the different gymnasia of the province. He and his brother Urbano set to work with earnest zeal, and as they experienced numerous obstacles to their plan, they repaired to Vienna in order to secure the support of the Emperor Francis and his ministers, which they obtained, and the school for teachers at Zara was maintained. Appendini returned to the house of his order at Ragusa, which had become as his country and where his worth was fully appreciated. His brother remained at the head of the school at Zara, where he died in 1834, upon which Appendini repaired to Zara to fill his brother's place. He died of apoplexy in January, 1837. He was buried with great solemnity, his funeral being attended by the magistrates and nobility of Zara. His brethren at Ragusa honoured his memory by funeral ceremonies. A biographical memoir of him was published at Ragusa by one of his disciples, the advocate Antonio Casnacich. Appendini wrote, besides the works already mentioned in the course of this article, the following: — 1. "Memorie sulla Vita e sugli Scritti di Gio. Francesco Gondola," Ragusa, 1837, in which he gives an abstract of Gondola's epic poem the "Othmanid," the subject of which is the war between Sultan Othman II. and the Poles in 1622, in which the Turks were defeated, soon after which the sultan was deposed and strangled by the Janizaries, it being the first instance of a Turkish sultan put to death by his revolted subjects. Appendini in his work on the history and literature of Ragusa gives extracts of the Slavonian text of the poem with Italian and Latin versions of the same. 2. "De Vita et Scriptis Bernardi Zamagna," Zara, 1830. 3. "La Vita e l' Esame delle Opere del Petrarca." 4. "Esame critico sulla Quistione intorno alla Patria di S. Girolamo," Zara, 1835. 5. A translation in the Illyric or Slavonian of the Austrian civil code; besides several funeral orations and other minor works. (Tipaldo, *Biografia degli Italiani Illustri*; Appendini, *Notizie Istorico-critiche sulla Antichità, Storia, e Letteratura dei Ragusei.*) A. V.

APPERLEY, CHARLES JAMES, a writer on sporting subjects of considerable reputation, better known by the pseudonyme of "Nimrod," was the second son of Thomas Apperley, a Welsh country gentleman, and was born at his father's seat of Plâsgronow, in Denbighshire, in the year 1777. He received his early education at home from his father, but he also spent some years at Rugby school, where he acquired some knowledge of the classical languages, and much more of the sports of the field. In 1798, he became cornet in the Ancient British Light Dragoons, but appears to have seen no service. In 1801, he married

the daughter of William Wynne, Esq., and in 1804 he took up his residence at Bilton Hall, once the country seat of Addison, in Warwickshire. Here he lived as a gentleman farmer, but devoted himself so entirely to the chase, that for some years his only pursuit was that of a fox-hunter. Besides hunting with the packs in his own neighbourhood, he often rode thirty or forty miles to distant covers; and he contrived to defray the expences of the sport by disposing of hunters, after he had ridden them for some time, to those of his friends whose knowledge of the horse was not so intimate as his, and who therefore could not trust their own judgment in the purchase of an untried animal. In 1821 he removed into Hampshire, and commenced farming on a larger scale; and in the same year he began to write for the press. His contributions to the "Sporting Magazine," especially his Hunting Tours, attracted so much attention that the circulation of the work was doubled in two years; and the example of "Nimrod" was followed by so many practical sportsmen, that in a few years sporting might be said to have a literature of its own. His assistance was considered of so much importance, that Mr. Pittman, the proprietor of the magazine, not only remunerated him handsomely, but also paid the expences of his tours, and kept for him a stud of hunters. On Mr. Pittman's death these allowances were withdrawn, and differences followed, which led to a suit by his representatives for money advanced, the result of which was that, to avoid a prison at home, "Nimrod" was compelled to take up his residence in France. In 1830 Mr. Apperley established himself at a château called St. Pierre, near Calais, where he chiefly resided for the remainder of his life, supporting himself by his pen, which was employed more actively than ever, not only in the columns of the sporting periodicals, but in magazines of a more general character. He died in London on the 19th of May, 1843.

Nimrod's superiority consisted in his perfect knowledge of his subject, and in a certain air of good humour, which won upon the reader. His works are made up almost entirely of anecdote, and partake of that gossipping character which distinguishes so many of the books produced for the numerous class of light readers. His style possesses little literary merit, and is too often disfigured by commonplace scraps of Greek and Latin. He has been reproached, with some justice, for the freedom with which he alluded to circumstances which could have become known to him only in the confidence of social intercourse; but this is fairly attributable to the haste with which he wrote, and the quantity of matter which he produced. To the same cause must be assigned the diffuseness of his style, especially in late years, and the habit into which he fell of repeating the same anecdote in several different shapes, or rather several times in the same shape. His knowledge of fox-hunting could not be disputed, for, previously to his quitting England, he had hunted with no less than eighty-two different packs, in every quarter of Great Britain.

Almost all Mr. Apperley's works were written for periodicals, but many afterwards appeared in a collected shape. The principal were:—1. "Remarks on the Condition of Hunters, the Choice of Horses, and their Management," originally published in the "Sporting Magazine" between 1822 and 1828, London, 1831, 8vo. Besides its literary success, this work achieved an important alteration in the treatment of the hunter,—the abolition of "summering" and the consequent confinement of the horse to his stable all the year; a practice now become universal. 2. "Nimrod's Hunting Tours; to which are added, Nimrod's Letters on Riding to Hounds," London, 1835, 8vo., also originally published in the "Sporting Magazine." 3. "The Life of the late John Mytton, Esq., of Halston," 1837, 8vo. A reprint, with considerable additions, from the "New Sporting Magazine," a periodical started in rivalry with the "Old Sporting Magazine," and to which Nimrod transferred his services on his arrival in France. There can be no doubt as to the entertaining character of the memoir, but there have been many of the propriety of exposing the faults and follies of a departed friend so glaringly as Nimrod thought proper to do in its pages. 4. "The Chase, the Turf, and the Road," 1837, 8vo.; three essays, which, on the whole, may be classed as Nimrod's best productions. They were written for the "Quarterly Review" in 1827, and their appearance in so grave a periodical excited no small sensation. The liveliness with which they were written, however, carried them through triumphantly, and the result was a considerable addition to the number of Nimrod's admirers, as a consequence of his introduction to a new and wider circle of readers. They were collected in a volume, with a portrait of the author, in 1837, and so well received, that in 1842 another edition appeared, profusely illustrated with woodcuts. 5. "Nimrod's Northern Tour, descriptive of the principal Hunts in Scotland and the North of England," London, 1838; another reprint from the "New Sporting Magazine." 6. "Sporting by Nimrod," 1840, 4to.; a miscellaneous production, in which other writers participated, to whose co-operation Nimrod attributed its ill-success. It was most expensively illustrated. 7. "The Horse and the Hound," Edinburgh, 1842, 8vo.; a reprint of some articles contributed to the "Encyclopædia Britannica," with additions. 8. "Nimrod Abroad," London, 1842, 2 vols. 8vo.; a collective reprint of articles contributed to

the "New Monthly Magazine," and then called "Foreign Sporting." From one of them we learn that, after eight years' residence in France, Nimrod remained a stranger to the French language. 9. "The Life of a Sportsman," 1842, 8vo. This novel was intended originally for separate publication, but first appeared in the "New Sporting Magazine." It was afterwards collected and published in a splendid style, with thirty-six illustrations; but it failed of success.

Besides these works, Mr. Apperley wrote a treatise on the race-horse, which was translated into French, especially for publication in Paris, but proved a failure, in consequence partly of the simultaneous appearance of a cheap pirated edition at Brussels. He wrote also a pamphlet on the operation of Peel's Bill of 1819 on the currency, and numberless articles on agricultural subjects for various newspapers. Among his contributions to "Fraser's Magazine," a series on the "Anatomy of Gaming" excited great attention, from the plainness with which it exposed the frauds of a certain portion of the sporting world. From another series, in the same magazine, "My Life and Times, by Nimrod," most of the materials of this sketch have been drawn. The straightforward character of his writings is well exemplified in this series. He does not hesitate to state the amounts he had received for his literary labours, a subject on which most writers are not at all communicative. His usual remuneration he states at a guinea a page; for his essays in the "Quarterly Review" he received twenty-five guineas per sheet, with a further sum of one hundred pounds for revisal on their publication in a separate form; and for his four articles in the "Encyclopædia Britannica" two hundred and eighty guineas. Notwithstanding his emoluments, however, he was generally in pecuniary embarrassment. (*My Life and Times*, by Nimrod, in "Fraser's Magazine," for 1842, vols. xxv. xxvi.; *Sporting Magazine*, for July, 1843, p. 66.; the Works of Nimrod noticed.) J. W.

APPIA'NI. There have been three Italian painters of reputation of this name.

ANDREA APPIA'NI, one of the most celebrated Italian painters of the eighteenth century, born at or near Milan in 1754, was distinguished both in fresco and in oil painting; in fresco, in which he was superior to any painter of his time, he executed several great works at Milan, which are conspicuous for graceful composition, good colouring, and elegant drawing. Appiani visited the principal cities of Italy in his youth, studied carefully the frescoes of the great masters, and formed a style of his own, chiefly from that of Correggio; and in 1795 he established his reputation as a great painter at Milan by the frescoes which he executed in the church of Santa Maria Vergine. He painted also some fine works in the imperial palace at Monza; but his best works are the frescoes of the royal palace of Milan, which he left unfinished in 1813, in consequence of a stroke of apoplexy: they have been engraved by Rosaspina. Napoleon appointed Appiani his principal painter in Italy, with a pension of 6000 francs per annum; he made him also a member of the Legion of Honour, and a knight of the Iron Crown; and he was elected a member of the Italian Institute. At the change of government in 1814, Appiani lost his pension, and the attack of apoplexy which he had suffered in 1813 having rendered it impossible for him to continue to paint, he was reduced to the extremity of selling all his drawings and other valuables to procure a subsistence. He lived in this condition for a few years, until 1817 or 1818, when a second attack of apoplexy caused his death.

Appiani painted several good oil pictures, and many portraits, among which is one of Napoleon, which has been engraved by Bartolozzi. Several other engravers have executed prints after the works of this painter. An account of Appiani's frescoes was published by L. Lamberti at Milan in 1809: "Descrizione dei Dipinti a buon Fresco eseguiti dal S. A. Appiani."

GIUSEPPE APPIANI, also of Milan, acquired a reputation as a painter in fresco and in oil at Mainz and its neighbourhood in the latter half of the eighteenth century; but his works are without merit. He was court painter to the elector at Mainz (Chur-Mainzischer Hofmaler), where he died.

FRANCESCO APPIANI, born at Ancona in 1702, acquired considerable reputation as a fresco painter at Rome and Perugia. He was the scholar of Domenico Simonetti or Magatta as he is called, and studied also long at Rome, in the time of Benefial, Trevisani, Conca and Maneini, through the friendship of whom, but especially of the last, he had every facility for perfecting himself in the style that he adopted, which is conspicuous for delicacy of design and harmony of colour. His best work at Rome is the death of San. Domenico, painted in San. Sisto Vecchio for Benedict XIII., and for which the pope presented him with a gold medal. From Rome he went to Perugia, where he was presented with the freedom of the city, and he settled there. In Perugia Appiani's works are very numerous; he continued to paint unremittingly until his death in 1792, when he had completed his ninetieth year, an instance of vigour with perhaps only one parallel in the history of art, says Lanzi, in the case of Titian. The same writer states that Appiani painted many pictures for England. (Ticozzi, *Dizzionario degli Architetti, &c.*; Füssli, *Allgemeines Künstler Lexicon*; Lanzi, *Storia Pittorica, &c.* ed. 1822.) R. N. W.

APPIA'NO, a family of Pisa which rose to sovereign power as princes of Piombino and the island of Elba.

VANNI D'APPIANO, a man of humble birth, left his native village of Appiano, and went to reside at Pisa in the early part of the fourteenth century. He became attached to the faction nicknamed the Bergolini, at the head of which was the wealthy mercantile family of the Gambacorti. The Bergolini were opposed to the faction of the Raspanti, who were warm Guibelines, and the republic of Pisa was frequently agitated by the feuds of both parties. When Charles IV. of Germany went to Italy to be crowned emperor at the beginning of 1355, the Gambacorti, who were then in power, were denounced to him by their antagonists the Raspanti, as ambitious men of Guelph principles, and disaffected towards the empire. Charles endeavoured at first to re-establish concord, and caused several of the Raspanti who were in exile to be restored to their country, but this only served to embolden that faction, which was bent upon the ruin of their antagonists. On the emperor's return from Rome in May, 1355, he stayed some time at Pisa, when the Raspanti used every means to win his favour and discredit their rivals. A fire which broke out in the palace of the elders, where the emperor was quartered, was represented as an attempt of the Gambacorti to get rid of him. Charles, a weak narrow-minded man, gave or appeared to give implicit confidence to the Raspanti, who, being supported by his men at arms, assailed the Gambacorti and their principal friends, imprisoned them and gave up their houses to plunder. Two brothers, Francesco and Lotto Gambacorti, who were at the time at the emperor's court, unconscious of what was going on, were arrested by order of the emperor and given up to the Podestà. The trial, which was attended by the usual tortures, ended in the condemnation of three brothers Gambacorti, and of several of their adherents, who were beheaded. Among these was Vanni d'Appiano. The remainder of the Gambacorti and of their supporters were banished. Shortly after this, the emperor quitted Pisa, leaving the Bishop of Augsburg as imperial vicar, but the real power remained in the hands of the Raspanti.

The Florentines gave asylum to the emigrant Gambacorti, and among others to Pietro, brother of the three who had been beheaded and to JACOPO D' APPIANO, son of Vanni, a shrewd active man, who became intimate with Pietro Gambacorti, now the leader of his party. After several changes in the political condition of Pisa, which have been alluded to under AGNELLO, GIOVANNI, the Gambacorti were recalled by the popular voice in 1369, and Pietro was proclaimed captain-general and defender of the people and community of Pisa. He chose for his secretary Jacopo d' Appiano, whom he caused also to be appointed chancellor of the council of elders, and in whom he placed unbounded confidence. The administration of Pietro Gambacorti lasted for more than twenty years, during which Pisa enjoyed internal tranquillity and considerable prosperity. Pietro was prudent, temperate, and a lover of peace. Through his influence an end was put to the war between the sister republics of Pisa and Florence, and it was stipulated that the Florentines should again enjoy the former facilities and exemption from transit duties in carrying their manufactures to the port of Pisa for embarkation. Gambacorti conceived and nearly accomplished another and a more important scheme for the general advantage of Italy. He went repeatedly to Milan to induce Gian Galeazzo Visconti not only to make peace with Florence, but also to enter into a defensive alliance with Florence, Pisa, Siena, and other Italian states against the depredations of the foreign mercenary bands which overran the country, and against foreign interference in general. Gambacorti prevailed upon Visconti, and upon the commonwealths of Florence, Siena, Bologna, Perugia, and Lucca, and also upon Albert of Este, marquis of Ferrara, Francesco Gonzaga, lord of Mantua, Malatesta, lord of Cesena, Ordelaffi, lord of Forli, and Antonio, count of Montefeltro, to send deputies to Pisa with powers for the purpose; and on the 9th of October, 1388, the conditions of the league were solemnly signed, leaving it open to the other Italian states to join it. Each member of the league was to furnish, at his own expense, a contingent of regular troops for the common protection. All disputes that might arise in future between the contracting parties were to be referred to a congress of delegates of the confederate states. This interesting convention, which might have become the foundation of a great Italian confederation, and might have saved Italy from innumerable calamities, was soon after broken by the ambition and treachery of Visconti; but the attempt deserves record, and reflects credit on the foresight of Pietro Gambacorti.

Gian Galeazzo Visconti was not sincere in acceeding to the league formed by Gambacorti: he had his own view of subjecting to his sway all northern and central Italy, and thus reviving the old kingdom of the Longobards; and he seemed at one time near accomplishing his object. Florence was the state that stood chiefly in his way, and he was anxious to detach the Pisans from its alliance, an alliance which was maintained by the influence of Gambacorti. He found a willing instrument in Jacopo d'Appiano, who revealed to him the secrets of the Pisan councils. Visconti had again declared war against Florence, but Gambacorti, both from policy and inclination, refused to forsake the Florentine alliance. Visconti now resolved to put Gambacorti out of the way; he intimated to Appiano, with whom he kept an active

correspondence, that he might supplant his master, and make himself lord of Pisa. Vanni, a son of Jacopo, who was staying at Milan, was sent to Pisa, accompanied by a party of Visconti's men. Jacopo at the same time raised soldiers in the territory of Lucca. Gambacorti, through his attachment to the Florentine alliance, had roused the old jealous feelings of the Pisans, and had lost much of his popularity. Several friends of Gambacorti advised him to be on his guard; but he would not listen to any reports against the faith of a man whom he had so much benefited as Appiano; and the latter accounted for his assembling armed men by expressing his fears of his personal enemies, among whom was Giovanni Lanfranchi. On the 20th of October, 1392, Lanfranchi and his son were murdered in the street, and the assassins took refuge in the house of Appiano, who refused to give them up to justice. Gambacorti hearing of a tumult at Appiano's house, sent forth his son Lorenzo with some militia; but Appiano, at the head of his men, defeated and wounded him. Appiano then proceeded to Gambacorti's residence, who seeing him from a window, asked him for the meaning of all this, and Appiano told him to come down and mount his horse that they might quell the tumult; but as Gambacorti was in the act of mounting, he was stabbed to death, and his body was left in the street. Appiano then rode through the town, and was proclaimed by his friends captain of the people and defender of Pisa, and the council of the elders sanctioned his nomination. High mass was said in the cathedral, and the Te Deum sung; and Appiano was installed in the government. Lorenzo and Benedetto Gambacorti, the two sons of Pietro, were soon after put to death in prison. All the families friendly to the Gambacorti were banished. Visconti sent to Pisa a body of three hundred horsemen in addition to the other Milanese troops which were already in the town, and Appiano joined him in making war against Florence. Visconti intended to use Appiano as an instrument in order to get possession of both Pisa and Florence; and Appiano on his side wanted the assistance of Visconti to support him in his usurpation, but no further. The two men were an equal match in point of cunning. When Visconti's agents requested Appiano to give up to their master the citadel of Pisa, and the forts of Livorno and Piombino, in order to secure them against the Florentines, he replied that he could not do it without consulting the elders, although it was well known that the elders would do whatever he bade them; and as the agents insisted and threatened, Appiano ordered his son Gherardo (his other son Vanni had died a natural death) *to assemble* the town guard and attack the Milanese soldiers, who, being taken by surprise, were defeated, and their officers were taken prisoners and confined in the citadel. Visconti, instead of resenting this, sent fresh envoys to Pisa in order to conciliate Appiano and prevent his joining the Florentines; and a fresh agreement was entered into between Appiano and Visconti. Appiano also concluded a treaty of commerce between Pisa and Muley, king of Tunis.

In 1398 Jacopo d'Appiano died at a very advanced age, after having caused his son GHERARDO to be acknowledged captain-general of the republic. Gherardo, who had not the ability and determination of his father, finding himself surrounded by dangers from his own dissatisfied countrymen, from the Florentines, and from the duke of Milan, listened to the proposal of the duke to give up Pisa to him for 200,000 golden florins, and for the sovereignty of the port, town, and district of Piombino and of the islands of Elba, Pianosa, and Montecristo, which were thus to be detached from the territory of Pisa. In the meantime the Duke Visconti sent more troops to Pisa, which were introduced by Appiano into the town. Thus finding himself sufficiently supported, Appiano in January, 1399, rode to the town house, from which he drove away the elders, and placed the duke's soldiers in the citadel and other strongholds. The chief citizens of Pisa entreated Gherardo, instead of selling his country to strangers, to sell it to them, and they would pay him more than the duke had offered him; to which Gherardo answered that he could not now break off his engagement with Visconti. Porro, as vicar of the duke, assumed the government of Pisa, new elders were elected as well as a new Podestà, and a new captain of the people, all favourable to the duke; Gherardo d'Appiano received 100,000 florins and security for the remainder; and in February of that year he sailed for Piombino and took possession of his new principality. This treacherous bargain proved the cause of the total ruin of Pisa. Gian Galeazzo Visconti at his death, which happened soon after, in 1402, left Pisa in the possession of his illegitimate son Gabriello Maria, who was driven away for his tyrannical behaviour, and for having sold several fortresses to the Florentines. Giovanni Gambacorti, nephew of the murdered Pietro, was recalled with others of his party, A. D. 1405, and was made captain of the people. Pisa was soon after besieged by the Florentines, assisted by a Genoese and Catalonian squadron, which prevented provisions coming by sea. Gambacorti seeing no chance of relief, whilst the population were suffering from famine, entered into secret negociations with the Florentines, making stipulations for himself and family, and gave up or rather sold Pisa to its old rival Florence, in October, 1406. From that time the decay of Pisa began.

GHERARDO D'APPIANO, first Lord of Piombino, fortified the town, built himself a palace, which is now used for the custom-house, strengthened himself by an alliance with the Florentines, and died in 1405, leaving a son Jacopo, a minor, under the tutorship of the community of Florence. His widow Paola Colonna was by his will appointed regent during her life.

JACOPO II. D'APPIANO died in 1440, before his mother, without having exercised the sovereignty, and left no issue. His uncle, Emmanuello d'Appiano, half brother to Gherardo, was designated in Gherardo's will as the next in order of succession; but Donna Paola, the regent, refused to acknowledge him as such. She sought the protection of the republic of Siena, and having given her daughter Catherine in marriage to Count Rinaldo Orsini, a celebrated commander, who was in the service of Siena, she appointed her to be ruler of Piombino after her death, which took place in 1445. Catherine and her husband strengthened and embellished Piombino, and their administration was popular. In 1447 Alfonso V. of Aragon, king of Naples, being at war with the Florentines, made several attempts to seize Piombino, in order to secure a harbour for the supply of his army in Tuscany, but Rinaldo Orsini defended the town bravely, being well supported by the inhabitants and by a Florentine auxiliary force. King Alfonso was obliged to raise the siege after having lost more than two thousand five hundred men, and to give up for the present his expedition against Florence. In 1450 Rinaldo Orsini died of the plague, and his wife Catherine died shortly after, in February, 1451.

EMMANUELLO D'APPIANO, son of Jacopo the elder, who was living at Troja in the kingdom of Naples, having married a natural daughter of King Alfonso, was proclaimed Lord of Piombino by the elders of the community, and was supported by both Siena and Florence. The relatives of Orsini, who had the fortresses in their possession, surrendered them partly by force and partly through bribes. In 1457 Emmanuello died, leaving his son Jacopo to succeed him.

JACOPO III. D'APPIANO, gave at first great dissatisfaction to his subjects through his arbitrary and licentious conduct. A conspiracy was formed against him, but failed, and the leaders and abettors of it were cruelly punished. Galeazzo Maria Sforza, duke of Milan, availing himself of the refugees who had escaped from Piombino, sent a body of soldiers, who attempted to surprise the town in the night, but the attempt failed. Jacopo constructed a citadel at Piombino, in which he fixed his residence. After some disputes with King Ferdinand of Naples, son of Alfonso, concerning the town of Castiglione della Pescaja, which Alfonso had taken and Jacopo had afterwards occupied, an arrangement was made by which Jacopo placed himself under the protection of the crown of Naples, and agreed to admit a Neapolitan garrison into Piombino, and in 1465 King Ferdinand authorised Appiano to assume the royal coat of arms of Naples, and to add the name of Aragon to that of Appiano. The title was Jacopo III. d'Appiano d'Aragona Count and Lord of Piombino and its Dependencies. In 1474 Jacopo III. died leaving the principality to his eldest son and namesake.

JACOPO IV. D'APPIANO D'ARAGONA proved a very good prince. He restored to the people of Piombino their statutes and privileges, of which they had been deprived by his father, which were printed in 1706, under the title of the Statutes of Piombino. In 1478 Jacopo IV. married Donna Vittoria, daughter of the Duke of Amalfi and of Maria of Aragon, a natural daughter of Ferdinand of Naples. Jacopo served as a superior officer in the allied army which King Ferdinand and Pope Sixtus IV. sent against Lorenzo de' Medici after the failure of the conspiracy of the Pazzi, and was taken prisoner by the Florentines, but was ransomed soon after. Jacopo had afterwards troublesome disputes with the Bishop of Massa Maritima concerning the estates and alum mines of Montione and Valli, which the bishop claimed, and his claim to which he sold to the apostolic chamber in 1478. The Lord of Piombino refusing to acknowledge the title of the cession, was summoned to appear at Rome, and was excommunicated by the pope according to the practice of those times. He however remained in possession of the estates, and the question was compromised. Jacopo maintained friendship with his neighbours of Florence and Siena. When Cesare Borgia, supported by his father Pope Alexander VI., was spreading terror all over central Italy, he invaded among others the state of Piombino, in June, 1501, and besieged the town. Jacopo was obliged to escape by sea, and he appealed to Louis XII., king of France, the ally of Borgia, against the unprovoked attack. But not meeting with justice in that quarter, he turned himself to the Emperor Maximilian I., from whom he received in 1502 the investiture of the principality of Piombino for himself and his heirs. Meantime Pope Alexander having died, the people of Piombino rose against the garrison of Borgia in August, 1503, and drove it away with the assistance of the Florentines, and Jacopo re-entered his paternal dominions amidst the acclamations of his subjects. By a diploma of the Emperor Maximilian, dated November, 1509, the principality of Piombino was declared to be an Imperial fief, and power was given to Jacopo and his successors to strike money, both gold and silver. In the same year the famous Machiavelli, secretary of the Florentine republic, was sent to Piombino to negotiate with the envoys of Pisa, which town had

shaken off some time before the dominion of Florence, but the conferences produced no result. In 1511 Jacopo IV. died at Piombino, after having caused his son and namesake to be acknowledged his successor.

Jacopo V. d'Appiano d'Aragona governed his dominions in peace for many years. He obtained of the Emperor Charles V., in 1520, the renewal of the investiture of his principality with the privilege of inserting the imperial eagle in his coat of arms. About 1539, when the intrigues of the French at the Ottoman Porte brought forth an allied Turkish and French fleet which swept over the Mediterranean Sea, and threatened Italy with invasion, Charles V. charged Duke Cosmo of Florence with the defence of the coast of Tuscany, including the territory of Piombino. Jacopo d' Appiano, mistrusting Cosmo's intentions, refused at first to receive a Florentine garrison within the town of Piombino, but when the Turkish admiral Khair-ed-deen, surnamed Barbarossa, appeared in 1543, with a powerful armament off the Italian coast, Cosmo's troops were admitted into the town. There was at or near Piombino a boy, the son of Sinan Pacha, the well-known renegade, who had been taken some years before in a Turkish ship, and had been baptized and brought up in the Christian faith by Jacopo d'Appiano. Barbarossa having appeared with his fleet off the channel between Piombino and Elba, sent on shore to demand the boy. It was answered that the boy was not then at Piombino. Barbarossa, prevented by contrary winds from sailing up the channel, directed his fleet to the leeward, and landed his men on the island of Elba, which they desolated. About a year afterwards when Barbarossa, after the attack upon Nice, separated himself from his French allies and sailed for the Levant, he stopped again off Piombino and demanded the son of Sinan Pacha, offering to restore all the Christian prisoners belonging to the territory of Piombino. The exchange was agreed upon, several Turkish galleys came to the harbour of Piombino, the boy was given up to the officer in command amidst a general salute and the acclamations of the Turkish crews, the Christian prisoners were restored, and Barbarossa sailed to the south without doing any injury to the coast of Tuscany.

Cosmo, duke of Florence, urged Charles V. to let him retain possession of Piombino, giving an equivalent to Appiano. The emperor ordered his general Don Juan de Luna to see about this matter. Meantime Jacopo V. d'Appiano fell ill and died, in 1545, and the Spanish general took possession of Piombino in the name of the emperor as guardian to the infant son of the late prince.

Jacopo VI. d' Appiano was not put in possession of his dominions till 1559, after the subjection of Siena by Duke Cosmo and the general pacification of Tuscany. In the intervening time Piombino and Elba were occupied by Spanish and Florentine troops, and Duke Cosmo was several times on the point of obtaining from the Emperor Charles V. the full dominion of those territories, which he greatly coveted. But by the treaty of May, 1557, Duke Cosmo was obliged to restore Piombino to its hereditary sovereign, retaining however for himself the town of Portoferrajo in the island of Elba, in consideration of his expenses in fortifying that place as well as the neighbouring coasts of Elba and Piombino, and defending them against the incursions of the French and the Turks during the preceding war. It was thus that a part of Elba came to be annexed to the Grand Duchy of Tuscany, the rest of the island remaining subject to the princes of Piombino. In 1559 JacopoVI. d'Appiano took possession of Piombino, to the great satisfaction of the people, who were weary of foreign dominion, and in 1562 he obtained from the Emperor Ferdinand I. the confirmation of the investiture granted to his ancestors. A small Spanish force however continued to garrison the citadel of Piombino. Jacopo died in 1585, leaving his principality to his natural son Alessandro, whom he had caused to be legitimated by the emperor.

Alessandro d'Appiano proved a tyrannical and licentious ruler, and so exasperated his subjects against him that a conspiracy was formed by the principal people of Piombino, to which it is hinted that his own wife Isabella de Mendoça was privy, and Alessandro was murdered in September, 1589. Neither Isabella nor the commandant of the Spanish garrison took any measures against the assassins, and the elders and other citizens of Piombino having assembled declared themselves freed from their allegiance to the house of Appiano. Some of them proposed to give the principality to the Grand Duke of Tuscany, but another party offered it to the Spanish commandant, who accepted it in the name of his king, Philip II. The Grand Duke Ferdinand I. of Tuscany assumed the protection of Jacopo, the infant son of Alessandro, and in 1591 the Spanish court consented to restore Piombino to Jacopo, under the guardianship of his uncle, Alfonso d'Appiano.

Jacopo VII. d' Appiano obtained a new investiture of the territory of Piombino from the Emperor Rudolf II., and died in 1600 without issue. Several collaterals claimed the succession. In 1624 the Emperor Ferdinand II. acknowledged, by a decree of the Aulic chamber, the claims of the sons of Carlo Sforza d'Appiano, descended from Jacopo III., on condition of their paying 800,000 florins to the Imperial treasury, which payment the claimants being unable to effect, the emperor, after several years, declared the Appiani to have forfeited their claims, and in March, 1634, gave the in-

vestiture of Piombino to Niccolò Ludovisi, prince of Venosa, subject of Philip IV., king of Spain and of Naples, on condition of the prince paying one million of florins to the Aulic chamber. Ludovisi having effected the payment took possession of Piombino. His male line becoming extinct in the third generation, the succession fell to the house of Buoncompagni of Rome, which was allied to the Ludovisi by marriage, and in 1701 Don Gregorio Buoncompagni entered into possession, with the title of Prince of Piombino. His descendants continued to govern their little state till 1801, when Bonaparte, then First Consul of the French republic, took possession of Piombino and Elba, and a few years later gave Piombino to his sister Elisa Baciocchi. After the fall of Napoleon the principality of Piombino was incorporated with the Grand Duchy of Tuscany, and the house of Buoncompagni received an indemnity for the allodial property from the Grand Duke.

The branch of Sforza d'Appiano, the remaining descendants of the former princes of Piombino, still exists at Piacenza. (Tronci, *Memorie Istoriche della Città di Pisa*; Repetti, *Dizionario Geografico Storico della Toscana*; Pignotti, *Storia della Toscana*; Litta, *Famiglie celebri Italiane.*) A. V.

APPIA'NO, NI'CCOLA, an Italian painter mentioned by Latuada (*Descrizione di Milano*) as one of the scholars of Lionardo Da Vinci; and he attributes to him a fresco over the door of the church della Pace at Milan. (Lanzi, *Storia Pittorica, &c.*) R. N. W.

APPIA'NO, PA'OLO ANTO'NIO, born at Ascoli in the Papal State in 1639, entered the order of the Jesuits, and became a distinguished preacher. He was also well versed in the study of history, and especially in the history of his native country. He was a member of the Arcadian society, and was intimate with the learned Magliabechi and with the poet Gio. Batista Fagiuoli. He was appointed assessor to the office of the Inquisition at Rome and confessor to the Roman college. He died at Rome in 1709. He was the author of the following works:— 1. "Vita di S. Emidio primo Vescovo d'Ascoli, con una Descrizione della suddetta Città," 4to. Rome, 1702, and again, in an improved edition, in 8vo., 1704. This work, which contains much historical information concerning the town of Ascoli, was noticed in the memoirs of Trevoux and other literary journals of the time. 2. "Vita di Cecco d'Ascoli," a celebrated poet and philosopher of the fourteenth century who was burned for heresy. This life has been inserted by Bernini in his "Storia dell' Eresie." 3. "Panegirico in Lode di S. Filippo Neri Fondatore della Congregazione dei PP. dell' Oratorio," 4to., Parma, 1686. 4. "Il doppio Spirito di S. Filippo Benizi, Ampliatore de' Servi di Maria, Panegirico," 4to., Florence, 1684. Benizi was the second founder or reformer of the order of Servites. 5. "Il Frumento che produce le Palme, Orazione in Rendimento di Grazie à Dio per le Vittorie ottenute l' Anno 1687 dall' Armi Cristiane nell' Ungheria, nella Grecia, e nella Dalmazia." Venice, 1688. The year 1687 is memorable for the conquest of the Morea by the Venetians under Morosini, and by other successes obtained by the Venetians and the Austrians over the Turks in Hungary and Dalmatia. 6. "Vita del P. Niccolò Maria Pallavicino Genovese della Compagnia di Gesù," inserted in the second volume of the "Vite degli Arcadi illustri." Niccolò Pallavicino, a learned Jesuit, is the author of several polemical works, among others a voluminous book in defence of the Pontifical authority of the Roman See. Appiano wrote also a biographical work in Latin, containing the authors who were natives of Picenum, his own country, entitled, "Athenæum Picenum," which is mentioned by Cinelli, Crescimbeni and others, but which, it appears, has never been published. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

APPIA'NUS (Ἀππιανός), an historian, who, as we gather from several passages of his writings, lived in the reigns of Trajan, Hadrian, and Antoninus Pius. In his Preface, c. 7., he speaks of Rome having been governed by emperors (*αὐτοκράτορες*) for two hundred years from the time of Julius Cæsar to his own day. This would bring us to the reign of Antoninus Pius (A. D. 138—161). Again, in c. 9., he speaks of the Roman power having lasted nine hundred years. In his history of the Civil Wars (ii. 90.) he mentions a temple of Nemesis which was destroyed in his time by the Jews of Egypt, when Trajan was carrying on his destructive warfare against them (A. D. 116, 117). Elsewhere (*Iber.* 38.; *De Bell. Civ.* i. 38.) he speaks of Hadrian as no longer alive.

The few particulars of his personal history with which we are acquainted are derived from his own works. At the close of the preface to his history he says: "I am Appianus of Alexandria, who attained to the highest dignities in my own country, and pleaded causes at Rome in the judicial courts of the emperors, until they deemed me worthy to be intrusted with the management of their affairs;" that is, as we gather from a letter of Fronto to Antoninus Pius (p. 13, &c. ed. Nieb.), he was made procurator; but whether in Egypt, as Schweighäuser supposes, or elsewhere, we have no means of determining. At the end of the same preface Appian refers to an autobiography, which has not come down to us.

Appian was the author of a Roman history in twenty-four books (Photius, *Cod.* 57.), written in Greek, and entitled Ῥωμαϊκά, or Ῥωμαϊκὴ Ἱστορία. He has himself in his

preface described the plan upon which it was composed (cc. 12, &c.). Finding that a synchronistic arrangement of the events of Roman history in different parts of the world occasioned the reader great perplexity, as his attention was continually diverted from one thing to another, Appian resolved, instead of describing all these events in chronological succession, to make an ethnographical classification of them, so as to give a separate history of each people up to the time of its incorporation in the Roman empire; prefixing to the more detailed narrative of its affairs from the period when it first came into collision with Rome to that of its final subjection, a short account of its earlier history. He took the different nations according to the order in which they successively came into conflict with the Romans (c. 14.). To make his history complete, he commenced with the kingly period of Rome, which formed the subject of the first book (Ῥωμαϊκῶν βασιλική), and in subsequent books he gave an account of the Roman Civil Wars. The second book (Ἰταλική) was devoted to the history of the Italian nations which Rome subdued. The remaining books took up the history of the other nations in the following order: the third (Σαμνιτική), the Samnites; the fourth (Κελτική), the Gauls; the fifth (Σικελική καὶ Νησιωτική), Sicily and the other islands; the sixth (Ἰβηρική), Spain; the seventh (Ἀννιβαϊκή), the wars with Hannibal (Appian was in this instance compelled to depart from his original plan in order to avoid the very objection which that plan was intended to obviate); the eighth (Λιβυκὴ καὶ Καρχηδονική, to which Photius adds Νομαδική), Libya, Carthage, and Numidia; the ninth (Μακεδονική), Macedonia; the tenth (Ἑλληνικὴ καὶ Ἰωνική), Greece, and the Greek states of Asia Minor; the eleventh (Συριακὴ καὶ Παρθική), Syria and Parthia; the twelfth (Μιθριδάτειος), the war with Mithridates; the thirteenth to the twenty-first inclusive (Ἐμφύλια), the civil wars, from those of Marius and Sulla to the battle of Actium and the conquest of Egypt (the last four books were also called τὰ Αἰγυπτιακά); the twenty-second (Ἑκατονταετία), the first century of the empire, beginning from the battle of Actium; the twenty-third (Ἰλλυρική or Δακική), the Illyrian wars; the twenty-fourth (Ἀραβική), the wars with Arabia. Of the first five books we only possess fragments (preserved for the most part in the "Excerpta," made under the direction of the emperor Constantinus Porphyrogennetus). The same is the case with books viii. and ix. We possess entire books vi. vii. viii. xi. (as far as the first division of the Syrian history), xii. xiii.—xvii. inclusive, and xxiii. The Parthian history, formerly ascribed to Appian, is, as Schweighäuser has shown, a mere compilation of late date from Plutarch's lives of Antony and Crassus. Appian's account of the Civil Wars of Rome is very valuable, as it supplies in some degree the loss of so many other works.

As an historian Appian's merits are not of a very high order. He was a mere compiler, though on the whole a careful one. In the earlier part of his history he followed Dionysius, and, as Niebuhr remarks (iii. 212. transl. notes 353. 844. 872.), is to be regarded as a mere epitomizer of him so far as he went. He also consulted the older annalists, and the writings of Polybius, Asinius Pollio, Julius Cæsar, Terentius Varro, Augustus, Hieronymus of Cardia, and others. He has thus preserved much useful information, as an instance of which may be mentioned his account of the Agrarian laws of the Gracchi, which is the best extant. He possessed one great advantage over Plutarch in his superior knowledge of the Latin language. He now and then, however, gives singular specimens of his ignorance of geography. Thus, he makes Spain about four times its actual size, and says that the voyage from it to Britain may be made in half a day (*Iber.* 1.); he conceives the Iberus to flow into the Northern Ocean (*Iber.* 6.), and places Saguntum on the north of that river, confounding it likewise with Carthago Spartagena (*Iber.* 7. 10. 12.). Appian's style is clear, easy, and simple, devoid of rhetorical ornament, sometimes dry, but never exaggerated or bombastic.

Appian's history was first published in a barbarous Latin translation by Candidus, at Venice, in 1472. The first printed edition of a part of the Greek text was published by Carolus Stephanus, at Paris, in 1551. The best edition of Appian is that by Schweighäuser, Leipzig, 1785, 3 vols. 8vo. Some new fragments were discovered by A. Mai, and printed in the second volume of his "Nova Collectio Vet. Script." They have been reprinted in Lucht's "Polybii et Appiani Historiarum Excerpta Vaticana," Altona, 1830. A letter of Appian to Fronto, also discovered by Mai, is printed in Niebuhr's edition of Fronto, p. 229. An English translation of Appian was printed in 1579, 4to. by Raufe Newbery and Henrie Bynniman, and another by J. D. was published in 1696, fol. There are French translations by Claude Seyssel, fol. Lyon, 1544, and Odet Desmarres, fol. Paris, 1659, and of the History of the Civil Wars, by Combes Dounous, Paris, 1803. There is also a German translation by F. W. J. Dillenius, 2 vols. 8vo. Frankfort, 1793—1800. (Schweighäuser, *Exercit. in App.* sect. iii. p. 12, &c.; Wyttenbach, *Biblioth. Crit.* T. iii. P. 1. p. 93. &c.; Dillenius, in the preface to his translation.)

C. P. M.

APPIA'NUS. [APIAN.]

APPIER or *HAPPIER*. [HANZELET.]

APPION (Ἀππίων), a Christian who lived

at the end of the second century after Christ (about 196 A. D.), and wrote Commentaries on the Six Days' Work of the Creation (Hexæmeron). The work is entirely lost. (Eusebius, *Hist. Eccles.* v. 27.; Hieronymus, *De Viris Illustribus*, p. 46.; Cave, *Historia Litteraria*, i. 95. Basil, 1741.) P. S.

A'PPION. [APION PLISTONICES.]

A'PPIUS CLA'UDIUS. [CLAUDIUS.]

APPLEGARTH, ROBERT. The only account we appear to have of this writer is that given by himself in the preface to his "Apology," which was published in 1789. He says: "I was born and educated amongst the people called Quakers, but for these fourteen years last past I have gradually declined their meetings, and instead, have frequented the public service of the Church of England; and about two years since I was married according to her ritual; for which crime *only* (if it may be called one) the Quakers soon after disowned me, and tho' there was something pointed in this excommunication, yet I have never considered it as an evil, because my principles, for some years previous to this censure, had been wholly with the established church; and I was accordingly baptized soon after by the minister of the parish where I then resided, in doing which I reverted to the religion of my ancestry." Applegarth was a resident in Salisbury during the early part of his life: the time of his death is not known. His works are: — 1. "Theological Survey of the Human Understanding," Salisbury, 1776, 8vo. This was published anonymously. 2. "Apology for the Two Ordinances of Jesus Christ, the Holy Communion and Baptism, recommended to the Quakers," London, 1789, 8vo. This was intended as a refutation of some of the leading errors of Quakerism as maintained in "Barclay's Apology." 3. "A Plea for the Poor; or, Remarks on the Price of Provisions and the Peasant's Labour, the Bounties allowed on the Exportation of Corn, especially Wheat, &c.," London, 1789, 8vo. 4. "Essay concerning Tithes, as appertaining to the Clergy of the Church of England," London, 1791, 8vo. 5. "Rights for Man; or, Analytical Strictures on the Constitution of Great Britain and Ireland," London, 1792, 12mo. (Watt, *Bibliotheca Britannica*; *Biographical Dictionary of the Living Authors of Great Britain and Ireland.*) J. W. J.

APPLETON, Commodore, an English naval commander in the time of the Commonwealth, known for a desperate battle which he fought with the Dutch in the harbour of Leghorn, on the 2d of March, 1652. The Dutch admiral, Van Galen, having fallen in with an English squadron commanded by Captain Bodley or Badilo near the isle of Elba, had captured a ship called the Phœnix, which he brought into the harbour of Leghorn, where the squadron commanded by Appleton was lying. Unable to resist the temptation of re-capturing the ship, Appleton sent a certain Captain Cox with three well-manned boats to effect that object, which, as the Dutch were lying in the security of a neutral port, he easily succeeded in doing. The date of this enterprise was the 20th of November, 1652; and although the Grand Duke of Tuscany, on the violation of neutrality being complained of, ordered the English either to restore the Phœnix or leave his port, it appears that they retained the ship, and did not quit Leghorn till the 2d of March in the year following. Appleton, whose fleet of six ships, carrying two hundred and twenty guns, was no match for that of Van Galen, consisting of sixteen vessels of war and nine fire-ships, sent off to Bodley, who had eight vessels and a fire-ship, to request him to appear off the port and draw off the Dutch in pursuit, to allow him to escape. The stratagem was executed, and seemed likely to succeed; but Appleton left the roadstead too soon; and the Dutch perceiving his design, returned and encountered him, while Bodley held aloof and rendered scarcely any assistance. Appleton fought with the most desperate courage, and held two Dutch ships engaged for four hours, but was at last compelled to yield, though it is said that but for his own crew, he would have blown up the ship. Two of his vessels were completely destroyed, one of them escaped to Bodley's squadron, and the rest were captured. The Dutch admiral Van Galen was so severely wounded that he died a few days after. The grand duke, in December, 1652, had complained of the conduct of Appleton to the English government, who sent orders to the commodore to return home by land without delay. Nothing further is known of Appleton; but two years after, the Commonwealth demanded satisfaction of the grand duke for the damage done by Van Galen, when he forced Appleton to leave the port; and it is believed that the duke was finally compelled to pay sixty thousand pounds compensation money on this and other accounts. It should seem therefore as if the Commonwealth resented the conduct of the duke, in forcing the English to leave his port and expose themselves to destruction, after redress had been applied for and formerly promised; or possibly there may have been other circumstances, not yet in print, that gave a different colour to the whole transaction. It is remarkable that the Dutch historians Brandt and Wagenaar say nothing of the violation of neutrality, the account of which is taken entirely from English authorities. Wagenaar relates on the contrary, that the states of Holland were dissatisfied with the conduct of Van Galen in not pursuing the English with sufficient vigour, and that it was on the account of their censures, that he did his best to come into combat with some English ships "which had been for some time

beset in the harbour of Leghorn." (Colliber, *Columna Rostratra, or A History of the English Sea Affairs*, 2d edition, p. 119—122.; Campbell, *Lives of the British Admirals*, edition of Berkenhout, ii. 27—30.; Wagenaar, *Vaderlandsche Historie*, xii. 237. &c.) T. W.

APPLETON, JESSE, was born at New Ipswich, in the State of New Hampshire, U. S., on November 17th, 1772, of a family which traced its descent to the Appletons of Great Waldingfield in the English county of Suffolk. His father was a farmer, and young Appleton was at first intended for a mechanic trade, but in 1788 was entered at Dartmouth College, and took his degrees there in 1792. After studying theology under Dr. Lathrop, of West Springfield, he was ordained in February 1797 pastor of a church at Hampton, in New Hampshire, where he continued till elected, in 1807, president of Bowdoin College, on the death of its first president, Dr. Mackeen, an Irishman. Bowdoin College is the principal educational establishment or university for the state of Maine; was founded in 1794 at Brunswick, in that state, and takes its name from the Honourable James Bowdoin of Boston, afterwards minister plenipotentiary at the Spanish court, who bestowed on it at its outset money and lands to the value of nearly seven thousand dollars, and at his death, in 1811, a library and collections to the value of fifteen thousand more. At the time that Dr. Appleton assumed the presidency, there was, we are told by an officer of the college, "throughout the community a tendency to looseness of sentiment and character," and "at no period in the history of American colleges had there been more recklessness on the part of youth." Dr. Appleton by unwearied assiduity and a uniform system of discipline corrected these evils, and under his management the college acquired a reputation for good morals as well as sound scholarship. After ten years of these exertions, his health became much impaired, and a painful illness terminated in his decease on the 12th of November, 1819, at the age of forty-seven.

Dr. Appleton had published in his lifetime several occasional sermons, and in 1820 appeared a volume of his annual addresses at college, and in 1822 of his lectures and occasional sermons, with a life by the Rev. Benjamin Tappan of Augusta. A collected edition of his works was published in two vols. 8vo. at Andover, in 1837. It contains a memoir of his life, and comprises a series of fifty-two lectures on the most important subjects of theology, which he delivered in the chapel of the college to the assembled students, a selection of sixteen of his sermons, a collection of his college addresses, and a dissertation on the question "What constitutes good use of a word in the English language?" Dr. Appleton's religious views were originally Arminian, but before his election to the presidency had assumed an entirely different cast. His works are said by a writer in the American Quarterly Register to "place him in the highest rank of the ethical and theological writers of his country." They appear to exhibit clearness of idea and purity of diction. (*Life* prefixed to *Works*; *Historical Sketch of Bowdoin College* by an Officer of the College, in Edwards's *American Quarterly Register*, viii. 110. &c.; Allen, *American Biographical and Historical Dictionary*, second ed. p. 47.) T. W.

APPONCOURT. [GRAFFIGNY.]

APPREECE, JOHN. [PRISE, JOHN.]

APPULE'IA or APULE'IA GENS (Plebeian). In inscriptions and MSS. the name is usually written with a double p. We know only of three family names or cognomina of this gens, — Decianus, Pansa, and Saturninus. The first member of this gens who obtained the honour of the consulship was Quintus Appuleius Pansa, in B. C. 300. L. S.

APPULE'IUS, a member of the Appuleia Gens, whose prænomen and cognomen are not mentioned. He was proscribed by the Roman triumvirs in B. C. 43, but escaped with his wife to Sicily. Whether he is the same as the Appuleius, a tribune of the people mentioned by Appian, is uncertain. (Appian, *De Bello Civili*, iv. 40., iii. 93.) Another Appuleius, likewise without either prænomen or cognomen, is mentioned by Cicero (*Ad Atticum*, xii. 14. 17.); and to a third, designated as proquæstor, two letters of Cicero are addressed. (*Ad Familiares*, xiii. 45, 46.) L. S.

APPULE'IUS. [APULEIUS.]

APPULE'IUS DECIA'NUS. [DECIANUS.]

APPULE'IUS, LU'CIUS, was tribune of the people in B. C. 371, and impeached M. Furius Camillus for having secreted a part of the spoils of Veii. (Livy, v. 32.; Plutarch, *Camillus*, 12.) L. S.

APPULE'IUS, LU'CIUS, was sent with C. Petronius, in B. C. 156, as ambassador to Asia to inquire into the condition of the affairs between the two hostile kings, Attalus and Prusias. (Polybius, xxxii. 26.) L. S.

APPULE'IUS, MARCUS, was elected a member of the college of augurs in B. C. 45, on which occasion Cicero requested Atticus to excuse him for not taking part in the feast of the installation, since he was not well. In B. C. 44 Appuleius was quæstor, probably in some part of Asia Minor; and when Brutus, after the murder of C. Julius Cæsar, went to Greece and Asia, he found a ready supporter in Appuleius, who surrendered to him all the troops and all the money he had at his command. During the triumvirate of Octavian, Antony, and Lepidus, B. C. 43, M. Appuleius, who was then at Rome, and a candidate for the office of pontifex minor, was proscribed, but he escaped to Asia, where Brutus assigned to him the government of Bithynia. He re-

maintained in possession of this country till after the death of Brutus, when Bithynia was surrendered to Antony, and Appuleius obtained permission to return to Rome. It is not impossible that he may be the same as the M. Appuleius who was consul in B. C. 20 together with P. Silius Nerva. (Cicero, *Ad Atticum*, xii. 13—15., *Philippica*, x. 11.; Pseudo-Brutus, *Ad Ciceron.* i. 7.; Appian, *De Bello Civili*, iii. 63., iv. 46. 75.; Dion Cassius, liv. 7.) L. S.

APPULEIUS PANSA. [PANSA.]

APPULEIUS SATURNINUS. [SATURNINUS.]

APPULEIUS, SEXTUS, was consul in B. C. 29 with Augustus. After his consulship he went to Spain as proconsul, and for some victory, concerning which no particulars are known, he triumphed in B. C. 26. (Dion Cassius, li. 26.; *Fasti Triumphales.*) L. S.

APPULEIUS, SEXTUS, was consul in the year of the death of Augustus, A. D. 14, and he and his colleague Sextus Pompeius were the first who took their oath of allegiance to Tiberius. Dion Cassius in two passages calls this Appuleius a relative (συγγενής) of Augustus, but in what this relationship consisted is uncertain. (Dion Cassius, liv. 30., lvi. 29.; Suetonius, *Augustus*, 100.; Tacitus, *Annales*, i. 7.; Velleius Paterculus, ii. 123.) L. S.

APRAXIN, STEPAN THEDOROVICH, the son of a stolnik or seneschal, was born on the 30th of July (o. s.) 1702. In the seventeenth year of his age he entered the army, he served in the campaign of 1737 against the Turks, under field-marshal Count Münnich, and was present at the taking of Oczakow by storm. After the conclusion of the war, he was appointed commander of the forces in the government of Astrakhan; in 1741, he welcomed, in that capacity, the ambassadors of Nadir Shah of Persia, and in the following year he visited the court of Nadir, as the ambassador of Russia. In 1748 he took an active share, with the chancellor Bestuzhev, in occasioning the fall of Lestocq, the favourite of the Empress Elizabeth, and was president of the committee of inquiry into his alleged crimes. He advanced rapidly through the various stages of military rank to that of field-marshal in 1756; and in 1757 he was entrusted with the chief command of the Russian army intended to act against Frederick the Great. At this time he is described in no very flattering terms in the despatches of Mr. Williams, afterwards Sir Charles Hanbury Williams, the English ambassador at St. Petersburgh. "Apraxin," he says, "is to command the Russian army; he is lately made field-marshal. He is the laziest of mankind, and a rank coward, for he was grossly abused the other day and almost kicked by the hetman of the Cossacks without resenting it." "Apraxin," he says in another letter, "is a very corpulent man; lazy, luxurious, and certainly not brave. He has never yet seen an army of any enemy, nor ever served but in Münnich's Turkish campaigns. I know he is sick of his command, and they already begin to find here that the marching of so large an army is not so easily done as talked of." Williams soon after opened a correspondence with the Grand Duchess Catharine, the wife of Peter, the heir to the reigning Empress Elizabeth, to bribe the field-marshal. "Apraxin is, or at least pretends to be," writes Williams, "entirely devoted to the grand duchess. He is no soldier, and has a very indifferent opinion of the army he commands; and it *is* believed he does not wish to meet the Prussians in the field. Apraxin is besides very extravagant and very needy, notwithstanding the great bounties bestowed upon him by his mistress. From these circumstances, the King of Prussia thinks it may be worth while in the present conjuncture to give him a sum of money, in order to delay the march of the troops, which a commander-in-chief can easily find pretences to do." Whatever means were employed to prevent him were ineffectual, for Apraxin entered Prussia in May, 1757, at the head of a Russian army said to consist of 97,000 men. On the 5th of August he took Memel; on the 28th he passed the Pregel, drove back the Prussian field-marshal Lehwald, who was at the head of an army of 30,000 men, and encamped at Grossjägerndorf. Here the atrocities which from want of discipline his army committed against the peasantry drove Lehwald to hazard a battle. On the 30th of August, early in the morning, the Prussians in a body 20,000 strong attacked the Russian army which was three times that number, according to Prussian authorities; the Russians state their own numbers at 50,000 and the Prussian at 30,000. Success was at first on the side of the Prussians, but they pursued it so warmly as to entangle themselves: a skilful movement of General Rumiantzov, who commanded the Russian reserve, decided the fortune of the day, which ended in the complete defeat of the Prussians, who lost twenty-nine pieces of cannon. There was now nothing to hinder the Russians from advancing to Königsberg, and even taking Berlin, but to the amazement of Europe, the army first remained immoveable in its camp, then contented itself with a few insignificant incursions, and finally, on the 11th of September, withdrew to winter quarters in Courland, leaving nothing behind but a garrison of 10,000 men in Memel. The explanation of these events soon followed. At the time of the victory, the Empress Elizabeth was dangerously ill; her heir, the Grand Duke Peter, was well known to be an uncompromising admirer and supporter of Frederick the Great, and the chancellor Bestuzhev, anxious

to pay his court to the rising sun, had sent secret orders to Apraxin to retire. Unfortunately for them the empress recovered, and indignant to find her anticipations of revenge on Frederick so unexpectedly disappointed, she banished Bestuzhev to a village, and ordered Apraxin to resign his command to Count Fermor, and repair to Narva to give an account of his proceedings. A commission of inquiry was nominated, and Apraxin, whose death occurred soon after, on the 26th of August (o. s.), 1758, is said to have died of apoplexy occasioned by the shock of their first questions. (Despatches of Sir C. H. Williams, as quoted from the originals in the State Paper Office, in Von Raumer, *Contributions to Modern History, Frederick II.* p. 304—318, &c.; Article by Viskovatov in *Entsikhlopedecheskiy Lexikon*, ii. 438, &c.; article by Hasse and Buhle in Ersch und Gruber, *Allgemeine Encyclopädie*, v. 9.) T. W.

APRAXIN, THEODOR MATVĀYEVICH, was one of the three sons of Matvāy Vasilivich Apraxin, stolnik or seneschal at the court of the Tzar, whose daughter Maria Matvāyevna was married to the Tzar Theodor Alexāyevich, the elder brother and predecessor of Peter the Great. The family of the Apraxins was descended from a Tartar prince of the Golden Horde, who in the year 1304 had been converted to Christianity and married the sister of the Russian prince of Riazan.

Thedor Matvāyevich was born in the year 1671, and at the age of ten was appointed stolnik to the Tzar Theodor, his brother-in-law, after whose death in 1682 he passed into the service of Peter the Great, whose inseparable companion and favourite he became. In 1692 he was appointed governor of Archangel, the only port in Russia which then carried on foreign commerce, and here he caused to be built a merchant vessel to the great delight of Peter, whom he accompanied on some sailing excursions on the White Sea. When Peter in 1697 left Russia to study foreign countries, Apraxin was appointed chief superintendent of ship-building at Vorenezh, and on the return of the tzar, he took part in August, 1699, in the first manœuvres of the Russian fleet at Taganrog. In 1700 he was appointed governor of Azov, at the same time that he held many other important offices; and during the six years following, while the tzar was carrying on his wars against the Swedes in the north, Apraxin held almost unlimited command of the south, and fully justified the confidence that his master reposed in him. During that time he added many new vessels to the Azov fleet, he rebuilt Azov, he built Taganrog with a haven for the reception of vessels of war, and a fortress towards the land-side, he provided the ship-building wharfs at Vorenezh with docks and sluices, and he acted in every respect as a worthy lieutenant of Peter the Great. In 1707, on the death of Count Alexāyevich, he was named in his place admiral and president of the Admiralty, and in this situation he rendered still more important services. In 1708, by his judicious measures, he saved the infant city of St. Petersburg from the sudden attack of the Swedish general Lübeeker, a service for which Peter caused a medal to be struck in his honour. It was to him that in the following year Peter directed the news of the battle of Poltava, and in 1710, after a hard siege, he captured in command of an army of eleven thousand men, the important city of Wyborg, the capital of Carelia. In his subsequent operations on the coast of Finland, Apraxin had the honour of seeing Peter serve under him as vice-admiral. On the breaking out of the war between Russia and the Porte in 1711, he was recalled to his former scene of action in the south, but no triumphs were to be obtained in the campaign which ended in the treaty of the Pruth, in which the tzar was glad to cede anything to save his army from destruction. Apraxin was employed to destroy Taganrog and to give back Azov to the Turks, in pursuance of the conditions of that treaty, but he had secret instructions not to carry the latter provision into effect till the Turks had ejected Charles the Twelfth from their dominions, and he had thus the embarrassing task of contriving delays for a whole year in the face of the pressing remonstrances of the Turkish officers. On his return to the north in 1712, he was entrusted with the command of all the forces in the conquered Swedish provinces by land and sea, and in 1713, with a fleet of two hundred vessels, he spread terror along the shores of Finland, taking Helsingfors and Borgo, and on the 6th of October (o. s.), defeating the Swedish fleet at the mouth of the river Pelkin. In the next year he shared the glory of another naval victory over the Swedes with Peter the Great, who was present; but on his return to the capital, after a dreadful tempest in which many of his ships and men were lost, he had the mortification, and unfortunately a deserved one, of being subjected to an examination on a charge of embezzlement. Apraxin it seems had been concerned with many other of the Russian nobility in various malversations which had already crept into the naval service. He was found guilty, but only condemned to a fine, which was only a nominal punishment, as Peter withdrew none of his favour, and in 1716 presented him with the estates which had belonged to his sister, the Tzaritza Maria, on the occasion of the tzaritza's death.

In 1717, he rose to the dignity of president of the college of the Admiralty, with the title of general, admiral, and senator, and in 1718 he was the second member of the commission of inquiry into the affair of the Tzarevich Alexis, which condemned Alexis

to death. His elder brother Peter, who had served in several wars against the Tartars and was governor of Kazan, was implicated in the affair of Alexis, but after a strict investigation was pronounced innocent, released from prison, and restored to his employments. Immediately after the trial of Alexis, Peter proceeded to another demonstration against the "oppressors of the people," as he called the embezzlers, and Menshrikov and Apraxin, the two most conspicuous, were again condemned to fines, which they were well able to pay, while others were sent to Siberia, and some were put to death. Notwithstanding this second condemnation, Apraxin was appointed in 1719 governor-general of Esthonia. By his active measures as admiral, in 1720 and 1721, for spreading destruction along the Swedish coast, he greatly contributed to the triumph which Russia obtained at the conclusion of the peace of Nystad. In 1722 he accompanied Peter in his Persian war, and nearly lost his life by the dagger of a captive Lesgian at the siege of Derbend. In 1723 he returned to Petersburg, and took the command of the fleet, then consisting of five frigates and twenty-four ships of the line, in which Peter the Great, who had raised the whole of this tremendous force from nothing, now took his last excursion by sea.

After the death of Peter, Apraxin was present at the marriage of Anna Petrovna with the duke of Holstein to give away the bride. His last marine expedition was in 1726, when he was ordered with the fleet to Revel, to protect that port from an apprehended attack by the English. In the February of the following year, Apraxin retired to Moscow, where on the 10th of November (o. s.), 1728, he died, in the fifty-seventh year of his age. He left his house at St. Petersburg to the reigning Emperor Peter the Second, the son of the prince whom he had condemned to death, and all the rest of his property of whatever kind to his younger brother Andrey Matvāyevich Apraxin. Thedor was never married and left no issue, his elder brother Peter left none but in the female line, and the present family of the Apraxins is descended from the youngest brother Andrey, the least known of the three. Thedor Apraxin was, we are told in the Russian Cyelopædia, "a nobleman in the fullest sense of the word, hospitable and full of the warmest wishes for the public and private weal;" a panegyric, however, from which his undeniable propensities for embezzlement, and his disgraceful compliance with the tyranny of Peter towards Alexis, will render necessary very serious deductions. Though so great a favourite with Peter, he enjoyed, what is so rare in the case of favourites, an unbounded popularity among his contemporaries. (Article by Viskovatov in *Entsiklopedechesky Lexikon*, i. 435—438.; Halem, *Leben Peters des Grossen*, ii. 13. 136. 257., &c.) T. W.

APRÈS DE MANNEVILLETTE, JEAN BAPTISTE NICOLAS DENIS D', an eminent French hydrographer, was born at Hâvre on the 11th of February, 1707. His father, Jean Baptiste Claude d'Après de Blangy, captain of a vessel in the service of the company of the Indies, educated him for a seaman. Mathematics and their application to navigation were almost the exclusive studies of the boy till he attained his twelfth year. In 1719, Captain d'Après de Blangy was appointed to the command of the company's vessel Le Solide, destined for Bengal. The urgent solicitations of his son to be taken with him prevailed; and after considerable hesitation, he procured for the boy a brevet appointment of enseigne de vaisseau. The voyage lasted two years, and during this time the young sailor had ample opportunities of rendering himself familiar with the practice of his profession.

On his return to France in 1721, D'Après de Mannevillette was sent to Paris to perfect himself in the studies of astronomy and geometry. He made rapid progress under his teachers Delisle and Desplaces. In 1726 he embarked with the rank of fourth officer on board of the Maréchal d'Estrées, sent by the company of the Indies to Senegal and the Antilles. On the 20th of September, 1727, the ship had almost foundered off the island of St. Domingue, in a hurricane, which accompanied the earthquake which in that year wrought such damage among the American islands. The vessel was with great difficulty carried into the harbour of Cape François. The necessary repairs having been completed the vessel again set sail, but the ignorance of the pilot made him cast the ship away, and D'Après with the greater part of the crew were exposed for several days with a short allowance of food and water on a barren rock. He returned to France, and three years elapsed before he was again employed by the directors of the company. During this interval he made two voyages to America in private vessels.

In 1730 he was appointed second in command of the company's brig Le Fier. On this voyage he had an opportunity of observing the western coast of Africa, from Cape Blanco to the Bissao, and being struck with the inaccurate manner in which it was laid down in the Dutch and Portuguese charts, and even in Thornton's English Pilot, he conceived the first idea of the work that was to preserve his name.

He returned to France in 1732, and remained for a short time at Brest, where he married Marie Madeleine Jacquette de Binard. But he left his wife almost immediately after the marriage to accompany M. de Tredillac, on a voyage to Cadiz and Madeira. Between 1733 and 1742, he made

four voyages in vessels belonging to the company. During the third of these (which he performed as second lieutenant of the Prince de Conti, and which began in 1736) D'Après made a number of observations with Halley's sextant. The biographical sketch prefixed to the posthumously published "Supplément au Neptune Oriental," asserts that D'Après was the first navigator who made use of this instrument. D'Après' claim, as stated by himself in the preface to the "Neptune Oriental," is to be considered the first navigator who endeavoured to carry into effect Halley's suggestion of determining the longitude by observing lunar distances. "I have always practised this method in my voyages, and I am the first navigator who has made use of it."

Having collected a great number of charts and memoirs, D'Après completed, about 1743, his "Neptune Oriental." The publication of such a work involved an expenditure beyond what his limited fortune admitted and he applied for assistance to the company of the Indies. The directors insisted that the work should be submitted for the opinion of the Académie des Sciences. A committee of the academy having reported favourably, the directors of the company of the Indies undertook the expense of publication. D'Après was, in 1743, elected a corresponding member of the society; and, in November, 1745, he presented the first copy of his "Neptune Oriental" to the king. The work, as at first published, was on a much more limited scale than it afterwards expanded to. It consisted merely of charts and sailing directions for part of India and China. The uncertainty which existed respecting the positions of the Cape of Good Hope and the islands of France (Mauritius) and Bourbon, prevented them from being included.

With a view to supply these deficiencies, D'Après solicited the company of the Indies to employ him upon some expedition, in the course of which he might make the necessary observations. The frequent complaints made by seamen of the errors of the charts in common use, and, above all, the loss of the company's vessel the Centaur, which was lost off Cape Agulhas in January, 1750, at last induced the directors to comply with his request. He was appointed to the command of the Glorieux, the vessel destined to convey to the isles of France and Bourbon the annual supply of provisions and other stores. The Abbé de la Caille, who was on terms of intimacy with D'Après, and had obtained the sanction and support of the Académie des Sciences for a visit to the Cape of Good Hope, in order to determine its position, and make a catalogue of the southern stars, had a passage granted him in the Glorieux by the company.

D'Après employed the time which elapsed between his appointment and his sailing to procure the necessary instruments, and information from the Parisian men of science. From Canivet he obtained one of two sextants (of twenty-two inches' radius), which had been constructed by order of the king; and from London a reflecting sextant made by Morgan, under the superintendence of Short. He had assiduously exercised himself in the use of an instrument of this kind during a voyage which he had made to Senegal in 1749, but the mirrors and the graduation being faulty, with inadequate success. He took great pains at Paris to verify his instruments. He sailed from L'Orient on the 21st of November, 1750. The expedition was forced to put into Rio Janeiro for repairs, and La Caille and D'Après embraced the opportunity to make observations. Resuming their voyage, La Caille was landed at the Cape of Good Hope, and D'Après, after wooding and watering, proceeded to Bourbon and the Isle of France. Having surveyed the coasts of these islands, and the governor having detained the Glorieux for the service of the colonies, D'Après sailed in the Treize Cantons on the 24th of December, 1751, from Bourbon; reached the Bay of Fort Dauphin in the island of Madagascar, on 1st of January, 1752; Delagoa Bay on the 15th; and thence coasted the southern extremity of Africa as far as Cape Town, where he arrived on the 8th of May. During this expedition D'Après made several observations on the dip of the needle; and his determination of the positions of the Cape of Good Hope, Bourbon and the Isle of France corresponded within a few seconds with those obtained more at leisure by the Abbé de la Caille. The fruit of this expedition was a corrected chart of the eastern ocean, which D'Après presented to the king in 1753.

In 1754, D'Après had the honour to be the first French seaman who explored the route pursued by Boscawen in 1748, through the archipelago N. E. of Madagascar. This, with the exception of the expedition under Count d'Aché in 1757, in which he commanded an armed vessel, was D'Après' last voyage. Some charges made against him for faulty manœuvres by D'Aché, induced D'Après to return to France to demand a court of inquiry, and failing to obtain it, he threw up his commission. His hydrographic labours, however, experienced no interruption.

In 1762 the company of the Indies instituted a depôt of charts, plans, and journals of voyages to India at L'Orient, and named D'Après de Mannevillette inspector. This appointment was continued to him by the king after the suspension of the company. Criticisms on the charts of his Neptune, which had been sent to him from various quarters; the perusal of journals

kept by the most eminent navigators of his day; and his own enlarged experience, had taught D'Après the defects of his work, and induced him to contemplate a second edition. Whilst engaged upon this task, the shipwreck of the Dromadaire (1762) on the N. E. point of St. Vincent, one of the Cape Verde Islands, led the minister of the day to charge D'Après with the preparation of a body of sailing directions from France to India. In obedience to this command he prepared a voluminous memoir, which contains, in addition to the sailing directions, remarks on the prevailing winds, corrected positions of the most important places touched at, exposures of the errors of old charts, and of many prejudices entertained by mariners. A chart of the Cape Verde Islands was annexed to the memoir. This work was presented to the king in 1766, who being informed that D'Après was engaged upon a new edition of his Neptune, politely expressed a wish to see it completed, and conferred upon him the order of St. Michael, with an annual pension of 1200 livres.

Thus encouraged he applied himself earnestly to his task. He collected information from all quarters, and from no one did he receive more cordial and disinterested assistance than from his illustrious countryman D'Anville, and from Alexander Dalrymple, afterwards the first official hydrographer of England, as D'Après was of France. The second edition of the "Neptune Oriental" appeared in 1775. It embraced the sailing directions from France to India, illustrated by three charts, prepared for the work by the Abbé Dicquemare, professor of physics and natural history at Hâvre: 1. the western coasts of France, with part of the coasts of Great Britain and Spain; 2. the western coasts of Portugal and Barbary, with the islands of Madeira and Porto Santo; 3. the Azores and Canary Islands. The west coast of Africa, from Cape Blanco to the Gambia, the Cape Verde Islands, and Rio Janeiro, were laid down principally from D'Après' own observations. The Cape of Good Hope, South Africa, and the isles of France and Bourbon, were laid down in accordance with the observations of La Caille and the author himself; Madagascar principally from his own observations; S. E. India, the straits of Sunda, and as far as Borneo, in a great measure from his own observations. The authorities followed for the Chinese Seas and the coasts of China were Dalrymple and D'Anville. The eastern coast of Africa, the western coast of India, the Indian Ocean, the Red Sea, and the Gulf of Persia, were derived from a number of sources; Niebuhr, officers of the French navy and of the English East India Company's navy. The "Neptune Oriental" of D'Après is perhaps even a greater advance upon any thing of the kind that preceded it, than any that has succeeded it is upon itself. Comprehensive surveys have since that time been made at the expense of various governments; great improvements have been made in the instruments of observation; D'Après had retired from the service before Mayor's tables were published; and yet we have no one systematic combination of charts and sailing directions that affords such an accessible compendium of the knowledge of our time as D'Après' does of the knowledge of his.

D'Après was busied preparing a supplement to the "Neptune," when he died suddenly on the 1st of March, 1780. His brother, M. D'Après de Blangy, was at the expense of publishing the supplement, which contains some valuable additional charts and important rectifications of others. All the charts, plans, drawings, and memoirs prepared or collected by D'Après, were purchased by the king for the Dépôt de la Marine.

The published works of D'Après are — 1. "Le Neptune Oriental;" first edition, 1745; second edition, 1775. 2. "Description et Usage d'un nouvel Instrument pour observer la Longitude, appelé le Quartier Anglais," 1751. 3. "Relation d'un Voyage aux Isles de France et de Bourbon" (in the fourth volume of "Mémoires de Mathématique et Physique presentés à l'Académie des Sciences," 1763). 4. "Instructions sur la Navigation de France aux Indes," 1766. 5. "Supplément au Neptune Oriental," 1781. (*Vie de l'Auteur*, prefixed to the *Supplément au Neptune Oriental*; *Biographie Universelle*; Preface to the second edition of *Neptune Oriental*; *Relation d'un Voyage aux Isles de France et Bourbon* (in *Mémoires presentés à l'Académie des Sciences*, vol. iv.); *Journal Historique du Voyage fait au Cap de Bonne Espérance par feu M. l'Abbé de la Caille*, Paris, 1763.) W. W.

A'PRIES (Ἀπρίης), king of Egypt, was the son of Psammis or Psammuthis. He succeeded his father about B. C. 593, and he reigned twenty-five years. Herodotus says that his reign was prosperous. According to the same authority he led an army against Sidon, and fought a naval battle with the Tyrians. Towards the close of his reign he sent an expedition against Cyrene, which turned out unsuccessful, and led to the revolt of Amasis, and his own dethronement. He was succeeded by Amasis B. C. 569. [AMASIS.]

Apries is apparently the Pharaoh-Hophra of the Scriptures. During his reign Nebuchadnezzar took Jerusalem (B. C. 586), upon which many of the people of Judah took refuge in Egypt. Apries is the eighth king of Egypt, of the twenty-sixth or Saite dynasty. His name is also written Ouaphres. (Herodotus ii. 161., iv 159.; Jeremiah, xxxvii., xliv., xlvi.) G. L.

APRILE, GIUSEPPE, was born at Naples about 1746, and from 1763 he was for

some time the *primo musico* of several Italian and German theatres. He finally settled at Naples, where, it is believed, he died about 1798. Aprile was an eminent teacher of singing, and several celebrated Italian artists (among them Cimarosa) were his pupils. His work, "The Italian Method of Singing," was re-published in London, and was long in extensive use with English singing-masters. He also published six vocal duets. Dr. Burney, who heard Aprile when he was at Naples in 1770, says that he had "rather a weak and uneven voice, but constantly steady in intonation:" that "his shake was good," and that he had "much taste and expression." (Fetis, *Biographie Universelle des Musiciens*; Burney, *Present State of Music in Italy.*)

E. T.

APRO'NIA GENS, (Plebeian). There occur in Roman history only four persons belonging to this gens, and as three of them are not distinguished by any cognomen or family name, we subjoin an account of them here in their chronological succession.

APRÓNIUS, CAIUS, was one of the tribunes of the people in B. C. 449, after the abolition of the decemvirate. (Livy, iii. 54.)

APRÓNIUS, QUINTUS, the principal among the decumani or farmers of the tithes in Sicily during the administration of Verres, from B. C. 73 to 71. Cicero states that Q. Apronius was the only man in Sicily whom Verres found a match for himself in rapaciousness and wickedness of every kind. (Cicero, *contra Verrem*, ii. 44., iii. 9. 12. 21. 23.)

APRÓNIUS, LŪCIUS, a Roman eques, makes his first appearance in history in A. D. 8, when, according to the Capitoline Fasti, he was consul suffectus from the 1st of July in that year. In A. D. 14, he was one of the friends who accompanied Drusus in his mission to the revolted legions of Pannonia, and he was also one of the ambassadors whom Drusus sent to Tiberius at Rome, to lay the case of the legions before the emperor and solicit pardon for them. On his return to Germany he served as a general in the army of Germanicus, who, while hastening against the Chatti, left Apronius on Mount Taunus to protect the fortifications of the roads and rivers. The year after this he was rewarded with the insignia of a triumph for the services he had performed during the campaign of Germanicus. During the next five years he seems to have remained at Rome. In A. D. 20 he succeeded Furius Camillus as proconsul of Africa, whither he took with him his only son, L. Apronius Cæsianus, the only one among the Apronii who is mentioned with a cognomen. In Africa L. Apronius restored the discipline of the Roman troops, and carried on a successful war against the African chief Taefarinas. In A. D. 28 he was proprætor of Lower Germany, and fought against the revolted Frisians; but he suffered some severe defeats, and as he is not mentioned after this campaign, it is usually supposed that he fell in some engagement with the Frisians. L. Apronius had two daughters; one, Apronia, was married to Plautius Silvanus, and murdered by her husband for some unknown reason. The other, whose name is not mentioned, was married to Lentulus Gætulicus. His son was consul with Caligula in A. D. 39. (Tacitus, *Annales*, i. 29. 56. 72., ii. 32., iii. 21., iv. 22. 73., vi. 30., xi. 19; Dion Cassius, lix. 13.)

L. S.

APRONIA'NUS, CA'SSIUS. [DION CASSIUS.]

APRO'SIO, LUI'GI, afterwards ANGE'LICO, an Augustine monk and very learned but whimsical writer, was born at Vintimiglia, a city of Liguria, on the 19th of October, 1607. He was so celebrated in his day that he was frequently styled simply "Il Padre Vintimiglia." His love for books was so remarkable, even in his early childhood, that he obtained the soubriquet of the philosopher from his school-fellows. At the age of fifteen, on the 19th of March, 1623, he entered the order of the Eremitani di S. Agostino della Congregazione di Genova, on which occasion he laid aside the name of Luigi, which he had received at his baptism, and adopted that of Angelico. In his early life he appears to have been extremely restless. He inhabited in succession the convents of Genoa, Siena, Monte S. Savino, Pisa, Trevigi, Feltre, Losina in Dalmatia, Venice, Murano, and Rapalla, and always found some reasonable pretext in justification of his love of change. Ultimately, however, he settled in his native city, and was appointed vicar-general of the inquisition. He was a member of many academies, among others that of the Incogniti of Venice, the Geniali of Codogno, the Apatisti of Florence, &c. His death took place on the 23d of February, 1681.

In 1648, being then in his native city, he determined to found there a library, and in the accomplishment of this object expended much time, labour, and money. In a letter written by him to J. Fiorelli in 1678, he states that he had collected upwards of seven thousand volumes. This library became celebrated as the Biblioteca Aprosiana, but subsequently lost most of its rare books and manuscripts: its number is stated to be now under five thousand.

All the works of Aprosio were written under assumed names; the following are the principal:—1. "Il Vaglio 'Sieve' Critico di Masotto Galistoni da Terama sopra il Mondo Nuovo del Cav. Tommaso Stigliani da Matera," Rostock (Trevigi), 1637, 12mo. This is a critique upon the first canto of Stigliani's poem, "Il Mondo Nuovo," and was written in retaliation for his criticism upon the "Adone" of Marini. The name assumed by Aprosio is an anagram of Stigliani's own name. Stig-

liani's son Carlo, or himself under his son's name, having replied to the "Vaglio Critico" by a work called "Il Molino" ("The Mill"), Aprosio wrote—2. "Il Buratto ("the Bolter") Replica di Carlo Galistoni al Molino del Sig. Carlo Stigliani," Venice, 1642, 12mo. Aprosio had also written another work, intitled "Il Batto, ovvero Pietra di Paragone, che mostra i Furti del Cav. Stigliani nel Mondo Nuovo, di Sapricio Saprici;" but it does not appear that this was ever printed. 3. "L'Occhiale stritolato di Scipio Glareano, per Risposta al Sig. Cav. Tommaso Stigliani," Venice, 1641, 12mo. This was a reply to a work by Stigliani against the "Adone," called "L'Occhiale." 4. "La Sferza poetica di Sapricio Saprici, lo Scantonato Accademico Eteroclito, per Risposta alla prima Censura dell' Adone del Cav. Marino, fatta dal Cav. Tommaso Stigliani," Venice, 1643, 12mo. 5. "Il Veratro, Apologia di Sapricio Saprici per Risposta alla seconda Censura dell' Adone, &c." 2 parts, Venice, 1647, 1645, 12mo. 6. "Annotazioni di Oldauro Scioppio all' Arte degli Amanti del Sig. Pietro Michele," Venice, 1642, 12mo. 7. "Lo Scudo di Rinaldo, ovvero lo Specchio del Disinganno, Opera di Scipio Glareano," Venice, 1642, 12mo. This is a work on Morals. 8. "Sermoni di tutte le Domeniche e Festività de' Santi, che occorrono nell' Avvento . . . . per Opera del P. Agostino Osorio, trasportati dalla Spagnuola nell' Italiana Favella da Oldauro Scioppio," Venice, 1643, 4to. 9. "Le Bellezze della Belisa, Tragedia del Sig. Antonio Muscettola, abbozzate da Oldauro Scioppio," Lovano (Genoa), 1664, 12mo. 10. "Della Patria di A. Persio Flacco Dissertazione," Genoa, 1664, 4to. In this work Aprosio endeavours to prove that Persius was born in Liguria. 11. "Le Vigilie del Capricorno, Note tumultuarie di Paolo Genari da Scio, all' Epistole eroiche, Poesie del famosissimo Lorenzo Crasso." Venice, 1667, 12mo., and again in 1678, 12mo. These annotations only extend to the first five epistles. 12. "La Grillaja, Curiosità erudite di Scipio Glareano." Naples, 1668, 12mo. 13. "La Biblioteca Aprosiana, Passatempo autunnale di Cornelio Aspasio Antivigilmi," Bologna, 1673, 12mo. This is one of the most curious of the author's works. It consists of two parts; the first contains many particulars of his life, the second comprises an alphabetical list, as far as the letter C, of all those who had presented any work to him, with the full title and some account of each book. In 1734, J. C. Wolff published a Latin translation of this work at Hamburg in 8vo., omitting, however, the whole of the first part, and some passages of the second. 14. "La Visiera Alzata: Hecatoste di Scrittori, che vaghi d' andare in Maschera fuor del Tempo di Carnovale, sono scoperti da Gio. Pietro Giacomo Villani, Senese Accademico Humorista Infecondo e Geniale, &c. Passatempo canicolare, &c," Parma, 1689, 12mo. This is the most rare of all the works of Aprosio, and contains many valuable notices upon literary history. At page 91. is an appendix, entitled "Pentecoste d' altri Scrittori che andando in Maschera, &c. Continuazione della Visiera Alzata." Vincenzio Placcio has inserted the work, separated into many parts, in his "Theatrum Anonymorum et Pseudonymorum."

Some of his poems in Italian are inserted in the "Poesie degli Accademici Infecondi di Roma," Venice, 1678, 12mo., and the "Fiori Poetici dell' Eremo Agostiniano del P. Domenico Antonio Gandolfi," p. 55., Genoa, 1682, 12mo. Crescimbeni mentions him among the "poeti volgari" of his time: he also published some poems in Latin.

His unpublished works are fourteen in number, comprising among others "Ozj Estivi;" "Parte seconda dello Scudo di Rinaldo;" "Il Batto, ovvero Pietra di Paragone," mentioned before; and "Athenæ Italicæ, sive de Viris clarissimis qui Italiam Ingenio et Scriptis illustrarunt."

Aprosio was considered to be the best bibliographer of his time. (*Le Glorie degli Incogniti, overo gli Uomini illustri dell' Accademia de' Signori Incogniti di Venetia*, 38—41.; Giustiniani, *Scrittori Liguri*; Soprani, *Scrittori della Liguria*; Oldoini, *Athenæum Ligusticum*; Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, viii. 128.) J. W. J.

APSHOVEN, THEODOR VAN, a Dutch painter of the seventeenth century, a scholar or imitator of the younger Teniers, and also a good painter of still-life; there is a clever picture by him in this style in the gallery of Dresden, containing a table with oysters, fruit, a plate with a half-peeled lemon in it, and a wine rummer standing upon it. This painter is not mentioned by Houbraken or Van Gool. (*Gemälde-Gallerie zu Dresden.*) R. N. W.

APSINES (Ἀψίνης), was a name common to three (perhaps four) Greek teachers of eloquence, of one of whom only we now possess any works. This Apsines was, as Suidas informs us, a native of Gadara in Phœnicia. He studied under Heracleides the Lycian at Smyrna, afterwards under Basilicus at Nicomedia; and, establishing himself as a rhetorical teacher at Athens, he enjoyed high reputation during the reign of the emperor Maximin, that is, a little before the middle of the third century. He is mentioned with warm commendation by his friend Philostratus, the author of the "Lives of the Sophists;" but, although two works bearing his name are still extant, their state is not such as to afford adequate materials for determining the grounds upon which his celebrity was founded. In those parts, however, which are clearly his, there is a close coincidence, or rather identity, with Hermogenes, not merely in thought,

but in the very words of whole paragraphs. In short there is gross plagiarism; and of course Apsines was the plunderer. The shameless prevalence of such literary thefts among the Greek rhetoricians of the empire is hardly sufficient as an excuse for the offence. The two extant works attributed to Apsines are, 1. Τέχνη Ῥητορική, or an "Art of Rhetoric," (otherwise entitled somewhat more aptly, "A Treatise on Proœmia"). 2. A treatise Περὶ ἐσχηματισμένων Προβλημάτων, that is, on the "Figuratæ Quæstiones," or propositions maintained figuratively, a topic out of which the later rhetoricians constructed one of the most complicated and artificial divisions in their system.

The manuscripts from which these treatises have been published are more hopelessly corrupt than those of any other works belonging to the same class; they not only present numerous gaps, but they abound also in perplexing repetitions and contradictions, evidently arising from interpolation, a scholiast's remarks being often incorporated with the original text. But in the second of the works there is believed to exist an interpolation greatly more extensive and interesting. Ruhnken, in studying the Greek rhetoricians for his edition of Rutilius Lupus, found that two of the scholiasts on Hermogenes cite, as from Longinus, a passage which stands in all the manuscripts as part of the treatise of Apsines Περὶ Προβλημάτων. Following the clue thus presented, the sagacious philologer was able to convince himself that a considerable portion of the matter given to Apsines by the manuscripts really belongs to another work, that it must have been written by another author, and that it forms a part of the section on Invention in the lost work of Longinus on the Art of Rhetoric. The bold conjecture was cordially approved by Hemsterhusius, and afterwards by Wolf; and it has since been keenly canvassed by the critics who have handled this part of Grecian literary history. It appears to be generally admitted that in the manuscripts of the treatise of Apsines there exists a considerable portion which does not properly belong to it; but upon all other points in the controversy opinions differ widely; and the corruption of the text, combined with the desultory nature of the work, makes it nearly impossible to attain to positive conclusions. In the first place, no two critics are exactly agreed on the question, how much of the matter which the manuscripts attribute to Apsines should be excluded from his treatise. Ruhnken, as we learn from a communication by his friend Wyttenbach, given in the preface to Weiske's Longinus, proposed to take away from Apsines four long sections (in Walz's *Rhetores Græci*, ix. 550, Περὶ Ἐλέου, — 578, Οὐκ ἐφ' ἡμῖν); Weiske, making up his opinion in ignorance of the limits assigned by Ruhnken, gives to Longinus no more than a part of one section (Walz, ix. 557, Οὐκ ἐλάχιστον, — 567, Ἀρετῆ πρέποντα); Walz, going far beyond Ruhnken, assigns to Longinus the whole treatise except the first nine pages of his own edition (ix. 543—596); and Finckh, in an appendix to Walz, proposes to give to him somewhat less than Ruhnken, or three sections and a small part at the end of a fourth (Walz, ix. 552, Καὶ χώρια, — 578, Οὐκ ἐφ' ἡμῖν). Again, it has been doubted whether even the part which does not belong to Apsines, ought to be assigned to Longinus; a problem which the state of the text makes as difficult of solution as the other. But though it is impossible to conjecture, in any part, what may have been the original aspect of the work of Longinus, yet there seems to be no solid reason for questioning the fact that some portion of his work has really found its way into that of Apsines. The dissimilarity which Weiske has so justly remarked as existing, both in thought and in style, between the interpolated passages and the treatise on the Sublime, furnishes no argument against referring those passages to Longinus. It raises only a new argument against the supposition that the treatise on the Sublime was written by him.

The only complete editions of the two treatises attributed to Apsines are those of the Aldine "Rhetores Græci," 1508, fol., and of Walz's "Rhetores Græci," 1832–36, 8vo. ix. 467—596. One section, "On Memory," which all the critics except Weiske now refer to Longinus, was published by Morell, with a Latin translation, at Paris, in 1618; and Weiske gives as his eighth Fragment the passage which he considers to have been composed by his author. (Suidas, sub voc. "Apsines," with Kuster's note; Philostratus, *Vitæ Sophistarum*, lib. ii. cap. 33. ed. Olearii, ii. 628.; Wyttenbach, *Vita Ruhnkenii*, ed. 1790, p. 127.; Weiske, *Dionysii Longini quæ supersunt*, Oxford, 1820, p. vii.—x.; Walz, *Rhetores Græci*, ix. *Prolegomena*; Westermann, *Geschichte der Beredtsamkeit in Griechenland und Rom*, 1833–36, i. 231, 232.; Fabricius, *Bibliotheca Græca*, ed. Harles, vi. 106.; *British Critic*, first series, xxvii. 573—576.) W. S.

A'PSINES (Ἄψινης). It may be useful to name one other of those who bore this name. This Apsines had for his grandfather a namesake of his own, who is described as the rhetorician Apsines of Athens: for his father he had Onasimus, an historian and rhetorical teacher, who lived in the time of the emperor Constantine, and is said by Suidas to have been either a Cypriote or a Spartan. The latter specification of his father's birth-place gives to the younger Apsines of the two an importance somewhat greater than that which belongs to either of his immediate ancestors. For it has hence been conjectured, by Fabricius and others, that he may have been the same Apsines who is cited by Ulpian in the scho-

lia to the Oration of Demosthenes against Leptines; and who is named also by Eunapius as having caused disturbances at Athens, while teaching eloquence there in opposition to the Sophist Julianus. The date assigned to this event would coincide with that which should belong to the son of Onasimus; and it would agree likewise with the assertion of Suidas, that this Apsines was more modern than Apsines of Gadara. Eunapius indeed calls his Apsines a Lacedæmonian, which appears to some critics to indicate a different person from the grandson of Apsines the Athenian; but others think, with more plausibility, that the description may apply correctly to one whose father was perhaps a Spartan. (Suidas, *Lexicon*, sub voc. Ἀψίνης, Ὀνάσιμος; Eunapius, *Vitæ Philosophorum et Sophistarum*, "Julianus," p. 113—122., ed. 1568; Fabricius, *Bibliotheca Græca.*, ed. Harles, vi. 107.; Westermann, *Geschichte der Beredtsamkeit*, i. 225. 238.) W. S.

APSLEY, SIR ALLEN, was born, according to his sister, Mrs. Hutchinson, a year before their father, also named Sir Allen Apsley, was made lieutenant of the Tower, an office which he held, according to the inscription on his monument in the Tower chapel, for the fourteen years previous to his death in 1630. These circumstances fix the date of the birth of the second Sir Allen in 1615 instead of 1619, which has been sometimes mentioned. His father, who had been a victualler in the navy, an office at that time of more estimation than afterwards, obtained a beautiful lady of the house of St. John in Wilts, the second Sir Allen's mother, for his third wife, when he was at the age of forty-eight and she of sixteen. In his office of lieutenant of the Tower he was, according to his daughter, Mrs. Hutchinson's, report, "a father to all his prisoners, sweetening with such compassionate kindnesse their restraint, that the affliction of a prison was not felt in his dayes." The second Sir Allen was educated at Trinity College, Oxford, and on the breaking out of the civil wars joined the royal party. He was governor of the fort at Exeter when that city yielded to the parliament in April 1646, and afterwards governor of Barnstaple before that town surrendered. After the Restoration he was captain-lieutenant in the regiment of James, Duke of York, and also treasurer of the household and receiver-general to the duke. He was member for Thetford in Norfolk, in the parliament which begun in May, 1661. During the time of the ascendency of the Commonwealth he enjoyed the protection of Colonel Hutchinson, the husband of his youngest sister, a distinguished member of the parliamentarian party, and after the Restoration he repaid the favour by his efforts in behalf of the colonel, whose life he succeeded in preserving. The particulars of this manly friendship kept up between conscientious members of opposite parties during the fury of a civil war, form one of the most interesting portions of the "Life of Colonel Hutchinson," by his wife, one of the standard works of English literature. Sir Allen Apsley died, according to Wood, "in St. James's Square, *near* London," about the 15th of October, 1683.

Sir Allen was the author of a poem entitled "Order and Disorder, or the World made and undone: being Meditations upon the Creation and the Fall, as it is recorded in the beginning of Genesis," London, 1679, 4to. It consists of five cantos. (Wood, *Fasti Oxonienses*, Bliss's edition, ii. 272.; Mrs. Hutchinson, *Memoirs of the Life of Colonel Hutchinson*; Britton and Brayley, *Memoirs of the Tower of London*, p. 306.) T. W.

APSYRTUS or ABSYRTUS (Ἄψυρτος), the most celebrated of the ancient veterinary surgeons, was born in Bithynia, either at Prusa or Nicomedia. Suidas and Eudocia say that he served under Constantine during his campaign on the Danube, and he himself mentions at the beginning of his work that it was on this occasion that he had an opportunity of studying the diseases of horses. It is not specified which emperor of the name of Constantine is meant, but it is generally supposed that the campaign of Constantine the Great, A. D. 322, is alluded to. Sprengel in his "History of Medicine," and also in his account of Apsyrtus in Ersch and Gruber's "Encyclopädie," supposes that the campaign under Constantine IV., or Pogonatus, A. D. 671, is meant; but, as Apsyrtus is quoted by Vegetius (who lived probably in the fourth or fifth century after Christ), this cannot be the case; and Choulant mentions that Sprengel himself in a later work (which the writer has not seen), confessed that he had placed the date of Apsyrtus too late. No other particulars are known of his life, but he wrote several works, one of which treated of the diseases of horses, Ἱππιατρικὸν Βίβλιον, and another was probably a zoological treatise (Φυσικὸν περὶ τῶν αὐτῶν Ἀλόγων) in four books. Of these only some extracts are extant, contained in the Greek collection of writers on veterinary surgery, formed at the command of the Emperor Constantine VII., or Porphyrogenitus, A. D. 945—959. This collection was first published in Latin at Paris, 1530, fol., translated by Johannes Ruellius; the Greek text was published at Basel, 1537, 4to., edited by Simon Grynæus, and is said to be scarce. It has also been translated into several modern languages, and was published in Italian at Venice, 1543, 1548, and 1559, 8vo.; in French at Paris, 1563, 4to.; and in German at Eger, 1571, fol. An account of some of the diseases mentioned by Apsyrtus is given by Haller and Sprengel; of these perhaps the most remarkable is glanders, which Lafosse and others have supposed to be a comparatively modern disease, but

which Apsyrtus has clearly and accurately described. (Fabricius, *Biblioth. Græca*, vol. vi. p. 493—4. ed. vet.; Haller, *Biblioth. Medic. Pract.* tom. i. p. 289.; Sprengel, *Hist. de la Med.*; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*. There is also a little work by Sprengel, entitled *Programma de Apsyrto Bithyno*, Halle, 1832, 4to.)

W. A. G.

APTHORP, EAST, D. D., an eminent divine, was born at Boston in New England, in the year 1733. His father was a merchant. He was sent to England to complete his studies, and entered as a student of Jesus College, Cambridge, where he obtained one of the chancellor's prize medals for classical learning in 1755, and the members' Latin dissertation prize, as middle bachelor in 1756, and as senior bachelor in 1757. He took his degree of A.M. in 1758, and was elected a fellow of his college. In the year 1761, the Society for the Propagation of the Gospel in Foreign Parts appointed him missionary at Cambridge in Massachusetts, where he founded and built a church, called Christ Church. He does not appear however to have remained here more than three years; the opposition he met with from the congregationists in America inducing or compelling him to quit his church, and he returned to England. Under the sanction of Archbishop Secker, he entered into a controversy with Dr. Mayhew, an American clergyman, upon the subject of sending bishops to that country. He had previously, while at Cambridge published several tracts against the independent sectaries of Boston. In 1765 he was collated by the archbishop to the vicarage of Croydon, and in 1770 he accepted the office of civic chaplain, on the election of his brother-in-law, Mr. Alderman Trecothick, to the mayoralty of London. In this year he published "Conspectus novæ Editionis Historicorum veterum Latinorum qui extant omnium, ita disponendæ, ut, pro Ordine Temporum et Rerum Serie, integrum Corpus componat Historiæ sacræ et orientalis, fabulosæ et heroicæ, Græcæ et Romanæ, ab Orbe condito ad Excidium Imperii Occidentalis et Initia Regni Italici: Cum singulorum Scriptorum Historia literaria, et Annotationibus philologicis Anglice conscriptis: adjectis Nummis, Tabulisque chronologicis et geographicis." London, 4to. This scheme, however, not meeting with sufficient encouragement was abandoned.

In 1778 he published four letters against Gibbon,—1. A view of the Controversy concerning the truth of the Christian Religion. Origin of Deism. 2. On the study of History; containing a methodised catalogue of Historians. 3. Characteristics of the past and present Times. 4. Establishment of Paganism; all of which appeared under the title "Letters on the Prevalence of Christianity before its civil Establishment; with Observations on a late History of the Decline of the Roman Empire;" dedicated to Archdeacon Backhouse, and, as it is said, written at his desire. This work was received with the warmest commendations, and was eulogised even by Gibbon himself, who at p. 92 of his "Vindication," published in 1779, says, "When Mr. Apthorp's letters appeared I was surprised to find that I had scarcely any interest or concern in their contents. They are filled with general observations on the study of history, with a large and useful catalogue of historians, and with a variety of reflections, moral and religious, all preparatory to the direct and formal consideration of my two last chapters; which Mr. Apthorp seems to reserve for the subject of a second volume. I sincerely respect the learning, the piety, and the candour of this gentleman, and must consider it as a mark of his esteem that he has thought proper to begin his approaches at so great a distance from the fortifications which he designed to attack."

Soon after this publication Archbishop Cornwallis conferred upon him the degree of D.D., and collated him to the rectory of St. Mary-le-Bow, London, and the rectories of St. Pancras Soper-lane, and All-Hallows Honey-lane annexed, and appointed him to preach the Boyle Lecture. Gibbon, in allusion to this new church preferment, says in his Memoirs, p. 234, "I enjoyed the pleasure of collating Dr. Apthorp to an archiepiscopal living," insinuating that it was conferred upon the doctor as a reward for the attack upon himself. In 1790 he was collated to a prebend in the cathedral of St. Paul, and had the offer of the bishopric of Kildare, but was advised, on account of his health, to decline it; and in 1793, on the death of Bishop Wilson, he obtained from Dr. Porteus, bishop of London, the rich prebend of Finsbury, for which, by command of the archbishop, he resigned all his other preferments. After this he retired to Cambridge, where he continued to reside until his death, which took place in 1816. His remains were deposited in Jesus College Chapel. He was twice married.

Dr. Apthorp was a man of great talents, extensive learning, and pure and engaging manners. He had so completely conciliated the esteem of his parishioners of Croydon, that after the loss of his sight, an affliction which befel him about the year 1790, they made him a present of nearly two thousand pounds.

In addition to the works mentioned above, Dr. Apthorp published—1. "A Sermon at the opening of Christ Church, in Cambridge, New England," Boston, 1761, 4to. 2. "A Thanksgiving Sermon for the General Peace," Boston, 1763, 4to. 3. "A Discourse on the Death of Mrs. A. Wheelwright," Boston, 1764, 4to., in two parts. 4. "A Discourse

of Sacred Poetry and Music at Christ Church, on the opening of the Organ," Boston, 1764, 4to. This organ was destroyed when the church was occupied by the provincial army in 1775. 5. "An answer to Dr. Mayhew's Observations on the Character and the Conduct of the Society for Propagating the Gospel in Foreign parts," London, 1764, 8vo. 6. "A Review of Dr. Mayhew's Remarks on the Answer to the Observations," &c., London, 1765, 8vo. 7. "A Sermon on the General Fast, December 13, 1776. On Occasion of the Differenees between this Country and her American Colonies," London, 1776, 8vo. 8. "A Sermon preached at the Consecration of Dr. S. Hallifax, Lord Bishop of Gloueester," 1781. 9. "Select Devotions for Families," London, 1785, 12mo. 10. "Discourses on Prophecy," 2 vols., London, 1786, 8vo. 11. "A Sermon on the Excellence of the Liturgy of the Church of England," London, 1778, 8vo. He also printed Sermons preached before the Lord Mayor, &c., in 1770 and 1780. (*Gentleman's Magazine*, lxxxvi. 476.; Allen, *American Biographical Dictionary*; *Biographical Dictionary of the Living Authors of Great Britain and Ireland*; *Catalogue of Printed Books in the British Museum*, vol. v., 1841.) J. W. J.

APULE'IUS or APPULE'IUS, as the name is written according to the best authorities. The few particulars of the life of Apuleius are mainly known from his own writings. He lived in the second century of our æra under the Antonines, for in his "Apology," he speaks of Hadrian as the Divus Hadrianus, an expression which implies that Hadrian was dead when the "Apology" was written; and he speaks of Antoninus Pius in terms which imply that Antoninus was then living. He also mentions Lollius Urbicus, Lollianus Avitus, and others who lived in the time of Antoninus Pius. He was a native of Madaura, whence he is called Madaurensis, an inland town on the borders of Numidia and Gætulia, which once belonged to the kingdom of Syphax, then to that of Massinissa, and subsequently was colonised by a body of Roman soldiers. His father held the office of Duumvir, which was the highest magistracy in a Roman colony, and the son was also a member of the senate or body of Decuriones; but Apuleius himself, though celebrated for his acquirements and eloquence, never held any judicial office in his native town, according to St. Augustine. Bayle cannot reconcile this statement of Augustine with the assertion of Apuleius, who says in his "Apology" that he filled his father's place with equal honour and repute, as he hoped; but Apuleius is referring to his being one of the Decuriones, or members of the colonial senate, and not to the office of Duumvir, which was annual, and for which it was a necessary qualification that a man should be a Decurio. He succeeded his father as Decurio, according to the general rule of law in that matter (*Dig.* 50. tit. 2. *De Decurionibus et Filiis eorum*). His father left to Apuleius and his brother a considerable fortune. Apuleius had a handsome person, and great natural talents. His first school was Carthage, whence he went to Athens, where he prosecuted his studies. A taste for mystical, or as Apuleius would call them, philosophical inquiries, led him to make extensive travels, during which he was initiated in the mysteries of various religious bodies.

The chief event in the life of Apuleius is his marriage. He had returned to Africa, and was on his road to Alexandria, when he was detained at Oea, a maritime city of the province (the modern Tripoli), where a rich widow, Pudentilla by name, invited him to become her husband. Apuleius, though much younger than the widow, consented, and the marriage was celebrated in the country near Oea. Pudentilla had two sons, and their friends pretended that the mother had been entrapped into this marriage by magical arts, to the great detriment of her children, though Sicinius Pontianus, the elder of the widow's two sons, had strongly urged the marriage. Apuleius was accused before Claudius Maximus, the proconsul of Africa, and it was on this occasion that he pronounced his "Apology," which is extant, and is the best specimen of his Latin style. The accuser alleged, among other things, that the woman was sixty years of age, which he urged as evidence that the marriage could not have been brought about by the natural passion of love. Apuleius shows that the widow was not more than forty, that she had been near fourteen years in a state of widowhood, of which she was heartily tired, and that her physician recommended a second marriage. The "Apology" contains much curious matter, and is a composition of considerable merit.

Apuleius obtained a high reputation for eloquence among the Africans. On the people of Oea proposing to raise a statue to the honour of this eloquent philosopher, Apuleius spoke against those who opposed the proposition. The city of Carthage also honoured him with a statue, and he received similar testimonials of respect from other places. The time and circumstances of the death of Apuleius are unknown.

Other particulars as to the life of Apuleius, derived from his "Golden Ass," are the following. His father's name was Theseus; his mother's name was Salvia, and she was a descendant of Plutarch. The same work is also the authority for giving to Apuleius the prænomen of Lucius. We further learn from the same authority, that when he visited Rome, he was ignorant of the Latin language, and that he learned it without a master; and that he was reduced to such poverty as to be obliged to pawn his clothes in order to raise

money to pay the fees demanded on his initiation into the mysteries of Osiris: he afterwards practised at Rome as an advocate, and as he was eloquent and successful, he made money by his new profession. The objection that the "Ass" being a work of fiction, cannot be supposed to furnish any authentic materials for the life of Apuleius, is not decisive against the facts just stated; but there are other and solid reasons against receiving them as part of his biography. In the first place, Theseus is a suspicious name for his father, who was Duumvir in a Roman colony; in the second, it is absurd to suppose that the son of a Duumvir in a Roman colony did not know Latin; and still more absurd to suppose that a person who learned Latin at Rome as a foreign language, after he had attained to years of maturity, could ever have become a successful advocate. Apuleius writes Latin like a man who is using his native language, and the fact of his being familiar, to a certain extent, with legal phraseology, is in favour of his having been familiar with the Latin language and public business in his native town of Madaura. As a member of the senate of Madaura, it is impossible to admit that he was ignorant of Latin. It is true we do not know when he was admitted into the senate, but the supposition of a Duumvir's son, himself destined to be a Decurio, and consequently qualified to fill the highest offices in the colony, having first learned Latin at Rome, cannot be admitted. In his "Apology" he plainly speaks of himself as a Latin, as contrasted with a Greek, which is inconsistent with the opinion of his not learning the language as a boy. It is no objection to this that Latin might not be the common language of Madaura, as Bayle, in his article on Apuleius, attempts to show that it was not. According to this argument, Apuleius must either have spoken only Greek as a boy, or Greek and the Punic language.

That Apuleius was a most diligent student we know from his own testimony. The extent and variety of his learning are expressed in a passage in his "Florida," in which he enumerates among his studies, grammar and rhetoric, to which he added at Athens, poetry, geometry, music, dialectic, and philosophy. Of the Latin writers who may be classed among the Platonists, he is the most distinguished, and he was well versed in all the learning of his time.

Besides his "Apology" already mentioned, there are extant of his numerous writings, his "Metamorphosis," more commonly called the "Golden Ass," in eleven books; the treatises on the "Doctrines of Plato," in three books; his treatise on the "God of Socrates," the "Florida," and the treatise "De Mundo."

The "Metamorphosis" is generally said to be founded on the "Ass" of Lucian, who was the contemporary of Apuleius; but this is not probable. Another hypothesis is that the work of one Lucius of Patræ, a writer of uncertain age, is the groundwork of the "Ass" of Apuleius. The fable of Cupid and Psyche, in the fourth, fifth, and sixth books, and the account of the initiation into the mysteries of Osiris and Isis in the eleventh, cannot be referred to any known source, unless the fable of Cupid and Psyche is borrowed from Aristophontes, an Athenian writer, to whom Fabius Planciades Fulgentius in his work intitled "Mythologica" ascribes a very long story about Cupid and Psyche. The design of this singular fable or romance has been variously understood. Warburton says that the object was to commend the Pagan religion as the only cure for vice, and to ridicule the Christian religion. But though there may be some truth in the first part of this theory, the second seems to be untenable, as Taylor shows: latent or concealed ridicule of a religion which Apuleius might have ridiculed openly as much as he pleased, could hardly be one of the objects of the author of the "Metamorphosis"; and the ridicule indeed is so well concealed that it is difficult to discover it. "It is most probable," according to Taylor, "that the intention of the author in this work was to show that the man who gives himself up to a voluptuous life becomes a beast, and that it is only by becoming virtuous and religious, that he can divest himself of the brutal nature and be again a man. For this is the rose by eating which Apuleius was restored to the human and cast off the brutal form; and like the moly of Hermes, preserved him in future from the dire enchantments of Circe, the goddess of sense. This, as it appears to me, is the only design by which our author can be justified in composing the pleasing tales with which this work is replete. Indeed, unless this is admitted to have been the design of Apuleius, he cannot, in certain passages, be defended from the charge of lewdness; but on the supposition that these tales were devised to show the folly and danger of lasciviousness, and that the man who indulges in it brutalises his nature, the details of those circumstances through which he became an ass are not to be considered in the light of a lascivious description, because they were not written with a libidinous intention; for every work is characterised by its ultimate design." Bayle observes that we may "take this book for a continual satire on the irregularities of magicians, priests, debauchees, and robbers;" and he adds truly, that a man who would take the trouble, and had the requisite ability, (and that would be very considerable) might make a very curious and instructive commentary on the "Golden Ass," which would contain a great deal that the commentators have not said. The reason of the treatise being called the "Golden Ass" is not quite

clear. It expresses, according to some, the high estimate in which the work was held: according to Warburton, "Milesian Tales" (to which class the "Golden Ass" belongs) was a name given to such tales, because the tellers of them used to receive some money for their pains from the circle that crowded round them, a suggestion singularly ridiculous in whatever way we view it. Besides all this there is good reason to doubt the propriety of the title "Aureus." The true title of the work seems to be "Metamorphosis sive Lusus Asini."

The treatise on the God of Socrates, "De Deo Socratis," contains a disquisition on the various ranks of gods and the nature of the communication between them and man. Apuleius says that there are "certain divine middle powers, situated in the interval of the air, between the highest æther and the earth, which is in the lowest place, through whom our desires and our deserts pass to the gods. These are called by a Greek name dæmons, who, being placed between terrestrial and celestial inhabitants, transmit prayers from the one and gifts from the other." He says that according to Plato "a peculiar dæmon is allotted to every man, who is a witness and a guardian of his conduct in life, who, without being visible to any one, is always present, and who is an arbitrator not only of his deeds, but also of his thoughts." This dæmon, he adds, "sees all things, understands all things, and in the place of conscience dwells in the most profound recesses of the mind;" and if he is attended to, as he was by Socrates, will be our sure guide and protector. There are many fine passages in this treatise.

The treatise on the doctrines of Plato, "De Habitudine Doctrinarum Platonis," is a kind of epitome of the physical and ethical system of Plato, as Apuleius understood it. The third book of this treatise is intitled "Περὶ Ἑρμηνείας seu De Syllogismo Categorico," ("On Interpretation, or the Categoric Syllogism,") and is a useful introduction to logic. The text of this third book in the early editions of Apuleius is very bad: it was first amended in the Delphin edition.

The treatise on the universe, "De Mundo," is a translation of the treatise Περὶ Κόσμου, which has been attributed to Aristotle; but the version is often paraphrastic, and the treatise contains some things from Theophrastus, and also something of the writer's own.

The "Florida" are so called appropriately enough, if we view them in relation to the style, which is inflated and overloaded with ornament after the fashion of Apuleius. They have been often distributed into four books, for which there is no authority. The "Florida" consist of short unconnected pieces, a circumstance which has led to the probable supposition that they are extracts from the orations of Apuleius.

Apuleius was a voluminous writer; but the rest of his works are lost. He translated the "Phædon" of Plato, and the arithmetic of Nicomachus. He also wrote treatises "De Republica," "De Musica," "De Proverbiis," "Medicinalia," (which may belong to another Apuleius), "De Arboribus," "De Re Rustica," and "Ludicra," a work to which he refers in his "Apology," and others. In his "Apology" he mentions a work of his in Greek, intitled "Naturales Quæstiones," which among other things contained much about Fishes. The Latin translation of the dialogue intitled "Hermetis Trismegisti Asclepius, sive De Natura Deorum Dialogus" has also been attributed to Apuleius.

Apuleius was undoubtedly a man of ability, and of great acquirements. He was well versed in all the learning of the age and a diligent student of philosophy. His treatise on "Interpretation" shows a clear acquaintance with formal logic. He had a fertile imagination, great command of words, and a lively mode of expression; but his style is often disfigured by bad taste and turgid language. The charge of magic in which he was involved through his marriage was not forgotten, and he was in later ages considered a magician by some Christian writers, an opinion which would be probably confirmed by such of his works as that on the "God of Socrates." It appears that the "Milesian Fables" of Apuleius (to which class his "Metamorphosis" belongs) were much admired by the emperor Albinus, as we learn from a letter of Septimius Severus to the Roman senate. Severus speaks of them with contempt. (Jul. Capitolinus, *Clod. Albinus*, c. 12.)

The first edition of Apuleius is that of Sweynheym and Pannartz, Rome, 1469, which was edited by Giovanni Andrea, bishop of Aleria in Corsica. Oudendorp's edition of the "Ass" appeared in Leiden in 1786, in one volume 4to.; the two remaining volumes, which did not appear till 1823, were edited by J. Bosscha. The last edition of Apuleius is by G. F. Hildebrand, Leipzig, 1842.

There are French, German, Italian, Spanish, and Danish translations of the "Ass." There is an English translation of the "Ass" by William Adlington, 4to., London, 1566. The translation of Thomas Taylor, the translator of Aristotle and Plato, contains, besides the "Ass," the treatise on the "God of Socrates" and on the "Doctrines of Plato," London, 8vo., 1822, with notes. Certain passages of the "Ass" are omitted in the body of Taylor's translation, but placed at the end of the book in the complete copies. The notes to Bayle's article on Apuleius are curious; *Dictionnaire Historique et Critique*, &c. art. "Apulée."

G. L.

APULE'IUS CE'LSUS. [CELSUS, APULEIUS.]

APULE'IUS, LU'CIUS BA'RBARUS. [APULEIUS PLATONICUS.]

APULE'IUS, L. CÆCI'LIUS MINUTIA'NUS, the author of a work, "De Orthographia," which was first published by A. Mai, Rome, 1823, 8vo. Two other smaller works also attributed to one Apuleius, "De Nota Aspirationis," and "De Diphthongis," were published by Osann, from a Wolfenbüttel manuscript, Darmstadt, 1826, 8vo. Madvig has written an essay to show that this treatise on Orthography is a forgery of the latter part of the fifteenth century. (Madvig, *Opuscula Academica*, to which Osann replied in Jahn's *Jahrbb. der Philologie*, 1830.) G. L.

APULE'IUS, sometimes called APULEIUS PLATONICUS, sometimes Lucius Apuleius Barbarus, the author of a work on plants which is extant. His date is uncertain, and of his life no particulars are known. It is, however, generally supposed that the work is at least as late as the fourth century after Christ, and therefore cannot belong either to Apuleius Celsus or Apuleius of Madaura, to each of whom it has been attributed. It is written in Latin, and is called "Herbarium," ("A Herbal,") or "De Medicaminibus Herbarum" ("On the Medicinal Properties of Herbs"). It consists of one hundred and twenty-eight chapters, each of which treats of a single plant, first mentioning the synonymes, then giving a short description of the plant, and lastly mentioning its medical uses. It appears to be taken in a great measure from Dioscorides and Pliny, and sometimes serves to correct and illustrate the works of both these writers. The first edition of this work is scarce, and is described by Dibdin in his "Supplement to the Bibliotheca Spenceriana." It was printed at Rome by J. P. de Lignamine, without date, small 4to., in Roman characters; and contains numerous wood-cuts, descriptive of the several plants, which are very barbarously executed. It is dedicated to Cardinal Gonzaga, or in some copies to Giulio della Rovere; and consists of one hundred and seven leaves, without numerals, signatures, or catch-words. Dibdin conjectures the date of the printing to be somewhere about 1480, and it certainly must have been published in or before 1483, as Cardinal Gonzaga died in that year. The title, within a sort of laureated circle or wood-cut, is thus, "Incipit Herbarivm Apvlei Platonici ad Marcvm Agrippam." There is a good edition in 4to. by Gabriel Humelberg, with a copious commentary, the preface to which is dated Isinæ, 1537, but which (by a comparison of the printer's emblem) appears to have been printed by Christopher Froschover at Zürich. (See Roth Scholtz, *Thes. Symbol. ac Emblem.*) It is found in several editions of the works of Apuleius of Madaura, in the Aldine collection of Latin medical writers, Venice, 1547, fol., and in that by Albanus Torinus, Basel, 1528, fol. The last and best edition is that by Ackermann in his "Parabilium Medicamentorum Scriptores Antiqui," Nürnberg and Altdorf, 1788, 8vo. An Anglo-Saxon translation is in the Bodleian Library at Oxford among the MSS. of Francis Junius (Hickes, *Thes. Antiq.* pt. v. p. 72., &c.). A short treatise "On Weights and Measures," bearing the name of Apuleius, is printed at the end of several editions of the works of the younger Mesue. (Haller, *Biblioth. Botan.*; Needham, *Prolegomena* to his edition of the *Geoponica*; Schweiger, *Handbuch der Classisch. Bibliogr.*; Brunet, *Manuel du Libraire*; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin.*) W. A. G.

AQUÆUS, STE'PHANUS, is the Latin name assumed by Etienne de l'Aigue, in accordance with the signification of "Aigue," the Gascon word for "Aqua," water. He is stated by La Croix du Maine to have been the "seigneur" or lord of Beauvais in Berri, which is disputed in a note in Rigolet de Juvigny's edition of La Croix by Falconet, who states that there is no such place as Beauvais in Berri. The fact however admits of no doubt, for the title is given him in the privilege for his commentaries on Pliny, which is printed at the back of the title-page. In the same work however he styles himself "Biturícensis," or "of Bourges." Bayle states that in the title-page to his translation of Cæsar he is called "Etienne de l'Aigue dict Beaulnois," on which Le Clerc remarks that this must be a misprint for Beaulvois or Beauvois, and the observation and the remark have been printed together in innumerable editions and translations of Bayle. Fortunately there is a copy of the very edition referred to in the British Museum, and the name of the author is printed very legibly "Estienne de Laigue dit Beauuoys." The date of his birth is unknown. He is said to have served with distinction in the army under Francis I., and by De la Monnoye to have died in 1533. There have been some disputes on the date, &c., of his works, but in one point all who mention him are agreed, that they are of little value. They consist of—1. "In omnes C. Plinii Secundi Naturalis Historiæ argutissimi Scriptoris libros Stephani Aquæi Biturícensis, viri equestris, Commentaria," Paris, 1530, folio. This book, we are told by Bayle, is more considerable for its bulk than for the knowledge it contains. The author passes over almost all the difficult passages and borrows nearly all his remarks of any value from his predecessor Rhenanus, whom he never mentions but for the purpose of finding fault with him. 2. "Les Commentaires de Jules César translatez," Paris, 1531, folio, and 1546, 12mo. The latter is the edition mentioned by Bayle and referred to above. Both the commentary on Pliny and this translation of the commentaries of Cæsar are dedicated to Chabot, admiral of France. Some writers

also mention a "Singulier Traité de la Propriété des Tortues, Escargots, Grenouilles et Artichaux," published in 1530, according to La Croix du Maine at Paris, and according to Du Verdier at Lyon; but this "Treatise on the Properties of Tortoises, Snails, Frogs and Artichokes" is conjectured by De la Monnoye to be merely a portion of the commentary on Pliny. (La Croix du Maine and Du Verdier, *Bibliothèques Françoises*, edition of Rigolet de Juvigny, i. 177., iii. 491.; Bayle, *Dictionnaire Historique et Critique*, ed. of 1820, i. 218. &c.; *Works* of Aquæus referred to.) T. W.

AQUA'RIUS, MATTHI'AS, a writer on the Aristotelian and scholastic philosophy, takes his name from his birth-place, Aquara, a castle in the kingdom of Naples near Salerno. His family name is said to have been Ivone: the preface to his "Dilucidationes in XII. Libros Primæ Philosophiæ Aristotelis" is entitled "Matthiæ Gibonis Aquarii Præfatio." He took the habit of St. Dominic at Naples in the convent of St. Peter the Martyr, held professorships of theology and metaphysics, and other academical offices, at Turin, Venice, Milan, Naples and Rome successively, and died at Naples in 1591 in the convent of St. Dominic. He founded a convent of his order in his native place, Aquara.

His works are:—1. "Oratio de Excellentia Sacræ Theologiæ," Turin, 1569, 4to. and Naples, 1572, 4to.; the first oration which he delivered as professor of theology at Turin. 2. "Lectionum in Primam Philosophiam, ut dici solet, Principium," Naples, 1571, and Rome, 1575, 4to. 3. "Quæstiones eruditissimæ in Libros Physicorum P. F. Francisci Sylvestri Ferrariensis, cum quibusdam aliis Quæstionibus et Additionibus R. P. F. Matthiæ Aquarii," Rome, 1577, 4to., and Venice, 1601, 1619, and 1629. This title is taken from a copy of the edition of 1577, and differs in some respects from that given by Mazzuchelli and Quetif. 4. "Dilucidationes in XII. Libros Primæ Philosophiæ Aristotelis," Rome, 1584, 4to., comprising observations on Aristotle's books on metaphysics. The work is dedicated to Cardinal Santorio, whom the author thanks for having taken him into his family and under his patronage. 5. "R. P. F. Matthiæ Aquarii Annotationes super Quatuor Libros Sententiarum Joannis Capreoli," Venice, 1589, folio. This book is generally added to the third volume of the edition of Capreolus the Thomist doctor's comments on Peter Lombard's Book of Sentences, published at Venice in 1589 and 1588, the first, second, and fourth volumes in 1589, and the third in the preceding year, or at least bearing these dates. As the additions of Aquarius are printed in a different and larger type than the commentaries of Capreolus, and with a distinct title-page, paging and register, they might be considered a separate book if they were not mentioned in the title-page to the work of Capreolus. The additions of Aquarius comprise the "Controversiæ inter D. Thomam et cæteros Theologos ac Philosophos" or "An Account of the Controversies between St. Thomas Aquinas and other Theologians and Philosophers," which is mentioned by Mazzuchelli, on the authority of Lipenius, as having appeared as a separate work in 1588, a statement which is probably owing to the circumstance just stated. 6. "Formalitates juxta Doctrinam D. Thomæ," Naples, 1605 and 1623, folio, a work commenced by Father Alphonso de Marcho of Aversa, and completed after his death by Aquarius. Morhof in his "Polyhistor" speaks of the "Formalitates" as a very useful book of its kind. These are all the works of Aquarius which appear to be printed: some notes on the twelve minor prophets, mentioned by Possevin and Valle, are probably in manuscript, as well as a number of comments on the theology of St. Thomas Aquinas, which are mentioned by Aquarius himself in his additions to Sylvester. (Mazzuchelli, *Scrittori d' Italia*, i. 897. &c.; Quetif and Echard, *Scriptores Ordinis Prædicatorum*, ii. 303.; some of the works of Aquarius.) T. W.

AQUAVI'VA. [ACQUAVIVA.]

A'QUILA. There were two distinguished engravers, brothers, of Palermo, of this name, who settled in Rome at the end of the seventeenth century.

FRANCESCO FARAONE AQUILA, engraver and designer, was born at Palermo, and distinguished himself by his large etchings on copper from many of the most celebrated works of art at Rome. Some of his prints were made after drawings by himself from the works engraved, and some also from his own designs. They have considerable merit, but are not of the highest class.

Some of his principal works are — A set of twenty-two plates from the stanze of Raphael in the Vatican — "Picturæ Raphaelis Urbinatis, ex aulâ et Conclavibus Palatii Vaticani, in Æreas Tabulas nunc primum omnes deductæ," &c., 1722; a collection of vases, &c., from Roman buildings, designed by various celebrated artists, in fifty-one plates; many plates from ancient and modern groups and statues in Rome; and a print of the plague, after a design by Raphael. He engraved also after Correggio, Annibal Carracci, Lanfranc, Maratta, Ciro Ferri, Seb. Conca, Albano, Camassei, Pietro da Cortona, and many other masters.

PIETRO AQUILA was born likewise at Palermo, and lived at Rome at the same time as his brother. He was priest, painter, and engraver, but is chiefly distinguished as an engraver. He was superior to his brother. "His greatest faults," says Strutt, "are want of effect from scattering his lights, and what by the artist is called *manner* in his drawing. The first

gives a confused flat appearance to his prints; and the last presents us with a style of his own instead of that of the painter from which he copied; and these faults seem never more glaring than in his prints from Raphael, where the chaste simplicity of outline, the great characteristic of that wonderful master, is lost in the *manner* of Pietro Aquila. It is from Annib. Carracci that he has best succeeded; and his prints from that master will, I trust, be always held in great estimation."

Pietro Aquila engraved several plates from his own compositions, but his best work is the Farnese Gallery, &c., after Annibal Carracci, in twenty-five plates, with a description in verse by G. P. Bellori. He engraved also, together with Cesare Fantetti, in fifty-five plates, the works of Raphael in the loggie of the Vatican, called Raphael's Bible, "Imagines Veteris ac Novi Testamenti à Raphaele Sanct Urbin. in Vaticano pictæ," &c.; also the battle of Constantine in the Vatican, painted by Julio Romano after the designs of Raphael. He engraved likewise several plates after Pietro da Cortona, Ciro Ferri, Lanfranc, and Maratta; and a set of portraits of the Roman emperors from ancient medals. (Gandellini, *Notizie degl' Intagliatori*; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

AQUILA (Ἀκύλας, עקילס, Akilas, and עקילום), the author of a Greek version of the Old Testament, was, according to Epiphanius, a Greek, a native of Sinope, a city in Pontus, and was living in the twelfth year of Hadrian (A. D. 128). He was a connection (συγγενὴς) of that emperor, and was appointed by him to superintend the erection of the city Ælia Capitolina on the site of Jerusalem. In this office he was brought into frequent contact with the disciples of the apostles, — who had then returned to Jerusalem from their retreat at Pella, whither they had withdrawn previous to the destruction of the Holy City, — and was induced, by seeing their faith and the great miracles wrought among them, to embrace Christianity; and, after some time, to request and to receive admission into the church by baptism. But, as he still continued to practise astrology, an art in which he had made great proficiency while a heathen, his Christian teachers remonstrated with him for pursuing studies which were so incompatible with his professed faith. He attempted to justify his practices by specious arguments, and persisted in slighting their injunctions; and they, regarding him as one incapable of salvation, thrust him out of the church. Excommunication only incensed his haughty spirit. In revenge, he went over to the Jews as a proselyte; and was circumcised. He also devoted himself to acquire a most accurate knowledge of the Hebrew language, and subsequently employed it in preparing a new Greek version of the Old Testament. In this undertaking he aimed at subverting the authority of the Septuagint, and endeavoured to cover the shame of his apostacy by straining all passages relative to the Messiah to bear such a sense as favoured Jewish tenets.

As this passage of Epiphanius contains the fullest account of Aquila which has been preserved, we have given its entire substance, in order to compare it with the testimonies of other writers. Some of its statements, however, are questionable in themselves. It is improbable, as Eichhorn has suggested, that the relative of the emperor, and delegate of his authority in Ælia, should adopt no more violent mode of resenting his expulsion from the Christian society, than by apostatising to the despised Jews. Moreover, the charge of apostacy, and the imputation of hostile motives in undertaking his version, are not, all circumstances being considered, above the reach of suspicion; especially as the remains of his work do not justify the accusation, and as Origen and Jerome, who were almost the only Fathers whose acquaintance with Hebrew qualified them to judge in such a question, furnish valid testimonies to his literal fidelity. As for the difficulty of conceiving how a Greek, under such circumstances, obtained so clear an insight into the structure of the Hebrew language as it is evident he possessed, it may be allowed its due weight in the scale of probabilities. Nevertheless, there is a large preponderance of authorities in favour of his being a native of Sinope, the inhabitants of which were a colony from Miletus, (Xenophon, *Anab.* v. 9.); and nothing further shakes the assertion that he was a proselyte, except the fact that Jerome occasionally calls him *Judæus* (omitting the word proselyte, which he elsewhere applies to him), and that the sanction of his version by the Hellenist Jews might countenance the belief that he belonged to them by an earlier and closer tie.

In turning now to the Jewish authorities, the difficulty is to elicit from them anything like an available testimony: for, besides the ordinary perplexities incident to such an inquiry, this question is peculiarly embarrassed by the manner in which they have confounded Onkelos, the proselyte and author of the Chaldee paraphrase, and Akilas the proselyte and author of a Greek version. Besides this, their statements are so irreconcileable with each other in other respects, that we are obliged to assume the existence of three persons at least to whom those names belong. These discrepancies have led almost every distinguished writer on this question to form his own theory as to the persons to which each of such passages should be appropriated. Some, as R. Simeon, Bellarmine, and, recently, Landau, consider Onkelos the author of the Targum, and Akilas the author of the Greek version, the same person. Eichhorn, on the other hand, has even

denied that the Akilas of the Gemara of Jerusalem is the Aquila of the Hexapla at all. Under these circumstances, it will suffice to notice here the following passages, as the only ones which may be reasonably taken to refer to our Aquila, and which appear to be at all compatible with the essential facts established by other testimonies. The "Midrash Shemoth Rabba" (par. 30.) introduces Akilas discussing with Hadrian the reasons which made him wish to become a Jewish proselyte. The Gemara of Jerusalem (*Kiddushin*, 1.) represents Akilas the proselyte to have executed his version with the aid of R. Akiba: the fact agreeing with the assertion of Jerome (*Comm. in Esai.* viii.), and the date suiting the commencement of Hadrian's reign. In the Babylonian Gemara (*Gittin*, f. 56.) we read that Onkelos the son of Calonicus, and nephew of Titus by his sister, called up Titus from the dead by incantation, to receive his advice on the advantage of his becoming a convert to Judaism. In the same Gemara (*Abodah*, f. 11.) it is related that Onkelos the son of Calonymus became a Jewish proselyte, and how the emperor sent three several companies of Roman soldiers to take him captive, but he converted them all to Judaism. It may be remarked here that, as the change of one single letter makes all the difference in the Aramaic mode of writing the two words, Calonicus and Calonymus may be the same name; that, if Titus in the preceding extract be the Roman emperor, there is some analogy between the relationship to him and that to Hadrian, (the respective dates also not being altogether incompatible,) not to insist that R. Jacob, when referring, in *En Jacob*, to this very passage, calls him the nephew of Hadrian; and that the necromancy accords with Aquila's judicial astrology. Lastly, that ancient work Siphra mentions, in *Behar Sinai*, an Akilas a proselyte who was a native of Pontus.

From the great general accordance between these passages and the account which Epiphanius has given, and from the further concurrence of several less important incidental notices of Aquila in the early Fathers, which Hody and Montfaucon have collected, a few main facts as to his person and historical place appear to be established with a reasonable degree of certainty; and although the sum of facts so established may not amount to more than a bare outline, yet the correspondence between even the legendary portions of the Christian and Jewish traditions serves as a confirmation of the existence and quality of such an historical personage, and may be said to be the shadow of a real form.

The history of the celebrated version of the Old Testament by Aquila partakes of the obscurity incident to that of its author; but the following account embraces the chief facts as to its origin, character, and fate. Whether, as is most probable, it was originally designed for the Jews, it appears that in their controversies with the Christians they had found the need of a much stricter translation than that of the Septuagint, and it is certain that they early sanctioned that of Aquila by their general use. This is expressly asserted by Origen, Augustine, and others. It is proved by the citations from it in the Midrashim and Gemara of Jerusalem; by the use made of it in the polemical writings of the early Christians; and by that decree (Novella, 146) which Justinian issued in the year A. D. 554, by which he licensed its adoption in the public service of the synagogue. Eichhorn has even inferred from Irenæus (*Adv. Hær.* iii. 24.) that it was the received version of the Ebionites: but, however probable such a conclusion may be, it is not warranted by the terms there employed. Its character is in perfect harmony with its presumed destination. The unanimous testimony of antiquity, and the fragments themselves which have come down to us, show it to have been distinguished by a painfully scrupulous adherence to the form of the Hebrew text. Its literal fidelity tries to preserve the number of words, to give their etymological and radical signification, and to transfer unchanged every idiom and metaphor. But, to attain this accuracy, it often sacrifices not only the proprieties but even the possibilities of the Greek language to such an extent, that its expressions are unintelligible without the aid of the original. It is from this characteristic slavishness, and from the acknowledged rarity of any attainments in Hebrew among the Fathers, that it has been asserted that, when they refer to "the Hebrew" (Ὁ Ἑβραῖος), they really only cite Aquila's version. This is plausible, and perhaps true sometimes; but it is open to Eichhorn's valid objection, that they occasionally cite the Hebrew and Aquila together, which marks a distinction between them. It is evident too that accuracy was the principal aim of the author: for, after he completed his translation, he discovered that there was still room for a more minute fidelity than he had yet attained, and he then undertook what appears to have been merely a new recension of his original work. This is chiefly known through the citations of Jerome, who calls it "the second edition of Aquila, which the Jews call κατ' ἀκρίβειαν," and who, in occasionally adducing the readings of both editions, furnishes the means of determining that the second was only a stricter revision of his first work. It is not altogether certain, although generally assumed, that the first edition contained the whole Old Testament. The fragments which are extant do not contain any part of Ruth, Ezra, Nehemiah, Esther, or the Lamentations. As for the first four, there is no proof that they have not been lost: but Origen expressly asserts that Aquila's version of the Lamentations was "not received," (οὐ φέρεται). Montfaucon contends that he means

not received into the Hexapla; but Döderlein (in Eichhorn's *Repertorium*, vi. 206.) doubts whether it ever existed at all. It is also a question whether the second edition contained even all the Biblical books which the first did; but nothing more is certain, from Jerome's references to it, than that it contained Jeremiah, Ezekiel, and Daniel. The earliest notice of this version is perhaps that in Justin Martyr, who is supposed to cite its rendering of Isaiah, vii. 14. (*Dial. c. Tryph.* p. 310.). But Irenæus, writing about A. D. 176, distinctly mentions it by name, (*Adv. Hær.* iii. 24.). This passage affords considerable support to the other evidence as to the period when Aquila is said to have lived; as the deduction of about thirty years, to give time for the version to be so well circulated as to fall into the hands of Irenæus, would fix the date of its origin within the reign of Hadrian. The most memorable fortune, however, attending this version was that Origen admitted it into his gigantic critical work, the Hexapla, in which it occupied the column next to that containing the Hebrew text expressed in Greek characters. It is doubtful whether Origen admitted the first or the second edition of Aquila. Montfaucon is disposed to believe that it was the second; but the fact is, the fragments preserved in the Hexapla are of such very unequal accuracy (ἀκρίβεια), have been recovered by such piecemeal exhumation, and are often so erroneously ascribed to their authors, that it would be as easy to believe that they are the remains of both recensions. The causes to which the loss of this celebrated version is due were, that the Jews became more exclusive in the use of the paraphrases in their own idiom, and that the Christians grew more than content with the Septuagint and Latin versions, so that no motive any longer existed to preserve his labours. Both the single copies and that in the Hexapla have shared a common destruction; and nothing now remains of it, except a number of small fragments which have been preserved in incidental citations, from the Hexapla chiefly, by the early polemical and exegetical writers. These were first collected from Catenæ by Pierre Morin (not by Flam. Nobili, as Montfaucon's title states), and appeared in the Sixtine edition of the Septuagint, Rome, 1587, fol.; were extracted from that work by Drusius, Arnheim, 1622, 4to.; and then were given in a much more complete form by B. Montfaucon, in his edition of the Hexapla, Paris, 1714, 2 vols. fol., which Bahrdt republished with some omissions, Leipzig, 1769, 8vo. The loss of this inestimable version is, however, as yet imperfectly supplied by even the best of these editions of its fragments. A stricter search might glean more; and a better acquaintance with Hebrew than Montfaucon possessed, and more critical discrimination in adjudicating to Aquila the renderings which are really his, would make such a collection far more available for the philological study of the Bible. (Epiphanius, *De Pond. et Mens.* cap. 14. 15.; also his treatise *Circa Vetor. Scripturæ Interpretat.*, which Montfaucon first published; J. Morin, *Exercitat. Biblicæ*, p. 340. sq.; Hody, *De Biblior. Text. Orig.* p. 235. 573.; Montfaucon, *Hexapla, Prælim.* v.; Wolff, *Biblioth. Hebr.* i. 958.; Eichhorn, *Einleit. ins Alte Test.* i. 521.) J. N—n.

A'QUILA. [Anno, Archbishop.]

A'QUILA, CASPAR (his real name was Adler, or Eagle, which he translated into the Latin Aquila), one of the most celebrated Protestant divines of the period of the reformation in Germany, was born on the 7th of August, 1488, at Augsburg, of which town his father, Leonard Aquila, was syndicus. After having received his elementary education in his native place and in the gymnasium of Ulm, he spent some years in Italy for the purpose of completing his learned education. On his return he stayed some time in Switzerland, and in 1514 he was appointed preacher at Bern. He resigned this office in this same year, and went to Leipzig, from whence he joined, in 1515, the celebrated Franz von Sickingen, who made Aquila his field preacher. The year after this he obtained the pastorship of Jengen, a small place near Augsburg. Here he settled, and divided his time most conscientiously between the discharge of his official duties and the study of theology. In the course of his studies he became acquainted with the works of Luther, whose opinions he adopted. His sermons at Jengen, in which he expounded the new doctrines, soon attracted the attention of his superiors, and Christopher of Stadion, then bishop of Augsburg, ordered him to be arrested. He was conveyed in a cart to Dillingen like a common malefactor, thrown into a deep dungeon, and was kept in confinement during the whole winter of 1519-20. He was liberated through the influence of Isabella, queen of Denmark, and sister of the emperor, Charles V., who induced the bishop by her entreaties to restore Aquila to liberty. He was released, but ordered to quit Dillingen immediately; he had not even time to put together his books and MSS. From Dillingen Aquila went to Wittenberg, where he formed the acquaintance of Luther, and obtained his degree of A.M. From Wittenberg he again went to Franz von Sickingen, and stayed for some time in the knight's castle of Ebernburg, where he instructed the sons of Franz von Sickingen. Here he was on one occasion nearly killed in a very extraordinary manner. The garrison of the castle desired him to baptize a cannon ball, and as he refused to do so, the soldiers put him into a large mortar, and placed it on the edge of the castle wall with the intention of blowing him up by firing a cannon at the mortar. Several attempts were made, but

the cannon did not go off. At last one of the officers was moved by the terrible anguish of Aquila, and dragged him out of the mortar. From Ebernburg he is said to have gone, in 1523, to Eisenach and from thence to Augsburg, but this is not quite certain; and all we know about his movements is, that in 1524 he was at Wittenberg, where he taught Hebrew, was of great assistance to Luther in his translation of the Old Testament, and preached on Sundays and holidays in the castle chapel, for which he received a salary. During this time he formed an intimate friendship with Luther, who procured for him the office of pastor at Saalfeld in 1527. The year after he was raised to the office of ecclesiastical superintendent (archdeacon), and was a zealous promoter of the reformed religion. In 1530 he attended the diet of Augsburg, though not in a public capacity. When the "Interim" was promulgated in 1548, Aquila was one of the first and most vehement opponents of it. The emperor Charles V. was so indignant at this opposition that he declared him an outlaw, and offered a large sum for his head. Aquila, who was obliged to flee, took nothing with him except a Hebrew psalter. Countess Catharine of Schwarzburg offered him an asylum, and secretly received him in her castle at Ruldolstadt. She protected him until the exasperation about the "Interim" had died away, and in 1550 she procured him the deanery of Schmalkalden, where he continued his exertions in favour of the Lutheran doctrines.

After the treaty of Passau, in 1552, he was restored to his former office of ecclesiastical superintendent at Saalfeld, where he passed the remainder of his life in peace until his death on the 12th of November, 1560. Shortly before his death he and forty-five Protestant divines signed a memorial which was published (1560, 4to.) under the following title, — "Supplicatio quorundam Theologorum, qui post Lutheri Obitum Voce aut Scriptis exortis noviter Sectis et Corruptelis contradixerunt, pro Christiana libera et legitima Synodo, ad Johannem Fredericum II., Ducem Saxoniæ eiusque Fratres ac alios Principes et Status Augsburgensem Confessionem amplectentes." Aquila had four sons, David, Hoseas, Zacharias, and Johannes, all of whom followed the profession of their father. He is said to have given his sons these names because at the time of their birth he happened to be engaged in studying the works of those writers and of St. John. When Luther wrote to Aquila, he used to add jocosely, "Saluta matrem prophetarum." Aquila wrote a considerable number of works, all in the German language. The greater part of them are of a controversial nature and sermons. The most interesting among them are — 1. "Christlich Bedenken auf das Interim," 1548, and reprinted 1549, 4to. 2. "Tractat wider den schnöden Teufel, der sich itzt abermal in einen Engel des Lichtes verkleidet hat, das ist, wider das neue Interim," Augsburg, 1548, 4to. This work, which drew upon him the persecution of the emperor, appeared under the assumed name of Carolus Azoria. 3. "Kurze aber zu unserer Seligkeit höchst nöthige Erklärung der gantzen Christlichen Lehre," Augsburg, 1547, 8vo., reprinted in 1555 and 1605. 4. "Christliche Erklärung des Kleinen Catechismi, mit schönen Episteln und gewaltigen Sprüchen bestätiget," Augsburg, 1538, 8vo. This commentary upon the little Lutheran catechism consists of eleven sermons. (J. Avenarius, *Kurze Lebensbeschreibung Casparis Aquilæ*, Meiningen, 1718, 8vo.; J. G. Hillinger, *Lebensbeschreibung Casparis Aquilæ*, Jena, 1731, 8vo.; Chr. Schlegel, *Bericht vom Leben und Tode C. Aquilæ*, Leipzig, 1737, 4to.; F. W. Strieder, *Hessische Gelehrten Geschichte*, vol. i. p. 96. &c., which contains a good digest of the three other lives, and also a complete list of the works of Aquila.) L. S.

A'QUILA, JU'LIUS, a Roman jurist, who is called Gallus Aquila in the "Index Florentinus." There are in the Digest two excepts from his "Book of Answers," "Liber Responsorum" (*Dig.* 26. tit. 7. s. 34., tit. 10. s. 12.), on tutors and curators. His age is unknown. He has been assigned to the period of Septimius Severus. He has also been identified with the L. Julius Aquila who wrote "De Etrusca Disciplina," and is referred to by the elder Pliny (*Elenchus*, lib. xi.); and with the Aquila who was governor of Egypt under Septimius Severus, and was notorious for his persecution of the Christians. (The various authorities are referred to by Zimmern, *Geschichte des Röm. Privatrechts*, vol. i.) G. L.

A'QUILA. [PAUL.]

A'QUILA or AQUILA'NO, PIE'TRO DELL', of the order of Minor Friars, was born in the city of Aquila in Abruzzo, towards the end of the thirteenth century. In the year 1343 he was made chaplain to Joanna, queen of Sicily and Jerusalem, and in 1344 inquisitore di santa fede. It is related of him by Giovanni Villani, in his History, that while at Florence he caused to be arrested, on his own authority, one of his debtors, named Salvestro Baroncielli, as he was quitting the palace of the priors (magistrates of Florence): that the servants of the priors and of the captain of the people, with the sanction of the priors, who were greatly irritated by this unwarrantable assumption of power on the part of the inquisitor, rescued Baroncielli, and the men who had captured him were in their turn seized, their hands cut off, and they were then banished from the Florentine territories for the space of ten years: that Aquila, in consequence, retired to Siena, excommunicated the priors and the captain of the people, and placed the

city under an interdict, unless Baroncielli was given up within six days. The Florentines appealed to the pope, and brought accusations against the inquisitor; but the result of the dispute does not clearly appear. Aquila was protected in this affair by Cardinal Pietro Gomesio. In order to appease the contending parties and remove Aquila from his post of inquisitor, he was made bishop of Sant' Angelo de' Lombardi on the 12th of February, 1347, from which see he was translated to that of Trivento on the 29th of June of the same year. He wrote "Quæstiones in Quatuor Libros Sententiarum," Spire, 1480, folio, published also at Venice in 1501, and 1584, 4to. The edition of 1584 was by Cardinal Costanzo Sarnano, who gives him in it the appellation "Il Scotello," in allusion, according to Oudin, to the acuteness of his understanding, and which has been commonly applied to him since that time. In 1585 this work was re-published at Paris, in 8vo., and again at Venice in 1600, in 4to., with the title "Scotellus, seu Summa in Quatuor Libros Sententiarum Petri de Aquila, &c. in quo non tantum ad Scoti Subtilitates sed etiam ad Divi Thomæ, reliquorumque Scholasticorum Doctrinam sternitur via." This variation in the title has led Wadding, Possevinus, and others to attribute to Aquila three works, viz. 1. "Scotellus." 2. "Compendium super Magistrum Sententiarum." 3. "Quæstiones in Quatuor Libros Sententiarum." Wadding and other writers also mention a second work, entitled "Commentaria in Libros Aristotelis." (Waddingus, *Scriptores Ordinis Minorum*; Oudin, *Commentarii de Scriptoribus Ecclesiasticis*, iii. 802—804.; Mazzuchelli, *Scrittori d'Italia.*)

J. W. J.

A'QUILA, POMPE'O DELL'. [AQUILANO, POMPEO.]

A'QUILA PO'NTIUS. [PONTIUS.]

A'QUILA ROMA'NUS was the author of a Latin treatise on Rhetorical Figures of Thought and Speech. Of his history we know nothing whatever; and even the age in which he lived cannot be determined but approximately and by inferences. He lived later than the times of the Antonines, because that was the age of Alexander Numenius, the rhetorician upon whose work his own is founded: and he lived before the reign of Constantine, because that was the age of Rufinianus, whose rhetorical treatise was avowedly intended as a supplement to his. Aquila's work "De Figuris Sententiarum et Elocutionis" is not, as it has sometimes been called, a mere translation from the Greek work of Alexander, Περὶ Σχημάτων. It is not even an abridgment, although its dimensions are much more slender than those of the original. The two correspond in substance, but neither in phraseology, in arrangement, nor in the choice of illustrative examples. The Latin writer selects and re-arranges the principal definitions and observations of the Greek treatise, and expresses them in a fashion of his own, in which, through an injudicious straining at conciseness, the best parts of the model are often suffered to escape. The illustrations of the Greek work, again, which are taken from the orators of the author's own nation, are almost all displaced to make room for others taken exclusively from Cicero. Both the original and the copy are characteristic examples of the littleness in thought, and the puerile affectation of subtlety, which distinguished the rhetorical teachers in the decline of the empire. Aquila, however, is inferior to Alexander, chiefly through his greater feebleness.

The work of Aquila Romanus has been frequently published, usually accompanying the treatise of Rutilius Lupus, or that of Rufinianus, or both. The most critical edition is that of all the three, by Ruhnken, 1768, 8vo. re-published at Leipzig, 1831, 8vo. Aquila is also in the "Rhetores Latini" of Pithœus, Paris, 1599, 4to. and in the improved and annotated edition of that collection by Capperonerius, Strassburg, 1756, 4to. [ALEXANDER NUMENIUS.] (Westermann, *Geschichte der Beredtsamkeit in Griechenland und Rom*, 1833—1836, i. 183., ii. 307.; Ruhnken, *Rutilius Lupus*, p. xxiv.; Valesius, *Emendationes*, lib. i. cap. 28.)

W. S.

A'QUILA, SEBASTIA'NO DELL'. [AQUILANUS, SEBASTIANUS.]

A'QUILA, SERAFI'NO DELL', one of the most celebrated Italian poets of his time. He was called Aquila from the city of that name in the province of Abruzzo, where he was born in the year 1466. His family does not appear to be known. Mazzuchelli states that some believe him to be of the noble family of Alfieri, but suggests that his family name may have been Cimino, that appellation being applied to him in some of his poems. His studies were directed principally to music and Italian poetry, in the latter of which he adopted the models of Dante and Petrarch. His first attempt to establish himself was made at Rome with Nestore Malvezzi. He afterwards entered the service of Cardinal Ascanio Sforza, with whom he lived, almost constantly, nearly six years. This connection does not appear to have been very satisfactory to him, and he obtained permission to return to his native city, whence, in 1491, he was summoned to the court of Ferdinand II., then duke of Calabria, and afterwards king of Naples. His reputation had by this time become widely extended. To the ordinary powers of the poet he united great skill as an improvisatore, and much dexterity in the use of the lute. His residence at the court of Ferdinand lasted but three years, that prince being obliged to abandon his kingdom in 1494, on the approach of Charles VIII., king of France. Serafino then spent some time at the court of Urbino, and afterwards at that of Francesco Gonzaga,

marquis of Mantua, by whom and the marchioness he was received with much kindness and treated with great liberality. Thence he proceeded to the court of Lodovico Sforza, duke of Milan, but on the occupation of the Milanese territory by the French, he went to Rome, where he was received with great kindness by Cardinal Giovanni Borgia, and afterwards by Cesare Borgia, called the Duke Valentino. Through the influence of the duke he was made Cavaliere di Grazia della Religione Gerosolimitana, and obtained a commandery with a very good income in the year 1499, but he did not live long to enjoy it. He died of fever on the 10th of August, 1500.

Serafino was held in high estimation at the time of his death. The various poems written on the occasion were collected together by E. F. Achillini, and published in 1504, 8vo., under the title "Collettanee Greche, Latine et Vulgari per diversi Auctori moderni nella Morte de l' ardente Seraphino Aquilano," and his epitaph by Benedetto Accolti, although justly termed by Roscoe "hyperbolical eulogium," spoke the feeling of the time:

> "Qui giace Serafin; partirti or puoi:
> Sol d'aver visto il sasso che lo serra
> Assai sei debitore agli occhj tuoi."

But the critics of later times have awarded to him much more moderate praise. He was amongst the first of those who together with Antonio Tibaldeo exerted themselves to raise the character of Italian poetry, which had greatly sunk since the time of Petrarch; and some of his pieces evince true poetic genius, vigour of fancy, and boldness of thought, but this is not their prevailing character, and it is generally asserted that he owed much of his success to the charming manner in which he composed extempore verses and accompanied them on the lute.

His poems are divided into one hundred and sixty-five sonnets, three eclogues, seven epistles, twenty capitoli, three disperate, twenty-seven strambotti, and nineteen barzelette. These were printed for the first time at Venice in 1502, in 8vo. Mazzuchelli enumerates seventeen other editions, the latest bearing date in 1557; and Brunet (*Manuel du Libraire*) mentions an edition in 1583. That by Philippo dei Giunti, Florence, 1516, 8vo. is considered the most beautiful.

In addition to the above, Orlandi (*Origine della Stampa*) attributes to him:—1. "Summa contra Errores Gentilium," fol. 2. "De divinis Moribus et de Beatitudine," fol. 3. "Quæstiones de Malo," fol. 4. "De Fidei Articulis et de Ecclesiæ Sacramentis," fol., all as printed in the fifteenth century. It is highly probable, however, that Orlandi is in error. The assertion is not supported by any collateral testimony, and the subjects are not such as were likely to employ the pen of a young and professed sonnetteer and improvisatore. (Mazzuchelli, *Scrittori d' Italia*; Tiraboschi, *Storia della Letteratura Italiana*, vi. 1243. ed. Milan, 1822, &c.; Bouterwek, *Geschichte der Poesie und Beredsamkeit*, i. 319—326.; Roscoe, *Life of Leo X.* i. 51.) J. W. J.

AQUILA'NO or DELL' A'QUILA, POMPE'O, a good fresco painter of Aquila in the Abruzzo, of whom, however, scarcely any thing is known. He lived in the latter half of the sixteenth century, and spent some time in Rome, where Orlandi saw many fine drawings by him with the pen and in water-colours. Orlandi praises also his frescoes at Aquila. There is a well-finished and finely-coloured Deposition from the Cross by Aquilano in the church of Santo Spirito in Sassia at Rome: it has been engraved by De Santis. Horatius de Santis, called also Aquilano, has engraved sixteen plates after Pompeo Aquilano; a seventeenth, mentioned by Bartsch, St. George killing the Dragon, was, according to Gandellini, engraved by Pompeo himself. (Orlandi, *Abecedario Pittorico*; Gandellini, *Notizie degl' Intagliatori*; Brulliot, *Dict. des Monogrammes.*) R. N. W.

AQUILA'NO. [SANTIS, HORATIUS DE.]

AQUILA'NUS, SEBASTIA'NUS, AQUILEI'US, or SEBASTIA'NO DELL' A'QUILA, was a professor of medicine at Ferrara in 1495. Mazzuchelli gives evidence for believing that he died in 1513. He was of the school of the Galenists, and wrote:—1. "Quæstio de Febre sanguinea ad Mentem Galeni," which was printed in Marcus Gatinaria's work, "De medendis humani Corporis Malis Practica," Basle, 1537, folio, and in other editions. 2. A letter, "De Morbo Gallico," to Ludovicus de Gonzaga, bishop of Mantua, which, as Astruc shows, was probably written in 1498, and is amongst the oldest of the works on syphilis. It was printed at Lyon in 1506, with Gatinaria's treatise, "De Curis Ægritudinum," and others by Astarius and Landulphus; again, with the same, at Bologna, in 1517, and at other places and times; and it is the first of the essays included in Luisinus's "Aphrodisiacus." He endeavours in it to show that the disease is the same as the elephantiasis of Galen, and that there is but one species of the disease. For treatment he advises purging, alteratives (among which he recommends especially a wine of viper's flesh), and bleeding; and he used to dress the sores with an ointment containing one fifteenth part of mercury, but gives a caution against using this remedy when the patient is of weak constitution. Mazzuchelli gives the titles of three manuscripts by Aquilanus, commentaries on Galen, which are in the royal library at Turin. We find also a small essay by him, unnoticed by bibliographers, entitled "Quæstio de Febre Sanguinis ad Mentem Galeni," published with some treatises by Gatinaria and others at Lyon by Benedict Bonyn, 1532, 4to. (Mazzuchelli, *Scrittori d'Italia*; Astruc, *De Morbis Venereis.*)

This Aquilanus is sometimes confounded with a contemporary, Johannes Aquilanus, or Giovanni dell' Aquila, who was born at Lanciano, in the kingdom of Naples, and was professor of medicine in 1473 at Pisa, and from 1479 to 1506 at Padua. He died at an advanced age at some time after 1506. He wrote a work entitled "De Sanguinis Missione in Pleuritide," Venice, 1528, 4to., and is mentioned by Haller as the author of some manuscript elegiac verses, "De Phlebotomia," which are in the royal library at Paris, and by Carrere as having written notes to the "Conciliator Differentiarum" of Pietro di Abano. (Mazzuchelli, *Scrittori d'Italia*; Haller, *Bibliotheca Chirurgica*, i. 170.; Carrere, *Bibliothèque Historique de la Médecine.*) J. P.

AQUILE'IUS, SEBASTIA'NUS. [AQUILANUS, SEBASTIANUS.]

AQUILES, JUAN DE, a Spanish sculptor of Valladolid of much ability. There are several of his works in the churches of Valladolid and other towns of Castile. Aquiles lived in the early part of the sixteenth century. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

AQUI'LIA SEVE'RA, JU'LIA. [ELAGABALUS.]

AQUI'LIUS, HENRI'CUS, a native of Arnheim in the province, formerly the duchy of Gelders, in the Netherlands, lived about the middle of the sixteenth century. He is only known as the author of a few works, one of which is of some importance for the history of Gelders. The following list contains all that he wrote:—1. "Epitome Historiæ Geldriæ," Cologne, 1567, 8vo. It was reprinted with notes and additions in Peter Scriver's "Batavia Illustrata," Leiden, 1609 and 1611, 4to. 2. "Moralium Libri Tres." 3. "Progymnasmatum de Passione Domini Libri Tres." 4. Paraphrasis in Orationem Dominicam," and 5. A poem in elegiac metre, entitled "Duces Geldriæ." The last four works were printed in one volume, Cologne, 1566. (Swertius, *Athenæ Belgicæ*, p. 322.; Andreæ, *Bibliotheca Belgica.*) L. S.

AQUI'LLIA or AQUI'LIA GENS (patrician and plebeian), one of the most ancient Roman gentes, for one member of it occurs as early as the establishment of the commonwealth, B. C. 509; and Caius Aquillius, surnamed Tuscus, is mentioned as consul as early as B. C. 487 On coins and in inscriptions the name appears almost invariably with a double *l*, whereas in our MSS. and books it is usually written with one *l* only. The families of this gens, which are mentioned during the time of the republic, are the Corvi, Crassi, Flori, Galli, and Tusci. Under the empire we find Aquillii with the cognomina Julianus, Regulus, Sabinus, and Severus. The following Aquillii occur in Roman history without their family names being mentioned.

AQUILLIUS, MANIUS. After the death of Attalus III., in B. C. 133, a relative of the king, Aristonicus, refused to comply with the will of Attalus, who had bequeathed to the Roman people his kingdom, and claimed the succession. The Romans carried on war with Aristonicus for several years, until in B. C. 129, Manius Aquillius, who was consul in that year, brought it to a close. He is said to have compelled some of the Asiatic towns to surrender by poisoning their wells. He was supported in this war by Mithridates V. of Pontus, by whom he was bribed to give him Phrygia. The two following years (B. C. 128 and 127), Aquillius remained in Asia as proconsul to regulate the affairs of the province. In B. C. 126, on his return to Rome, he was prosecuted for malversation (repetundæ) by P. Lentulus; but by his bribery he induced the judices to acquit him. The triumphal fasti record a triumph of Manius Aquillius in B. C. 126, for his achievements in Asia; but whether the triumph took place before or after the accusation is uncertain. (Florus, ii. 20.; Justin, xxxvi. 4.; Velleius Paterculus, ii. 4.; Cicero, *Divinatio in Cæcilium*, 21., *De Naturâ Deorum*, ii. 5.; Appian, *De Bello Mithrid.* 12. 57., *De Bello Civil.* i. 22.)

AQUILLIUS, MANIUS, probably a son of the former, was consul in B. C. 101. The Romans had then already suffered some severe losses in the war against the slaves of Sicily, who had revolted a second time under Athenion. Aquillius commenced his operations against them immediately after he had entered on his consulship, and continued them the year after as proconsul. He succeeded at last in conquering the slaves, partly by cutting off their supplies, and partly in a decisive battle, in which an immense number of them fell. After having completed the pacification of Sicily in B. C. 99, Aquillius returned to Rome, where he was honoured with an ovatio. Two years later (B. C. 98), the charge of malversation (repetundæ) was brought against him by L. Fufius, in regard to his conduct in the administration of Sicily. The evidence which was brought against him would have sufficed, under ordinary circumstances, to condemn him; but he was defended by the orator Marcus Antonius, who at the close of his speech is said to have torn open his client's tunic, and to have shown to the people and the judices the scars of the honourable wounds which he had received in the war against the slaves. These proofs of his bravery outweighed the evidence of his guilt, and he was acquitted. For some years Aquillius seems to have taken no prominent part in public affairs: we hear no more of him until the year B. C. 88, when he was sent as proconsular legate to Asia to restore Nicomedes and Ariobarzanes, whom Mithridates the Great had expelled from

their dominions, to their respective kingdoms of Bithynia and Cappadocia. After this was accomplished, Aquillius himself took an active part in the war against Mithridates, but he was defeated near a place called Protopachium (πρῶτον Πάχιον), and soon after fell into the hands of Mithridates, who treated him with barbarous cruelty. Mithridates had him chained and carried about on an ass, and Aquillius himself was compelled to proclaim to the people that he was Manius Aquillius. The king locked him up in a cage like a wild beast, from which he was released once every day for the purpose of being scourged. At last Mithridates put him to death at Pergamus, by pouring molten gold down his throat, a mode of expressing the insatiable thirst after gold, which Aquillius had shown during his lifetime. (Florus, iii. 19.; Livy, *Epitome* lib. lxix, lxx. and lxxvii.; Cicero, *In Verrem*, iii. 54., v. 1, 2., *De Oratore*, ii. 28. 45. 47., *Brutus*, 62., *De Officiis*, ii. 14., *Pro Flacco*, 39., *Pro Lege Manilia*, 5., *Pro Fonteio*, 13.; Diodorus Siculus, lib. xxxvi. eclog. 1.; Appian, *De Bello Mithrid.* 11. 17. 19. 21.; Velleius Paterculus, ii. 18.; Scholia Bobiensia *on Cicero pro Flacco*, p. 246.; and Scholiasta Gronovianus *on Cicero pro Lege Manil.* p. 439. ed. Orelli; *Fasti Triumphales.*) L. S.

AQUILLIUS GALLUS, CAIUS. [Gallus.]

AQUIN. [Daquin.]

AQUIN, LOUIS HENRI D'. [Aquino, Ludovicus Henricus de.]

AQUIN, PHILIPPE D'. [Aquino, Philippus de.]

AQUIN DE CHATEAU-LION, PIERRE LOUIS, the son of a celebrated organist, was born at Paris in 1721. He took the degree of bachelor of medicine, but never had much practice. His literary productions, chiefly in poetry and criticism, were numerous, although of little merit, and generally unsuccessful; but his work called "Lettres sur les Hommes Célèbres dans les Sciences, la Littérature, et les Arts, sous le Règne de Louis XV." (1752, 2 vols. 12mo.), was well enough received to be reproduced (in 1753) with the fresh title of "Siècle Littéraire de Louis XV." In 1777 he commenced a miscellaneous compilation called the "Almanach Littéraire, ou Etrennes d'Apollon," which he continued annually for seventeen years. He died in 1796 or 1797. (Rabbe, *Biographie des Contemporains*, i. 126, 127.; Quérard, *La France Littéraire*, i. 78.) J. W.

AQUI'NAS or D'AQUI'NO, THOMAS, "the Angelic Doctor," was the most eminent scholastic of his age, if not the greatest teacher ever produced by the scholastic system. His father, Randulph or Rodolf, count of Aquino, was son of the sister of the Emperor Frederic I., and therefore cousin of Henry VI. of Germany, while by his father's side he was descended from a Lombard, or Norman, prince, and was likewise connected with the royal family of France. His mother, Theodora, was a daughter of the Count of Theate, of the family of Carraccioli; and her biographers likewise ascribe to her a royal and Norman descent, from the Tancreds of Hauteville, the conquerors of Apulia and Sicily. Whatever may be the justice of these claims, it is certain that the family of Aquino was among the most noble and powerful in the south of Italy. It is agreed too, that Thomas, through whom alone that family now possesses any historical notoriety, was the youngest of several children; but both the place and the year of his birth are disputed; some asserting that he was born at Belcastro, others in the castle of Rocca Secca in Aquino. The date is variously assigned to A.D. 1224, 1226, and 1227, and it is neither easy nor important to decide among the conflicting authorities. At the age of five years he was sent to the monastery of Monte Cassino, the great public school of that country, and especially frequented by the children of the nobility. Thence, after six years of great promise, as is said, he was removed to the university recently (in 1224) established by Frederic II. at Naples, as a rival to the more peculiarly papal schools of Bologna. Six other years (these periods of his boyhood are variously distributed by his biographers) spent there in philosophical exercises, under the direction of one Peter of Hibernia, and in religious devotion, brought the student to his seventeenth year; and then, when his parents would have interposed to appoint the course of his future life, he had already and irrevocably decided for himself. The order of St. Dominic was then just rising into consequence. Its founder was indeed scarcely laid in the dust; but the energy and talents of its doctors, the zeal and eloquence of its preachers, the pride and confidence of a young and rapidly advancing institution were well calculated to captivate a young and acute, and perhaps ambitious, enthusiast. Aquinas, on the persuasion, it is said, of one John of St. Julian, embraced the profession of a Dominican.

Then follows a tale of domestic difficulties and disappointments. As his powerful family were desirous to rescue him from the monastic condition, the Dominicans thought it safer to remove him from the country; and under their guidance he had travelled as far as Acquapendente, on his way to France, when, as he was quenching his thirst at a fountain by the roadside, his two brothers, who were serving in the imperial armies in Tuscany and had been informed by their mother of his movements, intercepted his retreat and restored him to the paternal castle of Aquino. Two years he spent in this confinement, and during that time he was subjected to various temptations; to the affectionate persuasions of his mother and sisters, to the violent im-

portunities of his military brothers, and to the seductions of a beautiful courtesan, whom his brothers introduced into his chamber. It is related that in the last, and as it would appear the most dangerous of his solicitations, becoming sensible of frailty, he assumed an impetuous resolution, snatched a burning brand from the embers, and forcibly expelled the tempter from his presence. He then fell down before the mark of the Cross, which the brand, accidentally or miraculously, had impressed upon the floor, he redoubled his vows of chastity and prayers for grace, and was finally consoled in a beatific vision by two angels. His resolution being now sufficiently proved, his mother reluctantly yielded and connived at his escape.

Then commenced the career of his glory. He was immediately placed under the care of Albert of Cologne, surnamed the Great, then the most distinguished of the Dominican doctors. In his captivity Aquinas had procured the Bible, the "Book of the Sentences" of Peter Lombard, and a logical Treatise of Aristotle. His mind was formed for those studies, and it made rapid progress under the instruction of Albert. His master presently penetrated the secret of his genius. His massive frame, together with his peculiar reserve and taciturnity, having obtained for him among his fellow-students the appellation of "The Dumb Ox," Albert, on some occasion, exclaimed to them: "this Dumb Ox, as you call him, will one day make the whole world resound with his bellowing," — a prophecy which is carefully recorded by his biographers, and which is, doubtless, one of those many predictions which are prudently concealed until they have been fulfilled.

In A. D. 1245, Albert was appointed to fill for three years the chair of theology in the college of St. James, assigned to the Dominicans (thence called Jacobins) at Paris. Aquinas attended him thither, and from Paris back again to Cologne; there he remained till A. D. 1253, and during that interval he was ordained to the priesthood. He then returned to Paris and opened his Lectures on the "Book of the Sentences." On the 23d of October, 1257, he was admitted to the degree of doctor in divinity, and continued to teach and preach at Paris for about three years longer. He was greatly admired and courted by the great as well as by the learned. He was even admitted to the councils and private society of St. Louis; and it is related that, while seated one day at the king's table, he broke forth from a state of not unusual abstraction into this abrupt exclamation: "The argument is conclusive against the Manichæans." The courtiers were scandalised; but the good king was so far from taking offence at this rusticity, that he immediately commanded a secretary to note down the argument. In A. D. 1261, he was summoned by Urban IV. to Rome, and he passed some years in lecturing there, as also at Bologna, Pisa, Perugia, and others of the principal cities of Italy; while we learn that, nevertheless, in A. D. 1263, he attended a chapter of the Dominicans held in London.

About this period he was subjected to fresh temptations. In A. D. 1265, Pope Clement IV., at the instance of Charles, king of Sicily, brother of St. Louis, offered him the archbishopric of Naples; but Aquinas refused this dignity. Another and probably a more congenial station was proposed to him in the abbacy of Monte Cassino. In that splendid seclusion, in the midst of scenes of exquisite natural beauty, familiar to his earliest recollections, he might have pursued with less disquietude and fewer distractions his abstruse speculations. But he declined even this elevation, and preferred the independence attending the simple profession of his order. And thus in A. D. 1269, we observe him once more at Paris, lecturing and preaching as before, under the royal notice and patronage, until he returned to Naples in A. D. 1272. This was the last journey that he was permitted to accomplish. He was still, indeed, in the vigour of his age; but his constitution was naturally feeble, and it was worn, perhaps, by too much toil. He was suffering from ill health, when he received from Gregory X. a summons to attend the second Council of Lyon, which was convoked for May 1, 1274, in order to reconcile the Greek and Latin churches. Aquinas had already written on that subject; besides, obedience was the main-spring and basis of his ecclesiastical polity; accordingly, he resolved to obey. About the end of January he set out on his journey; but he had travelled no further than the castle of Maganza, the residence of his niece (or as some say, his sister), when his disorder became more violent. He proceeded notwithstanding; till presently finding that the fever increased, and that his strength was failing, he caused himself to be carried to a neighbouring abbey of Cistercians, that of Fossa Nuova, in the diocese of Terracina. He had previously expressed to his faithful companion Reginald his anticipation "that he should presently write no more." On entering into the cloister of the convent, this impression was confirmed, and he exclaimed to the same friend, in the words of the psalm: "This is my rest for ever." (Ps. cxxxii. 14.) There he lingered for nearly a month, passing the time in prayer and holy conversation. The monks, with much reverence and attention, entreated him to dictate to them an Exposition of the Canticles of Solomon, after the example of St. Bernard. He replied, "Give me first the spirit of St. Bernard!" However he consented; and is said to have delivered with his latest breath, the Exposition which appears among his works. He received the eucharist and the rite of extreme unction

with much devotion, and expired with every demonstration of the most profound piety.

The day of his death (the 7th of March, A. D. 1274) was marked, as ancient legends relate, by several miraculous phænomena. A brilliant star, which had been suspended over the monastery during the whole period of his sickness, was suddenly extinguished. One Paul of Aquila, an inquisitor at Naples, saw and heard him in conversation with the Apostle Paul, and then beheld them both depart together to the regions of light and bliss. Albert the Great was seated at dinner at Cologne, when abruptly, and with tears in his eyes, he rose, and informed those around him, how by a secret intimation he had assurance that Aquinas, the light of the church, was no more. He rejoined his disciple, however, at least in the Paradise of Dante, where he stands on his right hand: —

> "Questi che m' è a destra più vicino
> Frate e maestro fummi; ed esso Alberto
> E' di Cologna ed io Thomas d'Aquino."

The departed likewise appeared to his kinsman (germano), the Count d'Aquino, in a vision, and placed a letter in his hands; which, when the count awoke and had procured a light, he perceived to be inscribed, in brilliant characters of more than human artifice and beauty, with these mysterious words: "To-day I am become a doctor in Jerusalem." He immediately made inquiry concerning the health of his relative, and learned that he had died on the same night. This last marvel is related with much gravity by our own chronicler, Trivet. Many prodigies performed by Aquinas during his life are likewise described by Roman Catholic writers, who are not, however, always equally careful to record a reply which he had the courage to make to Innocent IV., and which in the historian's eye outshines the repute of many miracles. Once, on paying his court to that pontiff, he found much money spread out before him. "You see," observed Innocent, "that the church is no longer in that age in which she said, 'Silver and gold have I none.'" "True, holy Father," replied Aquinas, "and therefore it is that she can now no longer say to the sick of the palsy, 'Take up thy bed and walk.'" It is, however, curious, that he was canonised by John XXII., the most rapacious of all the popes, who is said on that occasion to have remarked, that it was not so necessary in the case of Aquinas, as of some others, to be very rigid as to the proofs of his supernatural performances, since he had other commanding claims on the gratitude of the church.

And this was true. Aquinas possessed remarkable powers of mind, which, combined with a deeply religious and almost mystical spirit, and directed, with unwearied zeal, to the interests of the church, rendered him her most distinguished champion. To much penetration and perspicuity of thought and expression, he added a very retentive memory, the faculty of correct inference, and the most minute accuracy. With an ardent love of inquiry and great patience of pursuit, he united views as extensive as perhaps were compatible with the narrow range of learning then deemed sufficient. Constantly as he was occupied about Aristotle, there is no reason to suppose that he had any knowledge of Greek. But had he lived in brighter times he would have shone with greater brilliancy and probably with not less comparative advantage. It was his singular merit that he embodied and carried to its highest perfection the method which he found established. The same powers in a more wisely-instructed age would have enabled him to perfect a wiser and more beneficial method; and, so far from smiling at the mention of his name and of his eighteen ponderous folios which load our libraries, we ought rather to revere him as a chieftain of other days, the illustrious guide and master of his own generation. The weapons of Alexander and Hannibal would gain no triumphs now, but we do not for that reason refuse those conquerors the glory which they have earned. It is no inconsiderable praise to any man that he has surpassed all his contemporaries in that pursuit in which all were most ambitious to excel, and that was the praise of Aquinas.

It may be mentioned as a proof of the estimation in which he was held by those contemporaries, and even by succeeding generations, that claims were made by various cities of importance, and by Paris with especial earnestness, for the possession of his body. But the monks of Fossa Nuova refused to relinquish so valuable a treasure. At length, nearly a century afterwards, Urban V. presented the remains (with the exception of some fragments which were cut off and distributed among other claimants) to the city of Toulouse On their approach they were met by the archbishops of Toulouse and Narbonne at the head of a hundred and fifty thousand persons, and were deposited with much reverence in the church of the Dominicans, where they still repose.

The works ascribed to him are very numerous, and it is not necessary to detail them here. According to their subjects they may perhaps be comprehended under the following heads: Physical, Moral, Logical, Metaphysical, Analytical, Exegetical. The most important is the "Summa Theologiæ." Others, next perhaps in value, are: "In Tres Libros de Anima;" "Expositio in Decem Libros Ethicorum;" "In Octo Libros Politicorum;" "Quæstiones quæ disputatæ dicuntur;" "Summa Catholicæ Fidei contra Gentiles;" "Remarks on the Four Books of the Sentences;" and "Commentaries on various Parts of the Old and New Testament."

In philosophy he was, like his master, a

Realist. His "Sum of Theology" is divided into three parts: the natural, the moral, and the sacramental. In the first are discussed the principles of the Divine Being, — from whom all truth, physical and moral, proceeds and hangs in continuous dependence, — his existence, his attributes, providence, predestination, as well as his works, manifested in the creation of angels, worlds, and man. The second considers in its first division (the prima secundæ) the nature of man as a system in himself, as a moral and intellectual agent; and here are discussed the various laws appointed for his guidance. In its second division (secunda secundæ) the principles of human action are considered, as they are manifested in particular virtues; and this portion of the work, while it is curious through the ingenuity with which the ethics of Aristotle have been engrafted on the morality of the Gospel, has been in all ages especially admired, and by many is still admired as an unrivalled exposition of Christian morality. The third part treats on the Incarnation and the Sacraments of the Church; and in such manner as to show the essential and inseparable connection and coherence of the latter with the perfect Godhead and humanity of Christ.

The following works are mentioned by Trivet as being, even in his time, falsely ascribed to Aquinas: — "Lectura super Epistolam ad Corinthios ab XI. Capit. usque ad Finem;" "Expositio super Primum De Anima;" "Lectura super Johannem et super Tertium Nocturnum Psalterii;" "Collationes de Oratione Dominica et Symbolo;" "Collationes Dominicales et festivæ;" "Collationes de Decem Præceptis (quas collegit Frater Petrus de Adria);" "Lectura super Matthæum completa." This list has since been increased, so that of seventy-three compositions, vulgarly bearing the name of Aquinas, twenty-nine are considered as spurious, and are so distinguished in the best editions by type or collocation. It should be mentioned, however, that among the works so condemned, some are extracts from his lectures and sermons noted down and preserved by his hearers. A complete edition of his works was published at Rome, A. D. 1570, by command of Pope Pius V., and it is still considered as the most exact. Another appeared at Venice in 1594, and a third at Antwerp in 1612. There are separate editions of his "Summa Theologiæ" and of some of his other treatises. (*Vita S. Thomæ Aquinatis ex pluribus Auctoribus in Editione Operum per* Cosmam Morelles, Anvers, 1612; Nicholas Trivet, *Chronicon*, A. D. 1274; Moreri, *Dictionnaire Historique*, tom. viii.; Butler, *Lives of the Saints*, vol. iii.) G. W.

AQUI'NO, CARLO D', was born at Naples in the year 1654, and was the son of Bartolommeo, prince of Caramanico, and of Barbara Stampa, a Milanese lady of the family of the marquises of Soncino. Carlo entered the order of Jesuits at the age of fifteen, became professor of rhetoric and prefect of the studies at the college of Rome, was afterwards secretary of the same establishment, and after a life spent in literary employment and learned ease at Rome and Tivoli died on the 11th of May, 1737, at the age of eighty-three. His works, which are numerous, procured him a high reputation, both as a Latin and Italian writer. The earlier chiefly consist of works of polite literature, and the later of dictionaries. His three octavo volumes of "Carmina," published at Rome, the first in 1701 and the last in 1703, contain many pieces which had previously appeared in a separate shape. The first volume is occupied with six books of epigrams, one book of miscellanies, and a serious parody on the odes attributed to Anacreon, under the title of "Anacreon Recantatus." In the first ode the poet's lyre, instead of declining, like Anacreon's, to sing any thing but love, refuses to celebrate aught save religion; the second, instead of asserting the irresistibility of woman, proclaims the invincibility of faith. The author afterwards published a translation of these compositions into Italian at Rome, in 12mo., in 1726, under the title of "Palinodie Anacreontiche," by Alcone Sirio, that being the name he had adopted as a member of the academy of Arcadians. The second volume of the "Carmina" commences with two books of Heroica, one of which, on the coronation of James the Second of England, contains a passage alluding to one of his predecessors that might almost be deemed prophetic of his successor:

> "Willelmum, occiduo Regnum qui quærere mundo
> Per vastas non horret aquas."

The character of another which follows, a "Genethliacus" in honour of the birth of King James's ill-fated son, is singular. Sedition is represented as having formed, for the purpose of preventing the king from having a catholic heir, an enchanted image composed of the ashes of the "heretic rebels," who had been punished for opposing James; but the charm is thwarted by the counter-influence of the image of an infant in solid gold, which James's wife, the queen of England, presents, as it is an historical fact that she did, to the Virgin of Loretto. The "Heroica" are succeeded by two books of elegies, and one of lyries, and the third volume is occupied with twelve satires. The "Orationes" of D'Aquino (Rome, 1704, two volumes, octavo) also comprise many pieces which had appeared separately. The most interesting is that pronounced on occasion of the funeral obsequies celebrated in honour of James the Second, by command of Cardinal Barberini, in the church of St. Laurence at

Rome. The work in which this was first printed, "Sacra Exequialia, in Funere Jacobi II. Magnæ Britanniæ Regis, descripta a Carolo de Aquino," (Rome, 1702, small folio,) is adorned with numerous plates of the funeral trophies; it was never for sale, and is mentioned by Clement as very rare, but a copy is in the British Museum. The "Miscellaneorum Libri III." (Rome, 1725, 8vo.) contain some very miscellaneous critical and philological remarks on ancient and modern authors. The "Fragmenta Historica de Bello Hungarico" (Rome, 1726, 12mo.) is a specimen of a work on the wars of Hungary, begun at the recommendation of Father Anichini, a Jesuit connected with the imperial court, who promised to supply materials, and broken off on Anichini's death. In 1728 was published the greatest poetical work of D'Aquino, "Commedia di Dante Alighieri trasportata in Verso Latino Eroico," a translation of the "Divina Commedia" into the language in which it was originally intended to be written. It is said, in the Florence edition of Dante's works published in 1830, to be "reputed faithful and elegant," but Catelacci, in the preface to his own Latin version of the "Inferno," published in 1819, accuses it of being a free paraphrase, too distant both from the meaning and the expression of the original. A few of the severest passages against the court of Rome are omitted, but D'Aquino could not obtain free permission to publish it in that city, in which no edition of Dante had till then appeared. It was nevertheless printed at Rome by Bernabò Rocco, and with the sanction of the master of the sacred palace, but bore on its title-page the imprint of Naples. The Latin was accompanied with the original text, as had also been the case with a little work of the Similes of Dante translated, which was published as a preliminary specimen. The remainder of D'Aquino's works are dictionaries. They are—"Lexicon Militare," two vols. folio, 1724, with an octavo volume of additions, 1727; "Vocabularium Architecturæ Ædificatoriæ," 1735, 4to.; and "Nomenclator Agriculturæ," 1736, 4to., all published at Rome. The "Lexicon Militare" is learned, but so overloaded with irrelevant matter that it has been said one volume out of the three would fully contain all that really relates to the subject. It abounds with quotations from Ariosto, Tasso, Boiardo, Pulci, and even Petrarch; but the statement copied by Mazzuchelli from the "Histoire Littéraire d'Europe" that these are accompanied with Latin translations by D'Aquino is incorrect. The "Vocabularium Architecturæ" is favourably noticed by Comolli, and that and the "Nomenclator Agriculturæ" appear to be comparatively free from extraneous learning.

(*Mazzuchelli, Scrittori d'Italia;* Afflitto, *Scrittori del Regno di Napoli*, i. 401. &c.; Comolli, *Bibliografia dell' Architettura Civile*, i. 112. &c.; Dante, *Opere*, Florence edition of 1830, v. 812.; Dante, *L'Inferno*, ed. of Catelacci, p. xiii.) T. W.

AQUI'NO, LUDOVI'CUS HENRI'CUS DE (לודוויק הנריקס דיאקוינו), or LOUIS HENRI D'AQUIN, the son of Philippe D'Aquin, was a native of Avignon; and being born about the beginning of the seventeenth century, while his father yet professed the Jewish religion, he was brought up in that faith, but together with his father became a proselyte to Christianity. He edited "Megillath Ester" ("The Book of Esther") with the commentaries of Rashi (R. Solomon Jarchi), and extracts from the Talmud and Jalcut on the same book, with a Latin translation as well of the commentary as of the text, printed at Paris by Th. Blaise, A. D. 1622, 4to. In the preface to this work he calls himself the son of Philippe d'Aquin, who, he says, was his instructor in the Hebrew language. Wolff attributes to him also "Pirke Aboth," ("Selections of the Fathers") with a Latin translation, Paris, 1620; but this was most probably the work of his father, to whom it is generally attributed, and to whom it is also assigned by Wolff himself. He also published the commentary of R. Levi Gerson on the first five chapters of the book of Job, with a Latin translation, together with the biblical text in Hebrew and Latin. In his preface the author complains of the very little encouragement he meets with in Paris, and the destitute state to which he is reduced. It was printed at Paris by Th. Blaise, A.D. 1622. (Wolfius, *Biblioth. Hebr.* i. 723., iii. 645.; Bayle, *Dict. Hist. Crit.* i. 297. note F. ed. Rotterdam, 1702.) C. P. H.

AQUI'NO, PHILIPPUS DE, or PHILIPPE D'AQUIN (פיליפוס די אקווינו או פיליפא דאקיאן), a learned Frenchman born at Avignon towards the end of the sixteenth century. He was of a Jewish family, and had himself attained to the dignity of a Rabbi, at which time he was called Mordecai. While yet a young man he was converted to Christianity and admitted into the Catholic church at Aquino in the kingdom of Naples, whence he assumed his surname. This surname was probably the origin of Bayle's hearsay information that his family was originally from Aquino. He took up his abode in Paris, where he supported his family by teaching Hebrew, some time previous to the year 1610, and resided there until his death, which, according to Le Long, took place about the year 1650. Bayle observes that the name of Aquino occurs in the proceedings against the Maréchal d'Ancre, and he gives the substance of a deposition of Aquino against the maréchal and his wife. His works are — 1. "Maharic Hammaharacoth" ("Setting the Array in Order"), a Hebrew, Chaldee, Talmudic, and Rabbinical dictionary, in which all the words used in the Hebrew Scriptures, the Chaldee para-

phrases, the Talmuds, and other Rabbinical and cabbalistical writings, with difficult passages in the writings of the Rabbis, many of the ceremonies of the law and all the Hebrew abbreviations are explained, with copious marginal references: it was printed at Paris, in a very elegant Hebrew type, by Antoine Vitray, A. D. 1620, in large folio. 2. "Philippi Aquinini Primogeniæ Voces seu Radices breves Linguæ Sanctæ, cum Thematum investiganda Ratione" ("The Original Words or short Roots of the Holy Tongue, with the Manner of finding the Root, of Philip de Aquino"); it was printed at Paris by Sebastian Cramoisy, A. D. 1620, in 16mo., and is a very rare little volume. 3. "Pirke Aboth" ("Selections of the Fathers"), a collection of Rabbinical proverbs and moral sentences, printed in Hebrew without points, with a Latin translation by Philippe D'Aquin on the opposite page: it is of precisely the same form and typography as the little volume above described, and is without date or printer's name, and therefore was most probably published with it, although no mention of it is made in the preface to that tract. 4. "Veterum Rabbinorum in exponendo Pentateucho Modi tredecim cum octo eruditorum Rabbinorum in Psalm. CXIX. Commentariis, item Theologiæ Mysticæ Quæstionibus decem et Excerptis ex Zohar aliisque Libris Sententiis quibus Orthodoxæ Fidei Articuli quidam contra Contumacem Judæorum Impietatem adstruuntur, Lutetiæ Paris. ex off. Nivelliana, sumpt. Seb. Cramoisy, An. 1620, in 4to." This work is a Latin translation of the "Shalosh esre Middoth," or thirteen modes or rules for interpreting the law of Moses, of R. Ismael, with a translation also of the commentaries of the eight following celebrated Rabbis on the 119th Psalm, namely, R. Matathias Hajizharis, R. Joseph Aben Jachija, R. Joseph Jahabetz, Aben Ezra, Rashi (R. Solomon Jarchi), R. David Kimchi, the author of the "Midrash" (vol. i. p. 135. note) on this psalm, and the author of the "Jalkut" (Simeon Haddarshan). It has a long Hebrew preface by D'Aquin, with a Latin translation on the opposite page. 5. "Dissertation du Tabernacle et du Camp des Israëlites recueilli de plusieurs anciens Docteurs Hebreux, à Paris, Chez Th. Blaise, 1623 in 4to." ("A Dissertation on the Tabernacle and Camp of the Israelites, collected from many ancient Hebrew Doctors (Rabbis), printed at Paris by Th. Blaise, 1623 in 4to."). This work is not merely a literal description of the tabernacle erected by Moses, at God's command, in the Wilderness with its various coverings, and the priestly vestments, but is also an explanation of their allegorical and moral signification, with a treatise on the Urim and Thummim, and the cases in which it was to be consulted under the Old Testament dispensation; also on the various sacrifices of the ancient Jews, and the manner of performing them from the most ancient and celebrated Rabbinical authorities, with a plan of the camp in the Wilderness, and a plate of the breastplate of the high-priest, with its mystical gems. A second edition of this work, revised by the author, was printed at Paris, 1624, 4to. 6. "Interpretatio Arboris Cabbalisticæ cum ejusdem Figura, ex antiquis Scriptoribus" ("An Explanation of the Cabbalistic Tree, with the Figure of the same from the ancient Writers"), Paris, 1625, in 4to. Wolff has given the title of this work as above, but we are inclined to believe it to be in the French language, as most of this author's works are so. 7. "Bechinath Olam" ("The Contemplation of the World"). This celebrated work of R. Jedaja Happenini was translated into French by Philippe D'Aquin, and printed at Paris by Jean Laquehay, A. D. 1629, in 8vo. It consists of the Hebrew text, in the square letter, with the French translation on the opposite page: it is followed by the author's Latin translation of the "Shalosh esre Middoth," or thirteen ways of interpreting the law, with an ample commentary. 8. "Kina" ("Lamentation"): this is a Hebrew poem on the death of Cardinal Berulle, followed by a Latin translation, entitled "Lacrymæ in Obitum Illustriss. Cardinalis de Berulle:" it was printed at Paris by Jean Bessin, A. D. 1629, in 8vo.

Philippe D'Aquin also edited the Hebrew and Chaldee texts of the Parisian Polygott (*Biblia Polyglotta*, curâ et studio Guid. Mic. le Jay, Paris, typ. Ant. Vitré, 1628—45, 10 vols. folio.), but this task he is said to have performed indifferently. The celebrated scholar and critic Jean Morin (Joannes Morinus) was a Hebrew pupil of Philippe D'Aquin, which, says Rich. Simon, was no doubt the reason why Morin so often falls into grammatical errors in rendering passages from the Rabbis, as D'Aquin himself was far from a proficient in this branch of Hebrew literature. Such is the opinion of this learned Frenchman, who is, however, by no means sparing of his censures. Guilbert Gaulmyn also, in the preface to his Hebrew Lexicon, says that Philippe D'Aquin taught him Hebrew.

ANTOINE D'AQUIN, who was chief physician to Louis XIV., was the grandson of Philippe D'Aquin. (Bartoloccius, *Biblioth. Mag. Rabb.* iv. 347, 348.; Wolfius, *Biblioth. Hebr.* i. 977—979., iii. 728—732.; Le Long, *Biblioth. Sacra*, ii. 612.; Bayle, *Diction. Histor. Crit.* art. "D'Aquin.") C. H. P.

AQUI'NO, THOMAS DE. [AQUINAS, THOMAS.]

ARA'BIUS SCHOLA'STICUS, or HILU'STRIUS (Ἀράβιος Σχολαστικός), a Greek epigrammat c poet, of whose epigrams eight are extant in the Greek Anthology: most of them are written upon works of art, or por-

traits. Respecting the life of the author, nothing is known; but from one of his epigrams (*Antholog. Planud.* 39., compare 314.), which was made for a portrait of Longinus, the præfect of Constantinople in the reign of Justinian, we must infer that the poet lived about the same time, about A. D. 550. (Jacobs, *Ad Antholog. Græc.* xiii. 856.) L. S.

ARABSHAH. [AHMED IBN ARABSHAH.]

A'RAGON, JUAN DE, a Spanish painter who lived at Granada about 1580, when he was employed in the monastery of St. Jerome in that place. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

ARAGO'NA, TU'LLIA D', a celebrated Italian poetess, was the illegitimate daughter of a Ferrarese lady and of Tagliavia, archbishop of Palermo, and afterwards cardinal, himself an illegitimate descendant of the royal house of Aragon. The year of her birth is unknown, but was probably one of the first ten of the sixteenth century. She received a good education, and became remarkably accomplished; while yet a girl she could both write and dispute in Latin, and she afterwards surpassed all the women of her time in singing and music. She was very partial to the society of authors, and her house at Rome, where, as well as at Venice and Ferrara, she long resided, was frequented by most of the distinguished men of letters of the time, with whom she was in the habit of exchanging complimentary sonnets. Among them we find the Cardinal Ippolito, son of Giuliano de' Medici, Pietro Angelio di Barga, Francesco Maria Molza, Ercole Bentivoglio, Filippo Strozzi, Benedetto Varchi, Bernardo Tasso, Pietro Manelli, Lattanzio Benucci, and Girolamo Muzio, the last of whom was the most assiduous of the long list of her admirers. Unfortunately, in spite of the assertion of Crescimbeni that she was no less virtuous than beautiful, her poetical reputation became her only one, or, to use the words of Roscoe, "Tullia, the offspring of love, is said not to have been insensible to his dictates." At Rome she married; and in a curious treatise on matrimony, full of the purest Platonism, addressed to her by Muzio, and printed in his "Operette Morali," we learn that she did so by his advice, in the hope of making manifest to the world that "necessity only had been the occasion of her past life." On the death of her husband she retired to Florence, under the protection of Leonora Toledo, the duchess of that city, to whom she dedicated a volume of her poetry. Pietro Angelio di Barga had predicted that she would arrive at extreme old age, but the prophecy did not prove true. The year of her death, like that of her birth, is unknown, but there is reason for supposing that it took place either in 1560, or not long afterwards. Her father, the cardinal, died in 1558.

The works of Tullia, separately published, are three:—1. "Rime della Signora Tullia di Aragona e di diversi a lei," Venice, 1547, 12mo. This small and slender volume, which is that dedicated to the Duchess of Florence, contains verses addressed to Tullia by all of her admirers mentioned above, with the exception of Bernardo Tasso, and Angelio di Barga, as well as her replies to them. 2. "Dialogo della Infinità di Amore," Venice, 1547, 12mo. This "Dialogue on the Infinity of Love," which is printed in the same year by the same printers as the preceding work, is accompanied with a preface by Muzio, who professes to have sent it to the press without the consent of its authoress. He apologises for having changed the name of one of the three speakers introduced, from Sabina, as it stood in the manuscript, to Tullia, which was, he says, evidently the right name, and could only have been suppressed from excess of modesty. By this strange device the reader was, we suppose, to be made to overlook that the fulsome panegyrics on Tullia which are put into the mouths of Varchi and Benucci, the two other speakers, proceeded in reality from her own pen. The dialogue is elegantly written; the subject, which is rather a delicate one, is more delicately managed than in one by Sperone Speroni, "Dialogo di Amore," in which Tullia is introduced by him as one of the speakers. 3. "Il Meschino ò il Guerino," Venice, 1560, 4to., a romance of chivalry, in octave verse, in thirty-six cantos, containing not less than four thousand stanzas, or thirty-two thousand lines. The subject is stated by Tullia herself to be taken from a Spanish romance; but if the story exists in Spanish, which is doubtful, it can only be as a translation from an Italian original, which was in Tullia's time and continues even now one of the most popular of the language. Among the adventures of Guerino, whose peregrinations embrace much of the known and unknown world, is a visit to Ireland to the famous purgatory of St. Patrick, whose wonders are described at length. The general character of the poem is dryness and tediousness, which have had their natural effect on its reputation, in spite of the eulogiums of its admirers, one of whom, Crescimbeni, ventures to compare it to the Odyssey. There are in existence, in different collections, a number of sonnets and short pieces by Tullia, which Mazzuchelli has had the patience to enumerate. (*Life* by Zilioli in manuscript *Storia de' Poeti Italiani*, quoted by Mazzuchelli, *Scrittori d' Italia*; Panizzi, *Essay on Italian Romantic Poetry*, prefixed to his edition of Boiardo and Ariosto, i. 380.; Crescimbeni, *Istoria della volgar Poesia*, i. 331. 341.; Roscoe, *Life of Leo the Tenth*, 4to. edition of 1805, iii. 224.; Speroni, *Opere*, i. 1—45.; Mutio Justinopolitano, *Operette Morali*, p. 57.; all the works of Tullia.) T. W.

ARAGONE'SE, LUCA SEBASTIA'NO, commonly called SEBASTIANO ARAGONESE, was a painter and draughtsman of

Brescia of the latter part of the sixteenth century, but he appears to have painted little. Lanzi mentions one painting, the Saviour between two Saints, at Brescia, marked L. S. A., which is supposed to be by this artist; it is well coloured and well drawn. He drew principally with the pen. He made very elaborate drawings of one thousand six hundred ancient medals with their reverses, and made two hundred frames or cases (cartelloni) after his own designs. He made drawings also of all the ancient marbles in Brescia, and copies of all ancient inscriptions. (Rossi, *Elogi Istorici de' Bresciani Illustri*, 1602; Orlandi, *Abecedario Pittorico*; Lanzi, *Storia Pittorica*, &c.) R. N. W.

ARA'JA, FRANCISCO, a dramatic composer, was born at Naples in 1700. His first opera "Berenice" was performed in a palace of the Duke of Tuscany, near Florence. The following year he produced his "Amor Regnante" at Rome, and his "Lucio Vero" at Venice. In 1735 he was invited to St. Petersburg, where he went with a company of Italian singers. During his stay there he composed several Italian operas, as well as "Cephalus and Procris," the first opera that had been written in the Russian language. For the latter he was rewarded by the empress with five hundred silver rubles. The last work that he produced in Russia was a musical drama in celebration of the marriage of the Prince Peter Federowitz. Having acquired considerable property, he returned to Italy in 1759, and spent the rest of his life in retirement at Bologna. (Fetis, *Biographie Universelle des Musiciens.*) E. T.

ARAKCHEEV, ALEXAY ANDREEVICH, was born in the year 1769 in the government of Novgorod, and was educated at the institution for the corps of cadets in artillery and engineering, where he gave great attention to military studies and very little to any other. Throughout his life he never spoke any foreign language whatever, a circumstance which, when related of a Russian, almost implies that he never held a familiar conversation with a foreigner. In 1785 Arakcheev entered the army as a corporal, and after passing through some inferior grades, he was recommended in 1792, by General Melissino, to whom he had acted as adjutant, to a post in the garrison of Gatchina, a country-seat not far from St. Petersburg belonging to the Grand-Duke Paul, the successor to the throne. Arakcheev, by his strict discipline and prompt attention to orders, so rose in the favour of Paul, that after his accession to the throne, in 1796, the emperor raised him in the course of one year to the rank of general-major, knight of the order of St. Anne of the first class, and of St. Alexander Nevsky, and baron, made him commandant of St. Petersburg and bestowed on him in perpetuity the estate of the village of Gruzino, in the government of Novgorod, with the property in two thousand "souls" or serfs. A year after he was dismissed the service. After five months' disgrace he was recalled and taken into as much favour as ever, made a count, and appointed chief of the artillery in an army under the command of Prince Alexander, which was one of four intended to act against England. Before the end of the short reign of Paul, however, he was again disgraced and dismissed. He remained in private life till May, 1803, when he was recalled to the army by the Emperor Alexander, during the rest of whose reign he continued to acquire more and more importance, but apparently rather in the character of a faithful and vigilant official servant than of an influential adviser. The posts which he occupied were those of inspector-general of artillery, from 1803; minister of war, from 1808; and president of the department of military affairs in the Imperial Council, from 1810. The reforms which he introduced extended to almost every department in the army, in its minutest relations; but his favourite branch of the service was the artillery, which, by incessant attention, he advanced to the point of rivalling the French artillery during the war of 1813 and 1814. In the great war of invasion in Russia, in 1812, Arakcheev had the principal care of providing and supporting the reserves; and though from the nature of his services they were not brilliant, they were important in the highest degree, and recognised as such by the emperor, whose portrait was presented by himself to Arakcheev, to be worn round his neck. After the return of peace Arakcheev was much employed by Alexander in the details of the internal government, and he had the largest share in the development of the plan of the Russian military colonies. On the death of the emperor in 1826, he retired from the public service to his estate of Gruzino, where he resided till his death in the year 1834. In private life, especially in his later years, his passion for order and discipline was carried to excess. As he left no heir his estates were, by the provisions of his own will, placed at the disposal of the Emperor Nicholas, who presented them to the corps of cadets at Novgorod, to which Arakcheev had been a great benefactor during his life, with the condition that for the future it should bear Arakcheev's name. Before his death, in 1833, he lodged in the imperial bank the sum of fifty thousand rubles, with the provision that principal and interest should be allowed to accumulate without interruption till 1921, when at five per cent. the whole will amount to one million nine hundred and eighteen thousand nine hundred and sixty rubles. Three fourths of this sum are to be paid in 1925 to the author of the best history of the Emperor Alexander in the Russian language, and the remaining fourth is to be applied to the printing and circulation of ten thousand

copies of the work. (*Entsiklopedechesky-Lexikon*, ii. 478. &c.) T. W.

ARALDI, ALESSA'NDRO, a painter of Parma of the beginning of the sixteenth century. He was the scholar of Giovanni Bellini, and died about 1528. There are several pictures by him in the churches of Parma, well painted in their style, the Gothic, or what some of the Italians call the antico-moderno (modern antique). (Affò, *Il Parmigiano Servitore di Piazza, &c.*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

ARA'LDI, MICHE'LE, was born at Modena in 1740. He studied medicine in the university of that city, but devoted much of his time to literature and mathematics, for the pursuit of which he was naturally more inclined. In 1768 he received his diplomas in the several faculties of the university: in 1770 he was appointed professor of physiology; in 1772 professor of anatomy, and some years afterwards of pathology also. At the same time that he held these three professorships he was busily engaged in the practice of medicine, and continued zealously his classical and mathematical studies. He was one of the first members of the National Institute of Italy, and its secretary from 1804 to his death, which happened at Milan in 1813.

Araldi was more remarkable for the diversity of his knowledge than for his discoveries in any department of it. The only works which he published separately were:—1. "Discorso letto nella Prima Pubblica Aduanza .... dall' Instituto Italiano," Bologna, 1805. 2. "De l'Usage des Anastomoses dans les Vaisseaux des Machines Animales," Modena, 1806, 8vo.; a translation by himself of a paper which he had published in 1785 in the eighth number of the "Opuscoli scelti sulle Scienze e sulle Arte." It is his chief work, and its design is to prove that those anastomoses in which one vessel placed between two others opens into both, (as the anterior communicating artery, for example, opens into the two anterior cerebral,) are intended to retard in some measure the flow of blood, and that the other anastomoses, such as those of the terminal arterial and venous plexuses, serve to direct and equalise the velocity of the current. The first opinion is improbable; the second was generally admitted by Araldi's predecessors. 3. "Saggio di un Errata di cui sembrano bisognosi alcuni Libri Elementari," Milan, 1812. This is devoted to a criticism of the physiological opinions of Richerand; and Araldi intended, had he lived, to examine in the same manner those of many other writers of his time. 4. "Pensiera sulla Credulità," &c., Bologna, 1809. His other essays were chiefly published in the transactions of societies. In the tenth volume of the "Atti della Società Italiana" there is an essay on the limits of the law of continuity; and in the eleventh and fifteenth volumes, one of considerable length on the force and influence of the heart in the circulation, in which he confirms the estimate which Stephen Hales made of the force of the contraction of the heart, by comparing his experiments with the probable velocity of the blood in the arteries near the heart, and the estimated amount of the resistance to be overcome in the other parts of the circulation. In the first volume of the "Memorie dell' Istituto Italiano" there is a paper on the psychological theory of Vision; and in the second volume, one suggesting doubts on the compressibility of liquids, especially water; another containing an essay towards a new commentary on the works of Virgil, distinguished, it is said, "by copious and apposite erudition, refinement of taste, and acumen;" and a third on the theory of Sound. Araldi wrote also the prefaces to these transactions during all the time that he was secretary. In the first volume of the "Memorie della Società Medica di Bologna," he published a laborious attempt at a psychological explanation of the causes of Sleep. After his death a few more of his papers were published, including an "Elogio" of Ramazzini, which was inserted in the "Raccolta di Elogi ... dei Professori ... di Modena," and essays on the laws of continuity, inertia, centrifugal force, and respiration, in the "Memorie dell' ... Instituto del Regno Lombardo-Veneto, Anni 1812—1813." He is said to have written several political memoirs "in defence of the fundamental principles of social order;" and at the end of the "Elogio" by the Marquis Luigi Rangoni there is a list of many papers on various subjects, and of translations of chemical, physiological, and other works, which he left in manuscript. (*Biographie Universelle, Supplement;* the Marquis Luigi Rangoni, *Elogio* in the *Memorie della Società Italiana delle Scienze*, t. xix. pt. ii. p. 123.) J. P.

ARAM, EUGENE, was born in 1704, at Ramsgill, in Yorkshire. He spent a very short time at school, only a month, besides the time required to teach him to read; but he early discovered a great thirst for learning, which he endeavoured to gratify even while acting as assistant to his father, a gardener. His attention was first directed to the mathematics, but was soon drawn away to poetry, history, and antiquities. On marrying, he settled as a schoolmaster in his native district of Netherdale: there he taught himself Latin by the laborious process of committing Lilly's Grammar to memory, and repeating the whole twice in every week; an exercise which he continued, in addition to the business of his school, for several years. He afterwards began to construe, making it a rule never to pass a word or sentence without thoroughly mastering its meaning, though his progress was so slow, that five lines often occupied him for the whole day. He taught himself Greek in the same manner, and per-

severed till he had gone through the Greek Testament, and all the principal poets and historians. In 1734, he removed his school to Knaresborough, where he remained till 1745. In that year one Daniel Clark, a shoemaker, taking advantage of the credit he enjoyed in consequence of his marriage with a woman possessed of a small fortune, obtained from his fellow-townsmen a quantity of valuable goods, and then suddenly disappeared, it was supposed in order to defraud them; and this, indeed, appears to have been originally his intention. Aram being known as an intimate friend, was suspected of having aided him, and, his garden being searched, part of the property was found concealed. He was apprehended, and, although discharged for want of evidence, he thought proper to quit Knaresborough, leaving his wife behind him. Aram proceeded to London, and thence to various parts of England, earning his bread as a school usher, and all the while prosecuting his laborious studies. He obtained a good knowledge of heraldry and botany, and of the Chaldee, Arabic, Welsh, and Irish languages. His researches in etymology led him to conceive the idea of compiling a "Comparative Lexicon of the English, Latin, Greek, Hebrew, and Celtic Languages;" for which he made extensive collections, having compared above three thousand words, and detected a close similarity between them. In the midst of his studies, and when engaged as usher in an academy at Lynn, in Norfolk, he was suddenly arrested on the charge of murder.

A skeleton having been dug up in February, 1759, near Knaresborough, was suspected to be that of Daniel Clark, and Aram's wife having often darkly intimated that her husband and a man named Houseman were privy to the mystery of Clark's disappearance, Houseman was apprehended. On being taken before the coroner, he was desired to declare his innocence while holding a bone of the supposed murdered man. He took up one accordingly, and exclaimed, "This is no more Dan Clark's bone than it is mine!" in so peculiar a manner, that he was at once suspected of knowing at least where Clark's bones were. On being pressed, he acknowledged to have been present at the murder of Clark by Aram and a man named Terry, and affirmed that the body had been buried in a particular part of St. Robert's Cave, a well-known spot near Knaresborough. On digging there a skeleton was discovered in the exact place indicated; and immediately after measures were taken for Aram's apprehension.

He was tried at York, August 3d, 1759, and Houseman, who was acquitted for the purpose, was the principal witness against him. Aram called no witnesses, but delivered an elaborate defence, not referring so much to the case in hand, as to the general fallibility of circumstantial evidence, especially that relating to the discovery of human bones, of which he brought together a great number of instances. He was notwithstanding found guilty, and ordered for execution on the Monday following, August 6th. After condemnation he acknowledged his guilt to two clergymen who attended him, but intimated, as all believed, that Houseman's share in the murder was larger than he acknowledged. His motive he stated to have been the discovery of a guilty commerce between Clark and his own wife, and not, as was generally supposed, the desire of obtaining the one hundred and sixty pounds which Clark had just received as his wife's portion. On the night before his execution, Aram attempted to commit suicide, by opening two veins in his arm, but he was discovered before he had bled to death, and his sentence carried into effect. Before the attempt he had written a defence of suicide, concluding with six lines of verse, which was found by his side. He left three sons and three daughters.

The defence on his trial proves Aram to have been possessed of considerable literary attainments. The style in which it is written, though deformed by the stiffness of the period, is exceedingly good; and a sketch of his life, which, at the request of some friends, he composed in the interval between condemnation and execution, is distinguished by the same excellence. This singular production bears no trace of mental distress, but is as coolly conceived and written as though penned at full leisure, and under the expectation of a long and honoured life. The "Comparative Lexicon" has not been preserved, but passages from the preface, which are extant, show that part at least to have been both well considered and well written. His poetry, from the few specimens known, does not appear to have had much merit. All the pieces here mentioned are contained in a "Genuine Account of the Trial of Eugene Aram," London, 1759, written by Mr. Bristow, who had frequent personal communication with Aram when in prison, and who evidently took the utmost pains to secure the accuracy of all he printed on the subject. The "defence," he informs us, is given with even the accidental grammatical errors, exactly as in the MS. prepared by Aram himself.

The interest attached to the history of Aram has been revived and increased in our own day by Hood's powerful ballad of "The Dream of Eugene Aram the Murderer," and Bulwer's romance of "Eugene Aram." Such is the effect they have produced, that St. Robert's Cave is now invariably the first object enquired for by the visitor to Knaresborough. (*Biographia Britannica*, edit. Kippis, i. 230.; *Genuine Account of the Trial of Eugene Aram, &c.*, London, 1759; Scatcherd, *Memoirs of Eugene Aram*, Leeds, 1832; *Annual Register* for 1759 (reprinted

1802), pp. 360—365.; *Gentleman's Magazine, for 1759, pp. 351—355.*) J. W.

ARAMONT, GABRIEL DE LUETZ, BARON DE, is said by Bayle and Moreri to have been a gentleman of Gascony, but by the "Biographie Universelle," on the authority of Poldo d'Albenas, the historian of Nismes, to have been a citizen of Nismes. He appears to have been born about the commencement of the sixteenth century, to have resided some time in his native province, where, in 1526, he married, and to have been finally driven to court by some persecution which involved the confiscation of his estates. He obtained the favour of Francis I. and subsequently of Henry II., by the latter of whom he was sent ambassador to the Porte, an office which he appears to have discharged, with occasional intervals, according to the "Biographie Universelle," from 1546 to 1553, and according to other authorities, Von Hammer and Joly, the annotator to Bayle, from 1545 to 1552. His first mission was to obtain from the Sultan Solyman the Magnificent a loan of three hundred thousand ducats for the King of France, but in this he failed; his second to persuade the sultan to send a Turkish fleet to operate on the coasts of Italy against the emperor Charles V., in which he succeeded. He appears to have acquired the favour of Solyman, whom he accompanied on his expeditions into Persia. An account of his travels into Persia, Egypt, and Palestine was written by his secretary Jean Chesneau, the manuscript of which passed from the collection of Baluze to the king's library at Paris. It is mentioned in the "Biographie Universelle" as having been published, but it is not stated when, where, or how, and we have not been able to find any mention of it in Quérard's "France Littéraire," or any other authority. In 1551, when Aramont had been to France to receive the instructions of his court, he touched, on his return to the East, at Malta, where the grand master of the order of the Knights of St. John requested him to interfere for the relief of Tripoli in Barbary, which then belonged to the knights, and was at that moment besieged by Sinan Pacha and Dragut in direct contravention of treaties entered into by the sultan. Aramont was anxious, in all probability, to efface a little of the deserved odium which attached to the French for their alliance with the Turks, and he set sail for Tripoli to persuade the Turkish commanders to raise the siege on his own authority, for which he is severely censured by Wiequefort in his treatise on the duties of an ambassador. Sinan Pacha and Dragut not only disregarded his interference, but on his proposing to set off to exert his influence with Solyman, which they dreaded might prove effectual, detained him prisoner in their camp till Tripoli was taken, on the 15th of August, 1551. Aramont was so little indignant at this treatment, that he was present at a banquet given in honour of the victory, a circumstance which the partisans of the emperor took advantage of to spread a report that the French ambassador had assisted the Turks to capture the town. King Henry, who seems to have been less dissatisfied than Wicquefort with the conduct of his representative, applied to the grand master of the Knights of Malta to learn the truth, and received a reply completely exculpating Aramont. In the next year Aramont appears to have given up his post, which had frequently been rendered disagreeable by the intrigues of Monluc, his predecessor, and others, who kept him ignorant even of the designs of his own court. He retired to Provence, and died in 1553. In the latter years of his life he had received the marquisate of the Isles of Gold or Hières in Provence, the possession of which he is said to have acquired by donation from a German, whose release he had procured from the prison of the Seven Towers. The statements relating to him, which are scattered in different works, are in general so vague and unsatisfactory that there is reason to believe that whenever a life of him is written from original documents, much will be found to require rectification. (*Biographie Universelle*, edit. of 1843, ii. 138.; Bayle, *Dictionnaire Historique*, edit. of 1820, ii. 236.; *Remarques sur le Dictionnaire de Bayle* [by Joly], i. 134.; Von Hammer, *Geschichte des Osmanischen Reiches*, iii. 273. 715. &c.; Wicquefort, *L'Ambassadeur et ses Fonctions*, edit. of 1689, ii. 53.) T. W.

ARANDA, DIE'GO. [ARANDA, FRANCISCO.]

ARANDA DE DUE'RO, ANTO'NIO, a Franciscan friar, was a Spaniard, and probably born towards the close of the fifteenth or the beginning of the sixteenth century. In 1530 he visited the Holy Land from motives of devotion, and remained there several years. After his return he became confessor to Maria, queen of Hungary and Bohemia, and Joanna of Portugal, daughters of Charles the Fifth, and was several times the prefect of his order for the province of Castile. He died in 1555 at the convent of St. James in Alcala de Henares.

The works of Aranda are — 1. "Verdadera Informacion de la Tierra Sancta segun la Disposicion que en el Año de Mil y Quinientos y Treynta el Padre A. de Aranda, &c. la vio y passeo" ("A true Account of the Holy Land, according to the Condition in which Father A. de Aranda saw it in the year 1530"). This title is copied from an edition printed at Alcala in 1584: it differs in the wording from that given by Nicolas Antonio, who states that the first edition was published at the same place in 1531, which is singular, if Aranda remained, as the continuator of Wadding relates, some years after

1530 in Palestine. The book was frequently re-published in the course of the same century, and we are told by Sbaralea, on the authority of a manuscript work of Leon y Pinelo, that one of the editions contains the addition of lives of Saint Amarus and Saint Mary Magdalen by the same author, but Leon y Pinelo does not mention this in his printed "Biblioteca Oriental y Occidental." The work of Aranda is a lively and honest description of the Holy Land as the author saw it, and contains much interesting information. In the twentieth chapter is an amusing account of the manner in which the annual mock-miracle of re-lighting the candles at the Holy Sepulchre is performed, which Aranda says that, although indignant, he could not refrain from laughing at. The concluding part of the book is dated from Beyrout in 1531, and contains a description of Samaria. The whole work deserves more attention than it has yet met with, for it does not appear to have ever been translated, and it is omitted even in Professor Robinson's elaborate list of books on Palestine. 2. "Loores del dignissimo Lugar del Monte Calvario," &c. ("Praises of Mount Calvary, in which is related all that our Lord said and did upon it"), Alcala, 1551, 4to. 3. "Tratado de las Siete Palabras que se leen en el Evangelio haber dicho nuestra Señora," ("A Treatise on the Seven Words which are recorded in the Gospel to have been spoken by the Virgin Mary"), Alcala, 1557, 8vo. 4. It is said by Antonio that Aranda wrote a life of Cardinal Ximenes, which was used by Alvar Gomez in his elaborate biography of that prelate, and quoted by him as the work of a "Franciscanus Turrilacunensis," but in the list of his authorities, given by Gomez in his preface, no such book is mentioned. (Wadding, *Annales Minorum*, continuati a Josepho Maria de Ancona, xix. 28.; Sbaralea, *Supplementum ad Scriptores Trium Ordinum S. Francisci*, p. 70.; N. Antonius, *Bibliotheca Hispana Nova*, ed. of 1788, i. 96.; Gomecius, *De Rebus gestis a Francisco Ximenio.*) T. W.

ARANDA, EMMANUEL DE, a native of Bruges, was born there, not as stated by Delvenne, in 1612, but about the year 1614, as appears from the inscription round his portrait, prefixed to his work on Algiers, which states it to have been taken in 1656, in the forty-second year of his age. In the year 1639 he visited Spain for the purpose of learning the Spanish language, and on his way thither passed through England. On his return from Spain, being apprehensive of the Algerine corsairs who then infested the seas, he embarked on board an English ship in the hope of greater safety; but owing to the folly and cowardice of the captain, the vessel was, on the 22d of August, 1640, captured, not far from the entrance of the English Channel, by three Algerine ships, one of which was commanded by an English renegade. Aranda remained in slavery at Algiers till March, 1642, when he and some of his companions in misfortune were released in exchange for some Turks who were prisoners at Dunkirk. After his return he appears, by some Latin verses addressed to him by his friend Otho Sperlins, to have been a "councillor of his catholic majesty, and a prefect of military justice in the district of Bruges," and he is said by Delvenne to have been living in 1671.

His principal work is his account of his slavery: "Relation de la Captivité et Liberté du Sieur E. d'Aranda, jadis Esclave à Alger," the earliest edition of which that we have seen is the third, published at Brussels, in 12mo., in 1662. It is a very entertaining volume; the first part contains a narrative of the personal adventures of the author, the second a general history and description of Algiers, and the third a series of fifty anecdotes of occurrences that took place within his knowledge or came to his hearing during his captivity. It was translated into Latin, Flemish, and English: the English version, which was published at London, in 12mo., in 1666, is by John Davies of Kidwelly, and bears the altered title of "The History of Algiers and its Slavery, with many remarkable Particularities of Africk." It is said in Jöcher's "Lexicon" and the "Biographie Universelle," that the original of this work was in Spanish, but the statement appears to have originated in some mistake: nothing of the kind is mentioned in the early editions of the work, and Spanish was not the native language of the author, nor one with which he was very familiar, as appears from different passages of his book. Boucher de la Richarderie gives a title thus, "E. de Aranda Historia Captivitatis, Hispanicè conscripta," the Hague, 1657, 12mo.; and adds, on the supposition that this is a Latin translation, that he has never been able to discover the Spanish original. It seems probable, however, that this entry itself relates to a Spanish version of the book, the title of which had been rendered into Latin by some previous cataloguer from whom he borrowed it. In the course of the seventeenth century the "Relation" ran through numerous editions in French, and several of them profess to contain additional matter; but one which we have examined, published at Paris in 1665, which is stated in the title-page to contain thirteen additional narratives, contains not a line more than its Brussels predecessor of 1662. Aranda was also the author of "Diverses Histoires Morales et Divertissantes," published at Leiden in 1671. (Delvenne, *Biographie du Royaume des Pays-Bas*, i. 28.; Boucher de la Richarderie, *Bibliothèque Universelle des Voyages*, iv. 13.; Aranda, *Relation.*) T. W.

ARANDA, FRANCISCO and JUAN DE, two Spanish sculptors of Toledo, pro-

bably brothers, who lived at the beginning of the sixteenth century. They worked, together with sixteen other sculptors, upon the tabernacle of the cathedral of Toledo in 1500. Juan executed some good works for the cathedral of Jaen, — the Conception, and the two statues of kings over the northern door, near the chapel of the Sanctuary.

DIEGO DE ARANDA, a sculptor of Granada of the sixteenth century, was probably the son of one of the above-mentioned sculptors, or at least some relation to them. (Cean Bermudez, *Diccionario Historico, &c.*)

R. N. W.

ARANDA, JUAN DE, a Spanish writer of whom nothing further appears to be known than that he was born at Jaen in Andalusia, and wrote a work entitled "Lugares comunes de Conceptos dichos y Sentencias en diversas Materias," which was published at Seville in 1565, in 4to., and re-printed in the same size at Madrid in 1613. (N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, i. 636.) T. W.

ARANDA, JUAN. [ARANDA, FRANCISCO.]

ARANDA, DON PEDRO ABARCA Y BOLEA, afterwards Count of, was descended from one of the noblest familes of Aragon [ABARCA], and was born on the 21st of December, 1718, at Saragossa. From his fourteenth to his twenty-eighth year he served in the army. In 1740 he was severely wounded in an engagement, and left for dead on the field at Campo Santo, near Bologna, but on the day after he was accidentally discovered to show signs of life by his servant, who procured assistance which recovered him. He retired from the army with the rank of lieutenant-colonel, and after travelling in Italy and France, and paying a visit to Prussia, to study the new system of tactics, he lived for some time in quiet on his estates in Aragon. During the reign of Ferdinand VI. he obtained the post of director of artillery, but some sallies of vehemence soon brought him out of favour, and he was sent ambassador to the court of Poland with the view of removing him from that of Spain. In 1759, on the accession of Charles III., he repaired to Madrid, where he attracted the attention of the king, who conferred on him the rank of colonel, and the chief command of the artillery. In 1763 we find him at the head of the forces with which Spain attempted the invasion of Portugal. Aranda took Almeida, but was soon after checked by the Anglo-Portuguese army under the command of Burgoyne. Though his military exploits were by no means brilliant, it is said that jealousy of his rising influence induced the minister Squillace, or as the Spaniards write the name Esquilache, to nominate him to the captain-generalship of Valencia, by which he was removed from the eye of the king.

He remained at this post till 1766, when he was summoned to Madrid to assist in putting down the insurrection which was occasioned by the popular discontent at the domination of the Italian ministers. He was intrusted with large powers both military and civil, and had ten thousand men under his command; but one of the chief measures he adopted was that of quietly summoning the ringleader of the malcontents, and requiring his assistance to restore tranquillity. The demagogue is said to have concluded an harangue to the mob to the effect that order must be restored, with the words "the king wishes, Aranda desires, and I command it." Squillace was dismissed, and Aranda became head of the ministry, with the title of count, under the name of President of the Council of Castile, which was revived in his favour and joined with that of captain-general. His administration was marked with vigorous measures of reform. The restoration of the army and navy was prosecuted with particular energy, and the Prussian tactics were introduced in the former. Great improvements were made in the police of Madrid, which from one of the dirtiest and most disorderly cities of Europe became one of the cleanest and best regulated. The coinage was called in and renewed. A census was taken throughout Spain, in 1768, and Coxe says that Aranda "manfully exposed the result, though it proved the rapid decline which had taken place since the brilliant periods of the Spanish monarchy, by the reduction of the population from scarcely less than twenty millions to nine." It has been shown, however, by Gonzalez, in his account of an ancient census of the Spanish population, taken mostly in 1594, that the number of souls about that period was, according to the best estimate, 8,206,791, and the number in 1768 was 9,309,804, while in 1787, when another census was taken by Florida Blanca, it had increased to 10,409,879. To increase the population, Aranda encouraged the project of Olavide to colonise the Sierra Morena with emigrants from Germany, a scheme which, when Aranda was no longer in office to protect him, led to the imprisonment of Olavide by the inquisition. [OLAVIDE.] In ecclesiastical affairs Aranda was most active, though in this branch of reform he had to contend with the scruples of a monarch devoted to the Roman Catholic church. In 1771 the power of the papal nuntios was reduced; about the same time the monastic orders were reformed, the daily processions called Rosarias were suppressed, and the privilege of sanctuary was circumscribed within narrow limits. But the greatest blow which Aranda was enabled to strike at the power of Rome was in the suppression of the order of the Jesuits in 1767. That order had been banished by Pombal from Portugal in 1759, and from France by Choiseul in 1764; but the urgent recommendations of the French ministry to the Spanish to follow the same course would pro-

bably have been without effect, if there had not been reason to believe that the Jesuits were concerned in the insurrection of Madrid directed against Squillace, a circumstance which sunk deep into the mind of the king. Charles III. arranged the measures for their expulsion in concert with Aranda in such secrecy that in order that it might not be known that the king was signing decrees, Aranda carried writing materials to the royal cabinet in his pocket. Circular letters in the king's own hand were sent to the governors of each province to be opened at a particular hour on a particular day, and each contained orders for the expulsion of the Jesuits. On the 31st of March, 1767, at midnight, the six colleges of the order in Madrid were surrounded with troops, the communities were summoned together, the royal order for their expulsion was read aloud to each, and before morning the whole of them were on their journey to the sea-coast. A similar scene took place the same night in all the towns of Spain in which the Jesuits had establishments, and they were conveyed with unnecessary cruelty to the Papal states, where the pope refused to allow them to land. Aranda had also conceived the project of abolishing the inquisition, or at least of reducing it to insignificance, and had frequently during his residence in Paris, where he spent much of his time with the philosophers, announced that intention. He began when in possession of power to reduce the terrors of that formidable tribunal by depriving it of its privilege of confiscating to its own use the property of the condemned; but his career was checked by the appearance of an article in the French "Encyclopédie," then publishing, in which his final intentions were made known by the incautious exultation of some of his Parisian friends. Aranda, on reading the article remarked, "This imprudent disclosure will raise such a ferment against me, that my plans will be foiled," and his prediction was verified. His opponent in the ministry, Grimaldi, a countryman and friend of Squillace's, gained the upper hand and was for some time in hopes of procuring the open disgrace of Aranda, but at last consented to his honourable retirement in the character of ambassador to France, an appointment which he received in 1773.

In his ministry Aranda had been the constant antagonist of England, with which he regarded Spain as able to cope on terms of equality, and he was in favour of war on account of the Falkland Islands, in 1770, when the dismissal of Choiseul and the declaration of Louis XV. for peace, finally compelled the Spanish cabinet to give way. As ambassador to Paris during the American war, he had ample opportunities of gratifying this feeling and is said to have made use of them. He said, among other things, to Mr. Fitzherbert, afterwards Lord St. Helen's, when at Paris to negotiate for peace: "The king my master from personal as well as political motives is determined never to put a period to the present war till he shall have acquired Gibraltar either by treaty or by arms." This demand was not altogether rejected by the British government, but after a series of negociations, which threatened to end in a fresh rupture, De Vergennes, the French minister, summoned Aranda to an interview, in which he informed him that the British ultimatum was received, and that they offered him the choice of Gibraltar or the two Floridas. Aranda in profound meditation stood for half an hour without speaking, his head resting on his hands, and his elbows on the chimney-piece, and at last he exclaimed, "There are moments in which a man must offer his head to his country. I accept the two Floridas in place of Gibraltar, though it is contrary to my instructions, and I sign the peace." This anecdote is related by Flassan. The Count, though always a bitter enemy to England, had nevertheless been throughout opposed to the part which Spain took in this war, on account of the dangerous example which it set to her own colonies. Immediately after signing the peace he addressed a secret memoir to the king, in which he declared it impossible that Spain could much longer hold America on the existing terms, and proposed the establishment of three independent monarchies of Mexico, Peru, and Tierra Firma, the kings to be selected from the royal family of Spain, and to be always connected with it by the bonds of intermarriage, but to owe it no other subjection than the payment of an annual sum in return for independence. This striking memoir was first printed by Muriel.

The Count, while in France, was gradually recovering his influence over the internal politics of Spain. It is to this that the resignation of Grimaldi in 1777 is attributed, but that influence was not sufficiently strong to procure the nomination of Aranda as his successor, a post which was occupied, at Grimaldi's own farewell recommendation, by the Count de Florida Blanca. Aranda returned from France in 1787, but continued in some obscurity till 1792, when, on the retirement of Florida Blanca, he occupied for the second time and under a different king, Charles IV., the post of prime minister of Spain. He did not hold it long. Towards the end of the same year he was replaced by the royal favourite Godoy, but still retained his post as a member of the council of state. He was opposed to the war with revolutionary France begun in 1792, and two years afterwards, in 1794, he presented a memoir to the council in favour of concluding peace, which led to an open rupture with Godoy. Both of the actors in this scene have written an account of it. Aranda, in a memoir which is abridged in Muriel's translation of Coxe's "History of the Bourbons in Spain," states

that in answer to his objections to war, Godoy denounced him as a dangerous man and demanded that all those who professed such doctrines should be brought to trial. Godoy gives this statement a direct contradiction, and even professes to believe it impossible that the count could have made it: he reports at length the arguments used by the count and himself, and states that Aranda observed in reply to him, "that it would be easy to answer him, but that the king had given unequivocal marks of approbation to his speech, and that no one would dare to displease his majesty by contrary arguments." The king immediately rose to break up the sitting, and as he passed Aranda the count appeared to offer some excuses, but the king replied, in a tone loud enough to be distinctly heard by all present, "with my father you were always obstinate and disrespectful, but you never went so far as to insult him in the midst of his council." The next morning, when a royal messenger brought Aranda an order to leave Madrid, it is said that he found the count in the act of setting off. "You see," he observed to the messenger, "that I had foreseen the order of his majesty and made haste to obey it." Godoy has been accused of embittering his disgrace, but he claims on the contrary the honour of having saved him from a persecution by the Inquisition, and of having assigned him for his place of banishment the Alhambra of Granada, where he enjoyed the full advantages of that delightful residence. When the peace of Basil between France and Spain, in July, 1795, so disgraceful to the latter power, had shown the wisdom of Aranda's advice to desist from measuring the strength of the two countries, he obtained permission to retire to his own estates in Aragon, where, towards the end of 1799, his long career was closed at the age of eighty. He had married thirty years before and left a widow but no children. These statements are from Fischer; Bourgoing in the "Biographie Universelle" mentions 1794 as the date of his death.

Aranda has the reputation of having possessed much information. He is said to have supplied Raynal with materials for his account of the Spanish settlements in his "History of the Indies;" but it may be observed that Raynal's accounts have been accused of incorrectness by his Spanish translator, who was himself a personal friend of Aranda. [Almodovar.] Though not a good writer, Aranda is said, even by his enemy Godoy, to have spoken with eloquence, and the energy of some of his measures produced lasting and beneficial effects on his country; but after all, in a summary of his character it must be allowed, as has been already remarked by a French writer in the "Biographie des Contemporains," who is copied by Muriel, that he was "neither a man of genius nor a great man." The main feature of his character was his strength of will. King Charles III. once told him that he was as obstinate as an Aragonese mule, to which he replied that he knew of one person still more obstinate, and on being asked to name him replied "his majesty," an anecdote which it appears the king was fond of relating, being glad perhaps of any other attribute than that of weakness. But Aranda does not in fact appear to have been rigidly obstinate: his history has several instances, besides the memorable one of the cession of Gibraltar, in which he showed that he knew how to bend rather than break. (Coxe, *Memoirs of the Kings of Spain of the House of Bourbon*, 4to. edit. iii. 276. 361. &c. &c.; French translation of Coxe by Muriel, vi. 45. 60. &c.; Godoy, *Mémoires du Prince de la Paix, traduits par* d'Esménard, i. 185. 241. &c.; Flassan, *Histoire de la Diplomatie Française*, vii. 350. &c.; article by Fischer in Ersch und Gruber, *Allgemeine Encyclopädie*, v. 94. &c.; Gonzalez, *Censo de Poblacion de las Provincias y Partidos de la Corona de Castilla en el Siglo XVI.*, Madrid, 1829, fol.) T. W.

ARANDA DELL' SESSA, D', an Italian monk, who lived in the latter part of the sixteenth century, and is mentioned with commendation by Prætorius as a writer of madrigals. He published "Madrigali a Quattro Voci," Venice, 1571. This probably is the same collection that was reprinted at Helmstädt in 1619, with the addition of an English madrigal by Thomas Weelkes. (Michael Prætorius, *Syntagma Musicum.*) E. T.

ARANDAS, GASPAR, a Spanish silversmith of Tarragona, who distinguished himself by some works he executed for the cathedral of that place towards the close of the seventeenth century. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

ARANEA, FRA FRIDERICUS AB. [Bause, J. F.]

ARA'NTIUS, JU'LIUS CÆSAR, ARANZIO, or ARANZI DEI' MAGGI, was born at Bologna about the year 1530. He studied anatomy from an early age under his uncle Bartolomeus Maggius, and afterwards under Vesalius. He received the degree of doctor of philosophy and surgery in the university of Bologna, in which, in 1556, he was appointed professor of anatomy and medicine. He held the office till near the time of his death in 1589.

Arantius, who is said to have been a man of remarkable energy in the study of anatomy, was among the most successful and eminent of the pupils of Vesalius; and his works, though small, possess considerable interest. They are: — 1. "De Humano Fœtu Opusculum," Rome (or Bologna), 1564, 8vo. An enlarged edition, enriched by the results of the dissections of several pregnant women, was published by Arantius's pupil Laurentius Scholzius at Basle, 1579, 12mo. It is the edition commonly met with, and was reprinted at Venice,

1571, 4to., and at other times and places. 2. "De Tumoribus secundum Locos affectos," Venice, 1581, 4to. 3. "Observationum Anatomicarum Liber," Venice, 1587, 4to.; printed together with the book on tumours, and in several subsequent editions with both the preceding: the most common edition is that of Basle, 1679. 4. "In Hippocratis Librum de Vulneribus Capitis Commentarius brevis," Lyon, 1580, 8vo., and 1639, 12mo.; collected from Arantius's lectures by his pupil Claudius Porralius. 5. "Consilium de Tumoribus Articuforum;" No. 296 in Scholzius's "Consiliorum Medicinalium Liber." He appears also to have been engaged on a commentary on Hippocrates on the diseases of women at the time of his death.

Arantius's work on the Fœtus was one of the first of those in which the subject was described from actual observation. Much that it contains was in his time novel, and the whole is accurately and clearly written. He describes the change which the uterus undergoes in pregnancy into a spongy, thick, laminated tissue, fit for holding in its walls the blood and vital spirits required for the nutrition of the fœtus. He disproves the existence of any bodies in the human uterus at all similar to the cotyledons described by the ancients and some of his immediate predecessors, who, finding them in certain animals, assigned them also to man. He describes with remarkable accuracy the origins and distribution of all the chief arteries and veins of the uterus, and their anastomoses, pointing out also their great enlargement in the pregnant state. He supposed that these vessels form the placenta, or as he called it the *jecur uteri*, and that the ovum or seed shoots out arteries and veins into the substance of the placenta, to draw nourishment from it for the fœtus, as plants shoot their roots into the ground; and that as the placenta draws its blood from the liver, so do these roots their blood from it, "the liver of the uterus." He disproved the imagined communication between the fœtal and the maternal vessels by arguments which might be used even now against those who still hold the error; and described accurately the general arrangement of the trunks of the umbilical vessels and of their branches in the substance of the placenta, and suggests some of the purposes served by the great length of the human umbilical cord. He supposed that the umbilical arteries carry the purer and more spiritual blood to the fœtal heart for its nutrition, and the umbilical vein that for the nutrition of the liver; the brain he thought was formed from the seminal substance itself. In his account of the fœtus he describes the amnion as continued from the skin over the cord and then around the fœtus; the chorion, as passing from the peritoneum along the cord, and thence continued to the decidua. He opposed the received opinion of the urachus being an open canal in the human fœtus, and therefore denied the existence of an allantois: the obliterated urachus he regarded as only a ligament of the bladder. He described very accurately the position of the fœtus, and the foramen ovale, ductus arteriosus, and ductus venosus. Of all these things Arantius's descriptions were the first or the best that up to his time had been written.

Arantius's anatomical observations are miscellaneous. It is hard to say what he really discovered, because some of the descriptions of his predecessors, like some of his own, are not sufficiently perfect to make it certain what they allude to. He first described (at least with any accuracy) the inferior horn of the lateral ventricles of the brain, the tænia semicircularis, and its connection with the fornix; the extensor proprius indicis, obturator externus, coraco-brachialis, constrictor vaginæ, and tensor fasciæ latæ, muscles; the os orbiculare; and the levator palpebræ superioris, which he discovered when he was only eighteen years old. The little masses of fibrous tissue on the aortic and pulmonary valves, which are still called after him Corpora Arantii, had been previously described, though obscurely, by Vidus Vidius. The whole of Arantius's account of the muscles of the arm, the tongue, and the os hyoides, of the temporal muscle and the recti abdominis, of the internal ear, the eye and its muscles, is excellent and would alone prove his high merit as a descriptive anatomist.

The chapter in the "Observationes" which relates to "the method in which the blood passes into the left ventricle of the heart" is very interesting; for Arantius, independent, he says, of the observations of Realdus Columbus, had a distinct notion of the circulation of blood through the lungs. His chief arguments for doubting, though he was not prepared altogether to reject, the common opinion that the blood passed through the septum of the ventricles, were these: — 1. That the time from one diastole of the heart to another was too short for all the blood to traverse the solid, thick, and not perforated septum. 2. That if the thick venous blood could pass through the septum from right to left, he could not see what prevented the thinner and more spirituous blood from passing from the left ventricle in the opposite direction; and that, if the blood could pass through the septum, what hindered it from going through the walls of the right ventricle also? 3. That if the greater part of the venous blood passed through the ventricular septum there appeared no use for so large an artery as the pulmonary, — an artery large enough to convey into the lungs all the blood which the right auricle pours into the ventricle. 4. That the size of the left auricle, far surpassing that of the trachea, was sufficient to receive and convey into the left ventricle, not only the air from the trachea, but also the blood

brought from the right ventricle by the pulmonary veins. Such were Arantius's arguments for suspecting a passage of blood from one ventricle to the other through the lungs; and, imperfect as they are, they might have established the existence of that portion of the circulation; but he wrote them rather as hints for other observers than as proofs, and himself obscured them by suggesting that the office of part of the mitral valve is to prevent the air from passing from the left ventricle into the aorta before having acquired the form of the vital spirits, and that it is the office of the pulmonary veins to convey those spirits from the left ventricle to the lungs, as well as to carry blood in the opposite direction.

Arantius deserves mention also for his improvements in surgery, in which one can plainly see the advantages he derived from his unusually careful study of anatomy. He pointed out that hernia, even of large size, might be produced by a dilatation, without any rupture, of the peritoneum — an important fact which was afterwards, and for a long time, forgotten. He demonstrated the differences of the veins affected in external and internal hæmorroids; and was particularly successful in the treatment of fistula by cutting the passages widely outwards. He discarded the knife and cautery, as well as the ligature, in the treatment of polypi of the nose, and invented the forceps and the operation now almost always used. He says that he first pointed out the deformities of the arch of the pubes as a source of difficulty in childbirth; and Sprengel (*Hist. de la Médecine*, iii. 418.), on the authority of Crato a Kraftheim, states that Arantius introduced the Cæsarian operation into Italy, and practised it with great success. But we doubt this statement of Crato; for, after speaking of the deformities just mentioned, for which the Cæsarian operation is peculiarly adapted, and after dwelling on the responsibility of the accoucheur, who, when those deformities exist, has to choose between deserting his patient and running the risk of bringing into the world a child which may die before it is baptized, Arantius says that in all such cases he "thought it better to take to an honourable flight . . . . than to incur such serious difficulties;" and he does not speak of the Cæsarian operation, or recommend any other course to the young practitioners whom he addresses, although the observations in which this passage occurs were written only a year before his death. (G. A. Brambilla, *Storia delle Scoperte . . . fatti dagli Uomini illustri Italiani*; Arantius, *Works*.) J. P.

ARA'ROS. [ARISTOPHANES.]

ARA'TOR or ARATORE, a subdeacon of the Roman church, was born about the year 490. The place of his birth is not known, but the evidence, as brought together by *Mazzuchelli*, leaves the question between Milan and Brescia. Ennodius, bishop of Pavia, states that Arator was left an orphan and adopted by Lorenzo, bishop of Milan, who brought him up as his own son. In his early life he exercised the profession of a lawyer, and was deputy from Dalmatia to Theodoric, king of the Ostrogoths, in Italy. As a reward for the singular eloquence he displayed on this and other occasions Athalaric, the successor of Theodoric, conferred upon him the post of "comes privatorum," or count of the domestics, and, according to Mazzuchelli, that also of count of the private donations. This occurred about the year 534. These and other honourable employments he renounced in order to enter the church, of which he became a subdeacon in 544. Some class him amongst the first Benedictine monks; some place him in the list of cardinals; and Lancetti, on the authority of Lotichius and the strength of the evidence brought forward by Mazzuchelli, has inserted him among the poets laureate. His death is variously stated to have taken place in the years 556 and 560.

He is stated to have early exercised himself as a poet. After his adoption of the ecclesiastical profession he wrote a poem, in two books, called "Historiæ Apostolicæ," which he addressed in the first place to the Abbot Florianus, and afterwards to Pope Vigilius, accompanied by two elegiac epistles. In 544 his work was publicly read several times in the church of San Pietro a' Vincoli, and received with great applause. It is conjectured that he may have been created poet laureate on this occasion, but Lancetti confesses that he cannot find any notice of this circumstance in the lives of the popes. His verses are considered to be superior to those of contemporary poets. The Venerable Bede selected many of his allegories, and used them in his commentaries on the Acts of the Apostles. An edition of this poem is mentioned in the catalogue of the Barberini library as printed at Milan in 1469, 8vo. This has been since discovered to be a typographical error, the date being 1569. The first edition is supposed to have been printed about 1496. The work was printed again by Aldus at Venice in 1502, in vol. 2 of "A Collection of the Antient Christian Poets;" at Strassburg in 1507, 8vo.; Leipzig, 1515, 4to., and several times subsequently. The latest and most approved edition is that by H. J. Arntzenius, Zutphen, 1769, 8vo. It is also inserted in the collections of Gallandius and La Bigne. Fabricius, in his "Bibliotheca Latina," promised to give a complete edition of the works of Arator from a manuscript at Cambridge, but this promise he never carried into effect. In addition to the title "Historiæ Apostolicæ" this work has also been called "Sacra Poesis," and "Actus Apostolorum Heroicis Versibus redditi." An epistle in elegiac verse, addressed

by Arator to Parthenius, in which he recommends his history to him in order that it might be printed in France under his (Parthenius's) superintendence, was printed for the first time in the Paris edition of 1575.

Another work by him in manuscript, entitled "De Oblatione et Recitatione Versuum," is mentioned in Labbe, "Nova Bibl. Mst." th. i. Some ascribe to him a poetical description of the four evangelists, but this is most probably the same work as his history. (Argellati, *Bibliotheca Scriptorum Mediolanensium*, i. 62.; Tiraboschi, *Storia della Letteratura Italiana*, iii. 67—69.; Mazzuchelli, *Scrittori d'Italia*; Lancetti, *Memorie intorno ai Poeti Laureati* (1839), 70—73.; Adelung, *Supplement* to Jöcher, *Allgemeines Gelehrten Lexicon.*) J. W. J.

ARA'TUS (Ἄρατος) of SICYON, the son of Clinias, was born at Sicyon in the Peloponnesus, B. C. 271. Sicyon, originally a Doric aristocracy, had been for some time under the government of tyrants, as arbitrary rulers were called by the Greeks. Clinias in conjunction with Timocleides enjoyed this dignity, but he and his colleague had been elected to the office, and therefore they could hardly be called tyrants in the Greek sense of the term. On the death of Timocleides, Abantidas put Clinias to death, and either murdered or exiled many of his friends. Aratus, who at this time was seven years of age, was saved by a sister of Abantidas, who was married to a brother of Clinias, and he was secretly conveyed to Argos.

Aratus was brought up at Argos in the manly discipline of the palæstra, which gave him that bodily strength which qualified him for his future enterprises. In course of time Abantidas was murdered, and succeeded by his father Paseas. Paseas was murdered by Nicocles, who made himself master of Sicyon. Four months after the accession of Nicocles to power, Aratus, who was now approaching manhood, formed the bold design of liberating his native city, which he communicated to his fellow exiles. Nicocles, who suspected his object, had spies at Argos, but Aratus, though busy with his preparations, deceived the spies by affecting to be engaged about his pleasures. He set out with his band from Argos to Sicyon by night. This adventure as told by Plutarch is full of interest. By means of ladders which they took with them Aratus and his party scaled the walls and got into the city. Nicocles escaped by secret passages, and the citizens joyfully received their liberator (B. C. 251). Not a single person lost his life or was wounded in this revolution. Near six hundred exiles were restored to their country; but their return was attended with great difficulties. The emigrants took possession or attempted to take possession of their property, which was now in the hands of others, and great disorders resulted. The city also was threatened by Antigonus Gonatas, king of Macedonia. In these difficulties Aratus adopted the expedient of attaching Sicyon, though a Doric state, to the Achæan confederacy, though the Achæans had never been distinguished in the old history of Greece, and even then composed an insignificant body. He was also aided by the friendship of Ptolemy, king of Egypt. Aratus was a good judge of pictures, and the reputation of the Sicyonian school, in which Pamphilus had taught and Apelles had studied, was still high. Aratus had already sent Ptolemy some of the best specimens of Sicyonian art; and he now took the resolution of paying him a visit for the purpose of procuring money to settle the disputes between the exiles and those who had been in possession of their property. After a hazardous voyage Aratus reached Egypt. He obtained from Ptolemy a hundred and fifty talents, forty of which he took back with him. Though entrusted by the Sicyonians with absolute powers for settling the disputes, he associated fifteen persons with himself to aid him in this difficult business, which was finally adjusted to the satisfaction of all parties. The exiles honoured him with a bronze statue and an inscription: the inscription is preserved by Plutarch. The Ptolemy whom Aratus visited is probably Euergetes, who succeeded his father Philadelphus, B. C. 247.

In the year B. C. 245, Aratus was elected stratégos or general of the Achæans for the first time. He invaded Loeris on the north side of the Corinthian Gulf and ravaged Calydonia, but he came too late to aid the Bœotians in the battle fought near Chæronæa, in which they were defeated by the Ætolians with great loss. Aratus was again elected stratégos B. C. 243, in which year he succeeded in taking by surprise the Acrocorinthus or citadel of Corinth, which was held by a Macedonian garrison of Antigonus, and was considered the key of the Peloponnesus. The particulars of this bold escalade are told by Plutarch in his usual diffuse and agreeable way. Aratus easily persuaded the Corinthians to join the Achæan confederation, and he restored to them the keys of the gates, which they had never had since the time of Philip, the father of Alexander the Great. Lechæum, one of the ports of Corinth, was soon reduced. Megaris, Trœzen, and Epidaurus joined the confederation. Aratus also invaded Attica and plundered Salamis; but he judiciously liberated without ransom the Athenian freemen whom he took prisoners in this expedition, and thus prepared the way for the Athenians to revolt from the Macedonians. The alliance with Ptolemy was strengthened by giving him, nominally at least, the direction of the war by land and by sea. The laws of the confederation did not allow the same person to be elected general

oftener than every other year, but Aratus even when out of office possessed great influence in public affairs, for the Achæans saw, says Plutarch, "that he valued neither wealth, nor reputation, nor the friendship of kings, nor the interests of his native city, more than the prosperity of the Achæan body."

The next design of Aratus was on Argos, which he wished to liberate and thus to make some return to the citizens for the hospitality which he had experienced among them. Argos was now under the yoke of Aristomachus, a cruel tyrant. The attempt of Aratus failed, and in a short time after Aristomachus was murdered by some slaves. But Aristippus stepped into his place, a still more cruel tyrant, of whose suspicious habits Plutarch has left a singular description. Aratus did not give up his designs on Argos; and he made several unsuccessful attempts against the tyrant's power. A battle was fought in Argolis against Aristippus, and the victory, which seemed certain, was lost, either through the excess of caution or the cowardice, as his enemies said, of Aratus. Still he maintained his influence, and strengthened it by bringing over Cleonæ to the confederation and celebrating there the Nemean games. Aristippus was finally defeated, and lost his life; but Argos was still in the hands of tyrants, Agias and the younger Aristomachus, as Plutarch calls him. About B. C. 232, Lysiades (or Lydiadas), tyrant of Megalopolis, resigned his power, in emulation of the example of Aratus, and also through fear of his designs. Megalopolis joined the confederation and Lysiades was elected general, an office which he twice filled afterwards. He and Aratus soon became jealous of one another. Lysiades subsequently fell in battle against the Lacedæmonians.

Plutarch has recorded an occasion on which Aratus showed his firmness and prudence. The restless Ætolians were on the borders of Megaris, and the Achæans were eager to attack them, especially as Agis IV., king of Sparta, was there with a force to aid them and strongly urged a battle. Aratus patiently bore all the imputations of cowardice which were heaped upon him, and resolved to adhere to his plan. He allowed the marauders to enter the Peloponnesus and to seize Pellene. Then, says Plutarch, Aratus was no longer the same, nor would he wait for all his forces to assemble. With such troops as he had he fell on the Ætolians in the midst of their plundering and killed seven hundred of them. Plutarch has apparently placed this event out of the chronological order in his life of Aratus, a thing by no means uncommon with him.

The accession of Argos to the Achæan league appears to have followed soon after Lysiades had resigned his power. Aratus, it is said, persuaded the younger Aristomachus to bring over Argos to the confederation, and to imitate the example of Lysiades. The date of this event seems to be somewhat doubtful.

Antigonus Gonatas had died in B. C. 240, and was succeeded by his son Demetrius II. The Achæans united with the Ætolians against Demetrius, and did them good service in their wars with the Macedonian king. Demetrius died according to Polybius after a reign of ten years, about the time of the Romans first passing into Illyricum. His death was favourable to the designs of Aratus, and led to the resignation of their power by the tyrants of the Peloponnesus. Lysiades, however, as Polybius observes, resigned his tyranny in the lifetime of Demetrius. Demetrius was succeeded by Antigonus Doson, who, though the guardian of his nephew Philip, assumed the royal power. About B. C. 227, Diogenes, the Macedonian governor, surrendered the Piræus, Munychia, Salamis, and Sunium to the Athenians for fifty talents, of which Aratus contributed twenty himself. This success was followed by the adhesion of Ægina, Hermione, and the largest part of Arcadia to the confederation. The Macedonians were too busy with domestic affairs to attempt for the present to check the progress of Aratus.

Thus in the course of a few years, chiefly through the exertions of Aratus, the Achæan confederation attained a consistency and acquired a strength which enabled it to assume an important position in Greece. The object of Aratus was to destroy the Macedonian influence in Southern Greece by getting rid of the tyrants whom the policy of the Macedonians had established in the cities as the best means of retaining their influence. The object was well conceived, and, as we may judge from the results, judiciously executed. Aratus does not appear to have had the talents of a great general; but he must have been a consummate politician. He had to unite many scattered and discordant elements, to oppose the power of the Macedonians under Antigonus Gonatas and under Antigonus Doson; and his difficulties were increased by the character of the Ætolians, who sometimes joined the Achæans and sometimes were against them.

In B. C. 226, a war broke out between the Achæans and Sparta. Aristomachus, the late tyrant of Argos, was then the general of the confederation: Cleomenes III., king of Sparta, commanded the Lacedæmonians, and he had the support of Ptolemy Euergetes. Aratus, who was opposed to the war, had sufficient influence to prevent the Achæans from engaging with Cleomenes near Pallantium in Arcadia. In the following year Aratus was chosen general. He lost the battle of Lycæum against Cleomenes, but his usual good fortune attended him in a sudden attack on Mantineia, then in alliance with Cleomenes:

he took the city and threw into it a garrison. Aratus was again defeated by Cleomenes near Megalopolis, and Lysiades lost his life here. The Achæans accused Aratus of betraying Lysiades, but it is by no means certain that his cautious measures were not the best, and Lysiades lost his life by imprudently following up a slight advantage obtained over the enemy. The Achæans under Aratus lost a third great battle at a place called Hecatombæon in the territory of Dymæ. Aratus was severely censured by the Achæan congress for his conduct at Megalopolis, and the next time that he was re-elected stratégos, he refused to act. The affairs of the Achæans were now in a very dangerous position. Cleomenes had effected his great revolution in Sparta, which had made him uncontrolled commander of the Spartan forces, and the Achæans were no match for the vigour of this reforming king, who recovered Mantineia, Argos, and many other cities of the Peloponnesus, and got possession of Corinth with the exception of the Acrocorinthus. It seems that there was personal dislike between Aratus and Cleomenes, and Aratus may have considered Cleomenes quite as dangerous to the confederation as their old Macedonian enemies. Aratus was now elected stratégos in a congress at Sicyon, which was not well attended. Cleomenes, who was in Corinth, renewed the claims which he had already made to be put at the head of the confederation. Aratus eluded all his proposals, on which Cleomenes invaded the territory of Sicyon and blockaded the city for three months, during which time Plutarch represents Aratus as deliberating whether he should give up the Acrocorinthus to Antigonus Doson, who was willing to aid the confederation on those terms, but on no others. Aratus made his way out of Sicyon to attend a congress at Ægium, in which it was resolved to call in Antigonus, and to surrender to him the Acrocorinthus.

Antigonus advanced to the Isthmus with a large force, and was joined by Aratus (B. C. 224). Cleomenes, who was in possession of the Acropolis of Corinth, retired to Argos, hearing that a counter-revolution was in progress there; Aratus and Antigonus advanced towards Argos, and Cleomenes fell back on Mantineia. The Acropolis of Corinth now surrendered to Antigonus, and the cities which had been detached from the Achæan league again joined it. A Macedonian governor was placed in Orchomenus. Mantineia was taken by the Achæans with the assistance of Antigonus: the chief persons were put to death, others were sold, and the women and children were made slaves. The place was given up to Argos, and its name was changed into Antigoneia. Antigonus was now in effect the director of the Achæan confederation, and that independence for which Aratus had been struggling was at an end. Cleomenes in the mean time plundered Megalopolis, but in B. C. 222, he was defeated by Antigonus at Sellasia, in a decisive battle at which Aratus was present. Antigonus advanced upon Sparta, which he entered, but his conduct was marked by moderation. Cleomenes fled to Egypt, where he died; and Antigonus shortly after returning to Macedonia died also, B. C. 221. He recommended his nephew Philip V., who succeeded him, to be guided by the advice of Aratus.

The death of Antigonus was the signal for new disturbances. The restless Ætolians despised the Achæans, who had shown that they could only protect themselves under the arms of the Macedonians. The Ætolians entered the Peloponnesus and ravaged Patræ and Dymæ on their way to Messenia. Aratus, who was chosen stratégos to succeed Timoxenus, was so eager to meet the invaders that he anticipated the commencement of his year of office by five days, and led the Achæans against the Ætolians. But he was defeated at Caphyæ, B. C. 220, and failed altogether in checking the ravages of the Ætolians. Aratus was charged with misconduct in the congress of the Achæans, but he successfully defended himself against his enemies and retained his former influence. The Achæans had again recourse to the Macedonians, and Philip was invited to come to their assistance. Thus a Macedonian king was again at the head of the confederation, and its affairs were conducted by his orders under the advice of Aratus. For some time matters went on prosperously, and the young king and Aratus acted in concert. At last Apelles, Megalæus, and other courtiers of Philip contrived to prejudice the king against Aratus, and his alienation from his former friend was shown by the election of Eperatus to the office of general of the Achæans (B. C. 218), though Eperatus was incompetent and an enemy to Aratus. This election was followed by disorder in the public affairs, the cause of which Philip had discrimination enough to see, and he was reconciled to Aratus. The war was still continued against the Ætolians, and with more advantage to the Achæans. Finally (B. C. 217) peace was made between the Achæans and Ætolians on the terms of each retaining what they then held. Philip, who saw that the Romans were fully occupied by the war with Hannibal, was desirous to take advantage of this opportunity of annoying them.

The natural bad character of Philip, says Plutarch, now began to show itself. His debauchery of the wife of the younger Aratus was an indication of his character; and other things followed. There were disturbances in Messenia, and Philip, who went there, contrived to excite the two factions against one another, which resulted in the

massacre of those who were in power and near two hundred other men by the opposite party. Aratus, who came after the affair was over, showed that he was much displeased. He still retained influence enough to induce Philip to forego his design of taking possession of the strong post of Ithome, which, added to the Acrocorinthus, was then considered as equivalent to having the command of the Peloponnesus. Aratus refused to join Philip in an expedition into Epirus, fearing that his own character would suffer by any association with such an unprincipled man. Philip again came to the Peloponnesus after his unsuccessful naval warfare against the Romans, and renewed his designs on Messenia, which he ravaged. Aratus now withdrew altogether from all communion with Philip: he felt both his domestic wrongs and those of his country; but he was powerless. Philip wished to get rid of him, and, as he feared to do it openly, he accomplished his end by causing a slow poison to be administered to him. Such is the story of Polybius and Plutarch; but tales of slow poisons are suspicious evidence. His disease was accompanied with a spitting of blood. He died at Ægium B. C. 213, while he held the office of stratégos for the seventeenth time. It was at first intended to bury him at Ægium, but the Sicyonians prevailed on the Achæans to surrender the body to them. It was interred in a conspicuous place in the city, which was called the Arateum to the time of Plutarch, and is also mentioned by Pausanias. The Sicyonians honoured Aratus as the founder and liberator of their state. Two annual festivals in his honour were instituted, one to commemorate the day on which he released the city from the tyrant, and the other to commemorate the day of his birth. As late as the time of Plutarch, in the second century of our æra, a few trifling ceremonies were still observed at Sicyon.

Aratus left memoirs (Ὑπομνήματα) of his life. Polybius informs us that he commenced his own history where the work of Aratus ended, about B. C. 220. He speaks in favourable terms of the perspicuity and veracity of these memoirs. They were the chief materials for Plutarch's amusing life of Aratus; but it was no part of Plutarch's plan to present a clear and continuous narrative of the operations of Aratus, nor would it now be an easy task to write a critical life of Aratus with our present materials. The order of the events cannot always be clearly ascertained, and their connection is consequently obscured.

Aratus held the office of stratégos or general of the Achæan confederation seventeen times. His first year of office was B. C. 245, and if he was stratégos in B. C. 213, the year of his death, he might have held it every other year, pursuant to the law as above stated. But as B. C. 217 appears to have been the last year of his generalship, he must have been chosen oftener than every other year. Aratus was precisely in that position which renders a just estimate of a man's character difficult. He rose from a private station to great political power, and he attempted a great object, in which he was only partially successful. Envy and jealousy were ready to put the worst construction on his actions, but his long career and the position which he maintained to the last prove his great abilities, and show that he enjoyed the general confidence. Notwithstanding his frequent failures in the field, his resources in difficulties and his character for integrity maintained him in the popular opinion. He may not have been a great general, and he was perhaps over cautious; but he had often no regular troops on which he could depend, and in the war with Cleomenes he had to oppose the best soldiers in Greece. The imputations on his personal courage are proved to be unfounded by the whole course of his adventurous career; and if on the eve of an action he betrayed any uneasiness, he is not the only instance of a man of courage whose nervous excitement has been mistaken for fear. Polybius (iv. 8.) in his sketch of his character admits that in some cases Aratus was deficient in courage; and he adds some curious remarks on the different conduct of the same man in different circumstances. His treatment of the people of Mantineia has been defended by Polybius, who writes as his apologist (ii. 56. &c.) against the misrepresentations of Phylarchus. The execution of Aristomachus, the tyrant of Argos, brought much odium on Aratus (Plutarch, *Aratus*, i. 44.); but if Polybius tells the truth, Aristomachus was a traitor to the Achæan cause and deserved his fate. Polybius calls Aratus the founder of the Achæan confederation, which Philopœmen, he adds, confirmed, and Lycortas (the father of Polybius) and those who acted with him, maintained. (Plutarch, *Aratus*, *Cleomenes*; Polybius, Books ii. iv. v. &c. There is an unfavourable sketch of the character of Aratus in Schlosser's *Universal-Historiche Uebersicht*, vol. ii. pt. 1.) G. L.

ARA'TUS (Ἄρατος) of SICYON, the younger, was a son of Aratus the founder of the Achæan confederation. After the defeat of the Achæans at Hecatombæon, the younger Aratus was sent to Antigonus Doson to treat about the terms on which the Macedonian king would help the Achæans. According to Plutarch, Aratus and others who accompanied him went as hostages to Antigonus. Aratus was stratégos or general of the Achæans in the year B. C. 219. His administration was feeble and unsuccessful. Plutarch (*Aratus*, c. 54.) tells a strange story of Aratus being deprived of his reason by drugs administered by the command of King Philip; and he adds that his conduct in consequence of this diseased state of his mind

became so extravagant, that his early death could not be considered a calamity, but a release from misery. The descendants of the elder Aratus existed at Sicyon and Pellene till the time of Plutarch, or the second century of our æra. (Polybius, ii. 51., iv. 37. 60.)

G. L.

ARA'TUS (Ἄρατος) of SOLI in Cilicia, (afterwards Pompeiopolis, according to another account of Tarsus) is the author of two extant astronomical poems, the Φαινόμενα, or Phænomena, and the Διοσημεῖα, or Prognostica. He is, after Autolycus, the second Greek writer on astronomical subjects. Nothing is known of him worth citing, except that he was of the Stoic sect, a hearer of Dionysius Heracleotes; that his profession was medicine; and that he passed his days at the court of Antigonus Gonatas, son of Demetrius Poliorcetes, by the invitation of that prince. Antigonus began his reign B. C. 276, and this is the only mode of fixing the time at which Aratus lived. It is not known where he died, or when; but Pomponius Mela says his tomb was at Soli. The "Phænomena" of Aratus consists of nothing but a description of the collocation of the stars, and their apparent motions, risings, and settings; it is a bad book on the doctrine of the sphere in elegant verse, remarkable as being the oldest treatise of the kind. It does not well represent the state of the heavens in any one place, or at any one time; and may, as Delambre remarks, have been inspired by an incorrect globe, and not by a view of the stars themselves. Cicero calls Aratus a man ignorant of astronomy. His work is said to have been drawn up, at the request of Antigonus, from the older prose writings of Eudoxus on the same subject, now lost. The fifth line is memorable as having been quoted by St. Paul (also a Cilician*) in his address to the Athenians (Acts xvii. 28.).

The "Prognostica" of Aratus (an imitation of Hesiod, and partly imitated by Virgil) consists of astronomical predictions of the weather, and descriptions of its effects upon animals. There is no judicial astrology in either work, nor is there any account of the moon's orbit, though the period of nineteen years is mentioned.

These poems have had many commentators and translators; Petavius gives a list of thirty-six of the former, to which Fabricius adds a few more; Grotius says there are nearly fifty: among them are the names of Aristarchus, Geminus, and Eratosthenes. But only two of the commentaries have come down to us; one attributed to Achilles Tatius [ACHILLES TATIUS], the other to Hipparchus [HIPPARCHUS]. Of this last, as concerns the biography of Aratus, we have only to say that it frequently cites Aratus and his predecessor Eudoxus together, and proves that the former imitated the latter very closely in some parts, and altered for the worse in others. But the commentary is not that of a disciple, but of a critic and of a justly severe one. Both commentaries are printed in the Uranologion of Petavius. As to the translators, Priscian and Firmicus (according to Grotius) say that Julius Cæsar had attempted a translation: there are three of whom remains are left, the first by Cicero in his youth, the two others by Germanicus Cæsar and Festus Avienus. Many of the editions give these versions; Grotius completed what was lost in that of Cicero, and from this Pingré published a French translation (with one of Manilius, Paris, 1786). There are several lives of Aratus left, all anonymous; one is printed by Petavius (*Uranolog.*) and three more by Buhle in his edition.

Aratus is said (mostly in the notices of him in Suidas and Eudocia) to have left many other works, hymns, elegies, epigrams, epistles, works on medicine, commentaries on Homer, &c. A list of these is given by Fabricius, *Biblioth. Græc.* iv. 107.

There are many editions of Aratus, of which we only mention the most remarkable. The earliest print seems to be the translation of Germanicus, appended to Manilius (Bologna, 1474). The most recent edition of the translation of Germanicus is by Orelli, Zürich, 1831; the text has been improved. The Latin translations were printed together by G. Valla, Venice, 1488, 4to. The earliest Greek is that printed by Aldus, Venice, 1499, fol. with Julius Firmicus, Manilius, and the versions of Aratus, and also the Greek scholia. The scholia are attributed to Theon in some of the manuscripts, followed by the editors; but Grotius, followed by Fabricius, contends that they must be the work of several, as there are both repetitions and contradictions. But there are scholia which are not the common ones (in Buhle, vol. i.), which are also attributed to Theon. Phil. Melanchthon printed the Greek with Latin, Wittenberg, 1521 (?). The edition of Morel, Paris, 1559, 4to. with two title pages (if we are not to call them two different works published in the same year) contains, under the first, the Greek of Aratus, the scholia, and the commentary of Leontius; under the second, the Latin versions, and the "Astronomicon" of Hyginus. The edition of Grotius (1600, 4to.) headed "Syntagma Arateorum," contains the Greek, the versions, and valuable notes, with copper plates of the constellations, copied from some old manuscript. Dr. Fell's edition (Oxford, 1672), "editio perquam nitida et castigata" (Fabricius), has the Greek and the scholia. Buhle's edition (in two vols., Leipzig, 8vo., 1793 and 1801), commenced by M. G. Müller, contains every thing. There are also editions of J. H. Voss, Heidelberg, 1824, 8vo., with an excellent German poetical translation; of Buttman, Berlin, 1826, 8vo.;

* Some of the manuscripts support the reading "certain also of *our* own poets."

and of Bekker, Berlin, 1828, 8vo. The "Prognostica" were edited by Th. Foster, London, 1813, 8vo., with notes. (Petavius, *Uranologion*; Fabricius, *Biblioth. Græca*, vol. iv.; Grotius, *ed. cit.*; Delambre, *Astron. Anc.*)

A. De M.

ARAUJO D'AZEVE'DO, ANTO'NIO, afterwards Count da Barca, was born at Ponte de Lima, according to Constancio in the "Biographie Universelle," in May, 1752; according to Mendo Trigoso, a better authority, on the 14th of May, 1754. He belonged to a family which was of noble origin, but not in good circumstances. At the age of eleven he was sent to Oporto, and placed under the care of his uncle Brigadier Antonio Luis Pereira Pinto, who was equally conspicuous for learning and good nature, and under whom he became a proficient in the French, Italian, and English languages, while at the same time he studied Latin, and also, under Professor Lany, the language and literature of Greece. He attended the lectures on philosophy at Coimbra for one year, but without matriculating. Leaving the university at the end of that time, he returned to Oporto, where he pursued his studies in history, mathematics, and his favourite science, natural history, with such diligence, that for several years he devoted a part of the night to reading, though obliged to keep the practice secret from his uncle, who had prohibited it from anxiety for his health. In 1779, about the same time that the Royal Academy of Sciences was founded by the Duke de Lafoens, at Lisbon, Araujo assisted the Archbishop of Braga in founding at Ponte de Lima an "Economical Society of Friends of the Public Good." Araujo took an active share in a project to render the river Lima navigable, and another for the planting of mulberry trees on a large scale, with a view of introducing the culture and manufacture of silk; and his correspondence on these subjects with Correa de Serra was the means of introducing him to the notice of the founders of the Academy, who placed him early on the list of members. This circumstance encouraged Araujo, who was now beginning to think seriously what course of life he should adopt, to seek his fortune in Lisbon, where the Duke de Lafoens, who was delighted with his talents, introduced him to the Queen Donna Maria, and in 1787 he was named ambassador of Portugal to the Hague.

His presence at his post does not seem to have been considered of urgent necessity, for he spent two years after his appointment at Lisbon, in the study of diplomacy; and when in 1789 he left Portugal, his first visit was to England, to make himself acquainted with arts and manufactures. "In England," says his Portuguese biographer Mendo Trigoso, "nine months passed away with the rapidity of nine days." He spent every Sunday afternoon alternately in the houses of Sir Joseph Banks and Lord North, and improved his knowledge of politics by listening to Pitt, Fox, and Dr. Price. He kept a minute journal of what he heard and saw, particularly of what related to manufactures and commerce. From London he went to Paris, where the constituent assembly was at that time in the midst of its momentous proceedings, and became acquainted with Necker and Bailly, Lavoisier and Fourcroy, Delille and Marmontel. After this he repaired to his post, but fresh from London and Paris, he found a residence at the Hague intolerably dull: he attempted to enliven it by employing himself in collecting a library, by commencing a Portuguese translation of the odes of Horace, and by assembling around him a select society of literary men, of French emigrants and of his countrymen. Among others he gave an invitation, which was an act of courage no less than of generosity, to the most eminent Portuguese poet of his time, Francisco Manoel do Nascimento, who having escaped from the inquisition in Lisbon was then living in poverty at Paris. Araujo received him into his house, and settled on him a pension; but the poet disliked the Hague as much as the ambassador did, was fond of his independence, and after a few disputes with Araujo, not only wrote but printed some epigrams on the new translation of Horace, and returned to Paris. His patron was generous enough to continue the pension, and take no further notice of the epigrams than by refraining from publishing his translation.

Araujo was now summoned from literature to politics. The Spaniards, who under the management of Godoy had rashly engaged in a contest with the French republic, in which Portugal had assisted them, insisted, when, after the conclusion of the treaty of Basel with France, in 1795, they declared war on Great Britain, that Portugal should follow them in their change of politics. To avoid the dangers with which it was menaced, Portugal submitted, and Araujo was sent to Paris to negotiate a peace with France. He arrived there in the summer of 1797, and in the month of August, on the 10th according to Constancio, the 17th according to Mendo Trigoso, or the 20th according to Schoell and Martens, he signed a treaty with Charles Lacroix, the foreign minister of the French Directory, by which peace was granted to Portugal, on what were, on the whole, advantageous terms. Constancio says that Araujo encountered no serious obstacles in his negotiation, Mendo Trigoso speaks of intrigues and difficulties, and Schoell affirms that Araujo took advantage of the want of money, which was felt by the majority of the executive directory, who wished to effect the revolution of the 18th Fructidor. That revolution put out of the way Barbé-Marbois, who was opposed to the negotiations, and

the French legislative body ratified the treaty on the 12th of September; but the court of Lisbon delayed its consent, the English ministry having declared that it would consider its ratification as an act of hostility, and an English squadron having entered the Tagus and taken possession of Fort St. Julian. The evidence of the continued success of the French, afforded by the treaty of Campo Formio, at length determined the Portuguese to risk the displeasure of the British government, and the ratification was signed on the 1st of December, at Lisbon, more than a month previous to which the Directory, indignant at the delay, had cancelled the treaty, and ordered Araujo to quit the territory of the republic. He had still, however, remained without molestation in Paris; and on receiving the ratification, and with it a large sum in diamonds, he was imprudent enough to allow it to be said in public that the French ratification was certain, as the director Barras and two of his colleagues had agreed to procure it for a stipulated sum. So many reports of the same kind had recently been in circulation, that the Directors thought proper to affirm their innocence by an act of severity; and under the pretence that Araujo had forfeited his diplomatic character by remaining in Paris after being ordered to depart, he was sent on the 31st of December, 1797, to prison in the Temple. He remained there some months, and much was said of bringing him to trial, but he was finally set at liberty, and returned unmolested to the Hague. It appears that he had only been empowered to act by the Prince Regent of Portugal and two of his cabinet, Seabra de Sylva and the Duke de Lafoens, without the consent or knowledge of the foreign minister Pinto; and at the same time that he was suffering the punishment of his imprudence at Paris, it was proposed in the cabinet of Lisbon to bring him to trial for illegal conduct. The prince regent did not venture openly to avow that Araujo had acted by his command, but he bestowed on him a "commenda," or benefice conferred on knights of the military orders, which much improved his fortune.

Araujo now obtained permission to leave the Hague and travel in Germany, where he visited Hamburg, Weimar, Dresden, Freiburg, and Berlin; studied mineralogy, botany, chemistry, and the German language; and made the acquaintance of Klopstock, Wieland, Goethe, Herder, Schiller, Kotzebue, Werner the mineralogist, Klaproth the chemist, and Willdenow. He is mentioned at the time in Zach's "Astronomical Correspondence," with admiration for his extensive knowledge of English, French, and German literature. From Berlin he returned to Portugal, from which he had now been absent more than ten years, and was entrusted with a mission to effect a peace with Bonaparte, then first consul; but on arriving for that purpose at L'Orient, on board a Portuguese frigate, he was refused even permission to land. Bonaparte had previously declared that the Portuguese should pay with tears of blood for the insults they had offered the French republic. On his return to Portugal, Araujo found that his old antagonist Pinto had, by the use of the same means as himself, sheer bribery, obtained a treaty of peace, but a most disgraceful one, from Spain, which was signed on the 6th of June, 1801, at Badajoz, and was followed by another between France and Portugal, signed at Madrid on the 29th of September. After the peace of Amiens, Araujo was named Portuguese minister at St. Petersburg, from which he was recalled in 1803 to the cabinet of Lisbon as secretary of state; and on the death of the Count de Villaverde in 1806, he was appointed his provisional successor in two departments of the ministry which he had held, so that in fact Araujo was at the head of the Portuguese cabinet.

In this situation he occupied himself in promoting the internal improvements of the country, in improving the navigation of the Tagus and Lima, patronising the introduction of the glass, paper, cotton, and wool manufactures, and various other measures of the same character, which, in more peaceful times, might have attached honour to his name. He procured a decree for the formation of a collection of books, models of machines, &c. for the royal chamber of commerce, and became director of the school of engraving, which Bartolozzi, at his recommendation, was invited over from London to superintend. He patronised Brotero, the Portuguese botanist, in the publication of his "Phytographia Lusitana;" in return for which Brotero bestowed on a new genus of plants the name Araujia. He appeared, in the meanwhile, to have totally lost sight of the dangers which impended over Portugal from the ambition of Spain and the still more dangerous and reckless ambition of France. In 1806, Talleyrand threatened Lord Lauderdale, in the negotiations then carrying on, that if peace was not agreed upon, the French army, then at Bayonne, should immediately march for the conquest of Portugal. The news had no soon reached Mr. Fox, who was then on his death-bed, than orders were despatched to Lord St. Vincent to sail for the Tagus, an English army of ten thousand men intended for Sicily was countermanded, with the view of changing its destination for Portugal, and the English embassy at Lisbon had orders to make offers to the Portuguese government of unlimited pecuniary aid. Araujo insisted that the apprehensions of the English government were merely the effect of a panic terror, and positively rejected both its military and pecuniary assistance, on the ground that it would compromise the neutrality of Portugal.

Souza, count de Funchal, the Portuguese ambassador at London, states that he did not dare to ask anything from the British government for fear of being disavowed by the ministry at home. A mere accident led to Funchal's obtaining permission from Canning for the Portuguese to close their ports against the English if it should be necessary; and this permission, which he at once sent off to Lisbon, arrived there about two days before, on the 12th of August, Araujo was shocked by the sudden and imperious demand of Rayneval, the French, and Campo-Alange, the Spanish, ambassador, to close his ports against the English, seize all of that nation then in Portugal, and declare war against it in twenty days. He delayed the order to close the ports till four English convoys had sailed with all the British subjects who chose to leave the kingdom, and then availed himself of the permission the English cabinet had given. Araujo supposed that by this compliance with the orders of Napoleon the danger was averted; and it is even said that he, one of whose offices was that of minister of war, was absolutely unaware that a French invading army had entered Portugal till the 26th of November, when it was close upon Lisbon. It was to Lord Strangford, the English ambassador, that the Portuguese court was then indebted for the news of Bonaparte's declaration, that the house of Braganza had ceased to reign, on which the resolution was taken to sail for Brazil. The public indignation was so strong against Araujo, that he was obliged to embark under cover of night on board of the squadron, which a fortunate change of wind enabled to leave the Tagus on the 29th, just in time to escape the advanced guard of the French, which entered Lisbon at nine o'clock on the following morning. But for this change of wind, the Portuguese fleet as well as the capital might have fallen into the power of the French, while neither one nor the other would have been in any danger from such a force as that then under the command of Junot, the French invader, had there been the most ordinary preparation for defence.

Araujo took with him to Brazil his mineralogical collection, which had been arranged by Werner, and a printing apparatus, which he had recently imported from London. Incredible as it may appear, there was at the time of his arrival no other printing apparatus in Rio Janeiro. He had now ample time to occupy himself in the quiet pursuits of science, as the unpopularity which attended the discovery of his incapacity for active government, compelled the prince regent to dismiss him from his offices, though he was still retained as a member of the council of state. His favourite study was chemistry, which he pursued with such success as to be able to establish a new manufactory of porcelain, and found a school of chemistry and pharmacy, which had been much needed in Brazil. He introduced the cultivation of tea into the royal botanic garden of Alagoa de Freitas, and cultivated in his own between twelve and fourteen hundred plants, of which he commenced a catalogue under the title of "Hortus Araujensis." He introduced a machine for sawing wood, and imported from England a Scotch alembic, which, with his improvements, is now in general use in the sugar-works of Brazil. The whole of this time, however, he felt deeply that he was under disgrace, and, in the year 1810, he addressed to the prince regent a paper in which he defended himself against the Count de Linhares and other calumniators, who accused him of having acted as minister, not only with weakness but with treachery. In reply he received from the regent a letter of approbation, concluding with his promotion to the grand cross of the order of Christ. The day in which he received it, the 17th of March, 1810, he considered, according to Mendo Trigoso, the happiest of his life. Four years after, in 1814, he was named to the vacant ministry of Mairne and the colonies, and in 1815, created Count da Barca. On the death of the Marquis de Aguiar, in January, 1817, he was entrusted with all the three secretaryships of state, or, in other words, became not only the prime but the sole minister. He died at Rio Janeiro on the 21st of June, 1817, and was buried at the church of St. Francisco de Paula in that city.

As a minister in Brazil Araujo repaired in some small degree the errors he had committed in Portugal, and he became popular from the affability of his manners; but it is evident from the whole course of his history, that he was eminently unqualified to direct the affairs of a nation in times of difficulty. Even as a diplomatist, the reputation which he acquired for procuring from the revolutionary government of France, a treaty favourable for Portugal, was lost by his imprudence in allowing the means of success to become known, and so destroying it. As a minister of public instruction, he might probably have been of much use to Portugal in more tranquil times.

Araujo had a taste for poetry, and aspired to the honours of a poet. During his residence at the Hague, he had commenced two tragedies, which he completed at Brazil, but neither of which, so far as we are aware, has yet been published. It is singular that in both cases he should have chosen subjects which had been so successfully treated before him by Portuguese poets, that his works must necessarily suggest a comparison with the three finest tragedies in the national drama. The first of them was on Inez de Castro, the subject

of the master-pieces of Ferreira and Gomes; the second on Osmia, a story already dramatised by Donna Catherina de Sousa. In a conversation at the Hague with his friend Don José Maria de Sousa, since become well known from his magnificent edition of the Lusiad, Araujo disputed the opinion of Sousa, that it was impossible, in a poetical translation, to preserve both the spirit and the form of the original, and a few days after presented him with a version which he had employed himself in making, of Dryden's "Ode on St. Cecilia's Day," into Portuguese. In this translation, a portion of which is given in Bouterwek's "History of Portuguese Poetry," there is the same number of verses, and the same disposition of rhymes as in the original; and if we decline to admit the opinion of the Portuguese critics, that it has equal fire and elegance, it must still be owned that Araujo has succeeded wonderfully well in a very difficult undertaking. This translation, as well as some others by Araujo, of different poems of Gray, including his Elegy, was published in a small volume at Hamburg, in 1799, by De Sousa. The most interesting essay in prose, by Araujo, was a defence of Camoens against the censures of his French translator Laharpe, who had only rendered him from one language into the other, by the help of an interlineary version, and was therefore ill-qualified to discern the beauties of the original in point of style. This essay was read before the Portuguese Academy of Sciences. (Mendo Trigoso, *Elogio Historico* in *Historia e Memorias da Academia Real das Sciencias de Lisboa*, tomo viii. part 2. 15—46.; article by Constancio in *Biographie Universelle*, edit. of 1843, ii. 142—146.; Souza, count de Funchal, *As Quatro Coincidencias de Datas*, and Araujo, *Representação*, both in *O Campeão Portuguez*, i. 151. &c., 268. &c.; Luiz Gonçalves dos Sanctos, *Memorias para servir á Historia do Reino de Brazil*, ii. 104, 129.) T. W.

ARAUJO, FRANCISCO DE CORREA D'. [ARAUXO, FRANCISCO DE CORREA D'.]

ARAUJO, PE'DRO DE, a Spanish sculptor, who, after the death of Henrique Cardon in 1700, was appointed soulptor to the King of Spain in his stead, with the salary of one hundred ducats per annum. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

ARAUXO or ARAUJO, FRANCISCO DE CORREA D', a Spanish Dominican friar, descended from a noble and ancient family, was first the organist of St. Salvador, at Seville, then a professor in the university of Salamanca, and finally bishop of Segovia. He died in 1663. He was the author of several theoretical works on music, which are preserved in the royal library at Lisbon. (Forkel, *Litteratur der Musik.*) E. T.

A'RBACES ('Αρβάκης) was the founder of the Median kingdom, according to the account of Ctesias, which is preserved by Diodorus. The account is that Sardanapalus, the king of Assyria, had reduced his empire to the greatest weakness by his effeminate luxury. The troops which guarded his capital, Ninus (Nineveh), were composed of detachments from the different provinces, and were reviewed every year. The contingent sent from Media was commanded by Arbaces, and that from Babylonia by Belesys, a Chaldæan priest skilled in the prophetic art. This man predicted to his friend Arbaces that he was destined to rule over the whole empire of Sardanapalus; and Arbaces, in his turn, promised Belesys that, on the fulfilment of his prediction, he would give him the satrapy of Babylon. Other leaders of the Assyrian forces were drawn into the conspiracy, which ended, after a sharp struggle, in the defeat and self-murder of Sardanapalus, and the accession of Arbaces to the throne of Assyria. [BELESYS; SARDANAPALUS.] He fixed the seat of empire at Echatana, where he reigned for twenty-eight years, having the fame of wisdom and moderation. The following is a list of his successors, with the lengths assigned to their reigns by Diodorus: Mandauces fifty years, Sosarmus thirty, Artycas fifty, Arbianes twenty-two, Artæus forty, Artynes twenty-two, Astibaras forty, Aspadas or Astyages thirty-five. Hence the whole duration of the Median empire would be three hundred and seventeen years; and thus reckoning backwards from the overthrow of Astyages by Cyrus, in 559 B.C., we get 876 B.C. as the date of the accession of Arbaces.

The difficulties which beset this account, especially when compared with that of Herodotus, are noticed, for the sake of avoiding repetition, in subsequent articles. The most probable solution of those difficulties which has been yet proposed is that by Heeren, who supposes that the kingdoms founded by Arbaces and by Deioces were distinct from each other, that each of the two dynasties reigned over a different part of Asia, and that the two were united under Astyages. (Diodorus, ii. 24—34.) P. S.

A'RBACES ('Αρβάκης), the satrap of Media, was one of the four generals of the army with which Artaxerxes II. opposed the attack of his brother Cyrus (B.C. 401). (Xenophon, *Anabasis*, i. 7. § 12., vii. 8. § 25.) P. S.

ARBÆTHION. [ARBETION.]

ARBASI'A, CE'SARE, an Italian painter of Saluzzo in Piedmont of the end of the sixteenth century. He was a painter of great ability, and one of the founders or first members of the academy of St. Luke at Rome, and one of the first instructors in it. He painted some excellent works at Malaga and Cordova in fresco and in oil. For a picture of the Incarnation, and some other works in the cathedral of Malaga, he was paid three thousand ducats. At Cordova, in 1583, he

painted in fresco the martyrs of that place in the sanctuary of the cathedral. Arbasia went to Spain about 1579, and probably left that country nine years afterward; with Federigo Zucchero, his former master, and with him went to Rome, which may account for his being connected with the foundation of the academy of St. Luke: Federigo Zucchero was its first president. Lanzi mentions only two of Arbasia's works in Italy,—the ceiling of the church of the Benedictines at Savigliano and some frescoes in the town hall of Saluzzo. In 1601 he was granted a pension by his government. He died in 1614, and, as Bermudez seems to think, in Spain. This date of his death is learned from a drawing of Arbasia by Don Juan de Alfaro. Palomino's account of this painter is incorrect in nearly every fact. (Cean Bermudez, *Diccionario Historico, &c.*; Lanzi, *Storia Pittorica, &c.*)

R. N. W.

ARBAUD DE PORCHE'RES, FRANCOIS D', was born at Saint Maximin in Provence some years before the end of the sixteenth century. He was sent by his parents for education to Paris, where he became the pupil and friend of the poet Malherbe, who at his death in 1628 bequeathed him one half of his library. It has been said that D'Arbaud was rewarded by Henry IV. with a pension of fourteen hundred livres for a sonnet on the eyes of Gabrielle d'Estrées, but Mazaugues, who is the principal authority for the facts of his life, treats the whole story as apocryphal, and the "Biographie Universelle," which credits it, assigns both the sonnet and the pension to Laugier de Porchères, a contemporary of D'Arbaud, a fellow-poet and fellow-academician, who from the resemblance in their names has often been confounded with him. The appellation of Porchères was taken by both from the village Porchères near Forcalquier, which belonged in part to each, and the form of name here adopted seems the correct one, though they are often called by different authors Porchères d'Arbaud, Porchères Laugier, &c. During a part of the regency of Marie de Medicis, which lasted from 1610 till 1614, D'Arbaud held the singular official post of "Superintendent of the Nocturnal Pleasures" of the court, which is said by Papon to have been at that time a very honourable office. He afterwards experienced a want of court favour, but finally, through the influence of his friend the Abbé Boisrobert, obtained from Cardinal Richelieu a pension of six hundred livres and the nomination to a place in the French Academy, established in 1635, of which he was one of the first members. We are told, however, that he subsequently left Paris dissatisfied with the court in general and the cardinal in particular, whom Saint Evremond in his comedy of the "Academician" represents him as perpetually blaming, that he retired to Burgundy, married there, and died "in a great mediocrity of fortune in the year 1640."

In poetry D'Arbaud was a close imitator of his friend Malherbe. It is said by Papon that his verses are "infinitely superior to those of the Provençal poets who had preceded him." His published works are :—1. "Paraphrase des Pseaumes graduels," at the end of which are "Poésies sur divers Sujets," Paris, 1633, 8vo.; and 2. "Les Pseaumes de la Pénitence de David, traduits en François," Grenoble, 1651, 12mo. It may be observed that his brother Jean d'Arbaud is also stated to have published a translation of the Psalms at Grenoble, in 1651: the publication may possibly have been a joint one, in which Jean inserted some of the compositions of his deceased brother. The poets of that time were much in the habit of exercising their talents on the Psalms. Some occasional poems by D'Arbaud on public events, "the Siege of Rocelle," &c., will be found, in conjunction with those of other poets, in the contemporary collections entitled "Les Muses ralliées," "Le Parnasse Royal," and "Le Cabinet des Muses." His best extant pieces are an ode to Louis XIII. and one to Cardinal Richelieu in return for his pension. He had written a poem on the "Magdalen," which, to judge from the praises given it by Racan, must have been the best of his works, but it was never printed and appears to be lost.

(Pellisson and D'Olivet, *Histoire de l'Académie Française* [containing a letter by Mazaugues, president of the parliament of Aix], edit. of 1743, i. 239—242.; Papon, *Histoire générale de Provence*, iv. 754. &c.) T. W.

ARBAUD, JEAN D', brother of François d'Arbaud, was also a poet, but had less talent than François. His only work of length was a translation of the Psalms, published at Grenoble in 1651, and reprinted at Marseille in 1684. Some remarks with regard to it occur in the article on François. (Papon, *Histoire générale de Provence*, iv. 755.)

T. W.

ARBELLES, ANDRE' D'. [ANDRÉ D'ARBELLES.]

ARBE'TIO, ARBE'TION, ARBI'TION, or ARBÆTHION, (Ἀρβετίων, Ἀρβιτίων, or Ἀρβαυθίων), a distinguished Roman general, held the consulship with Lollianus in A. D. 355, during the reign of the Emperor Constantius. Ammianus Marcellinus says, in his usual extravagant style, that Arbetio was a dangerous intriguer: that like a snake which suddenly darts on the passenger from its hole, he made his way from the rank of a common soldier to the highest military offices; and that without any provocation he polluted his conscience through an insatiable desire of mischief. On his accession to the consulship, Arbetio was magister equitum. This consulate is distinguished by two laws important in ecclesiastical history, but to which Arbetio seems to have contributed

less than the emperor. The first law was, that no man should marry his sister-in-law, nor a woman her brother-in-law, and that the children of such a marriage should be considered bastards; the second law was, that the suits of bishops should be brought before a tribunal composed of bishops, and not before the ordinary courts of justice. A short time after entering on his consulship, Arbetio took the field against the Alemanni Lentienses, who lived probably in the neighbourhood of the present town of Linz on the Danube, and who had invaded that part of Rhætia which was adjacent to the Lacus Brigantinus or the Lake of Constance. The emperor stopped at Curia, now Chur, the capital of Graubündten, and Arbetio advanced upon the Alemanni, by whom he was beaten in a first engagement. In a second he obtained a complete victory, which, however, he principally owed to the skill and courage of three tribuni militum, Seniauchus, Bappo, and of Arinthæus, who became the first Roman general in the reign of Valens. Silvanus, a Roman general, but a Frank by origin, having excited the jealousy of Arbetio, Arbetio contrived his rival's appointment to the command in Gaul, hoping that he should find an opportunity of ruining him during his absence. For this purpose he produced several letters, which had the signature of Silvanus, but the contents were forged by Arbetio, who had erased the original words and substituted others which were calculated to compromise Silvanus and some of his friends as traitors to the emperor. When Constantius saw the letters, he ordered those friends of Silvanus to be arrested, and summoned him to justify himself. But Arbetio contrived that the imperial command should be taken to Gaul by one Apodemus, his instrument, who did not deliver his message, but began by confiscating the estates of Silvanus in Gaul. On these proceedings Silvanus thought himself lost, and chose the only way of saving himself from ruin — open rebellion. This was what Arbetio desired and expected. Silvanus assumed the imperial title at Cologne, and his forces were so considerable that Ursicinus, who commanded the troops of Constantius that were employed against the rebel, went to Cologne under the pretext of an interview with Silvanus, and of joining his party. Silvanus, was surprised and murdered by an armed band belonging to Ursicinus in the church of St. Severin, where his tomb still remains. This happened most probably in the month of August, 355. In 357 the Comes Verissimus and one Dorus accused Arbetio of a conspiracy against the emperor. The guilt of Arbetio is not quite evident, although it seems that there was sufficient ground to accuse him. However, he conducted himself with so much cunning that the accusation resulted in nothing. Dorus disappeared, and Verissimus remained silent. When Ursicinus was charged with not having prevented the fall of Amida in Mesopotamia, which had been taken by Sapor, the king of Parthia, in 359, Arbetio was one of his judges, and Ursicinus was dismissed from his post. In 361 Arbetio commanded against the Parthians, and in the same year Constantius sent him against Julian, who advanced into Illyria at the head of a rebellious army. After the death of Constantius and the accession of Julian in 361, Arbetio was appointed by Julian member of a commission which was to inquire into the conduct of several of the ministers and courtiers of the late emperor Constantius. At the head of the commission was Sallustius, the præfect of the east, but Arbetio's influence seems to have prevailed over that of the president as well as the other members. The commission, which sat at Chalcedon, acted with great severity. After this Arbetio retired from public life. But during the rebellion of Procopius against the emperor Valens, in 365, his name appears again. Procopius tried to persuade Arbetio to join his party, but he declined the proposition, and the rebel in revenge ordered the house of Arbetio to be burned and his wealth to be plundered. Infuriated by this insult, Arbetio, who was then an old man, listened to the proposal of Valens, who wished to have him in his camp for the purpose of employing him in inducing the rebels to leave their leader, a business for which he thought Arbetio well fitted. Arbetio showed that with his bad qualities he possessed some good ones, and that his love of intrigue was not the result of timidity. He showed his grey hairs to the troops of the rebel Procopius who were inclined to defection; he called them his children and companions in arms, and exhorted them to leave the rebel and to fight once more under their old commander for their lawful emperor. Upon this Gomoarius, one of the principal generals of Procopius, forsook his master, and went over to the emperor. Ammianus Marcellinus and Eunapius both say that Arbetio was then an old man. The events of the last years of Arbetio and the year of his death are unknown. (Ammianus Marcellinus, xiv. 11., xv. 2. 4, 5. 8., xvi. 4. 6, 7., xx. 2., xxi. 13., xxvi. 9.; Zosimus, iv. 1—10.; Socrates, ii. c. 34.; Eunapius, p. 73. ed. Bonn.) W. P.

A'RBITER, PETRO'NIUS. [PETRONIUS ARBITER.]

ARBLAY, MADAME D'. [BURNEY.]

A'RBOGAST, ARBOGA'STES, (Ἀρβογάστης,) was a Frank who entered the Roman service and commanded with great success against the Germans, especially the Alemanni, and in Macedonia and Thessaly, during the reign of Gratian. This emperor, after having lost a battle against the rebel Maximus, fled into the Provincia Lugdunensis in Gaul,

where he was put to death by Andragathius, the commander of the cavalry of Maximus, in A. D. 383. The successors of Gratian were Theodosius in the eastern empire, and Valentinian II. in the western empire, which was disputed by Maximus, who assumed the purple, and advanced upon Italy. Valentinian, a young man without experience, being unable to stop the progress of Maximus, who had passed the Alps, fled to Thessalonica (A. D. 387), and implored the assistance of Theodosius, who immediately took the field against Maximus. He sent Arbogast, who was then magister militum, against Victor, the son of Maximus, on whom his father had conferred the dignity of Cæsar and the governorship of Gaul. Arbogast defeated him, and Victor lost his life in the contest, the consequence of which was that the authority of Valentinian was re-established in a great part of Gaul. Andragathius, who then commanded the fleet of Maximus in the Ionian Sea, hearing of Arbogast's victory, in a fit of despair drowned himself in the sea. In the following year, A. D. 388, Maximus was defeated near Aquileia by Theodosius, and put to death with the reluctant consent of Theodosius. Valentinian now felt that Arbogast was no less dangerous than Maximus. Arbogast continued to command the Roman army in Gaul. His eminent military talents and his general character won the affections of the soldiers, who gradually ceased to obey Valentinian, and became ready instruments in the hands of their leader. The authority of Arbogast was not confined to the army: he usurped the civil administration, and conferred the principal offices upon his adherents. Valentinian visited Gaul and took up his residence at Vienna (Vienne in Dauphiné), but he soon felt that he was little better than the prisoner of Arbogast. At last the unfortunate emperor saw that he must either abdicate or resort to bold measures. He summoned Arbogast before him, and gave him a paper by which he was dismissed from his employments. Arbogast impudently exclaimed, "Thou hast not given me my authority and thou canst not take it from me;" and tearing the paper in pieces he threw it contemptuously at the foot of the imperial throne. Roused by indignation, Valentinian sprung from his seat, and snatching a sword from one of the guards, was going to attack his general, but the guards interfered, and after a useless struggle, the emperor desisted from violence. A few days after (15th of May, 392) Valentinian was found dead in his room, and Arbogast and his adherents gave it out that the emperor had hanged himself. [VALENTINIAN.] The general opinion, however, was that Valentinian had been murdered by order of Arbogast; and this opinion prevailed at the court of Theodosius, whom Arbogast tried in vain to convince that Valentinian died a natural death. Theodosius, however, did not yet venture to declare war against Arbogast. He dismissed Arbogast's ambassadors with the usual presents, but secretly organised a numerous army to be ready for the contest. Although possessed of the imperial power, Arbogast seems to have seen danger in the imperial name. He seated on the throne the rhetorician Eugenius, a learned man, who had been his private secretary, and who then held the important office of magister officiorum. To induce Theodosius to recognise Eugenius as emperor was the principal commission of Arbogast's ambassadors at Constantinople, but, as already stated, they did not succeed, and their negociations were principally checked by the revengeful intrigues of Galla, the wife of Theodosius, and the sister of Valentinian.

The contest between Arbogast and Theodosius began in A. D. 394. The army of Theodosius, reinforced by a strong body of Huns, Alani, Iberians, and Goths, advanced from Pannonia towards the north-eastern part of Italy. The army of Eugenius, or rather of Arbogast, consisted of the Roman legions in Gaul, of a strong body of Romans raised in Italy by Flavian, once the commander of the prætorians of Valentinian, and an auxiliary body of Germans, principally Franks, whose support Arbogast owed to his great influence over all the Teutonic tribes which were then hovering on the frontiers of Gaul and Italy. Arbogast led his army towards the Julian Alps as far as the river Frigidus, now the Wippach, and after having ordered Flavian to fortify the Alpine passes, and put the Emperor Eugenius in his rear, he waited for Theodosius. The first lieutenant of Theodosius was Stilicho; Gainas and Alaric commanded the Goths, and Bacurius the Iberians. The engagement took place on the 6th of December, A. D. 394. On the first day Theodosius made a fruitless attack on the troops of Flavian, who defended the passes through which Theodosius was obliged to descend into Italy: ten thousand of the soldiers of Theodosius, and Bacurius, the leader of the Iberians, fell. Stilicho and Timasius, who was likewise a general of Theodosius, advised him to retreat; but in the night the emperor dreamed that he saw the apostles John and Philip riding on horseback at the head of his army, and he resolved to make a fresh attack. Theodosius was aided by treason and defection among the commanders of his opponent, several of whom deserted the ranks of Arbogast, and went over to Theodosius. The army of Eugenius was routed after an obstinate struggle in which Arbogast was successful, till a thunder storm burst from the Alps and drove showers of dust and hail in the faces of his soldiers. Eugenius was made prisoner and put to death. Arbogast fled into the mountains, and after having wandered about during two days threw himself on his sword. (Zosimus, l. iv.

pp. 243. 266. 275. &c., 278. &c., 282. &c., ed. Oxford, 1679; Philostorgius, xi. p. 484—486. ed. Valesius; Jornandes, p. 55. ed. Lindenbrog. Theophanes, p. 60, 61. ed. Paris, calls Arbogast, Artabasdus, and says that he was a native of Galatia, both of which are mistakes. Claudian, *in III. Cons. Honorii*, v. 96. &c., *IV. Cons. Honorii*, v. 72. &c. Claudian's description of the battle on the Frigidus is a tasteless exaggeration, and he surpasses the limits even of poetic licence.) W. P.

ARBOGAST, LOUIS FRANÇOIS ANTOINE, born at Mutzig in Alsace, in 1759. He was first professor of mathematics in the school of artillery at Strassburg, afterwards rector of the university in the same city, and he died professor of mathematics in the central school of the Bas-Rhin department, at Strassburg, April 8. 1803. He had previously represented that department in the legislative assembly and the national convention, but even in that capacity, he took no part in politics, and confined himself to legislative measures connected with science, or with education and the committee of public instruction, of which last he was one of the chief promoters. (*Biogr. Univ.* the only authority we know of.)

In 1789, he presented to the Academy of Sciences an "Essai sur de nouveaux principes de Calcul Différentiel et Intégral, indépendant de la théorie des infiniments petits, et de celle des limites." This essay was never published, but, by the description given of it in the "Calcul des Dérivations," it seems to have taken the same ground which Lagrange afterwards occupied, the hint being taken in some degree from a previous paper of Lagrange. In 1792 he gained the prize of the academy of St. Petersburg for a memoir on the arbitrary functions introduced by partial integration. This memoir is printed, but has become extremely scarce.

The principal work of Arbogast, and the one which will preserve his name, is the "Calcul des Dérivations," 4to. Strassburg, 1800. This work contains the first use (though not the first suggestion) of that method of using symbols of operation independently of symbols of quantity, which, in its most recent developments, has been called the *Calculus of Operations*. But it is principally devoted to the development of his method of derivations, a generalisation of the derivation employed in the Differential Calculus, by which the development of any function of a polynomial is placed on the same footing, as to organisation, with the development of a function of a binomial by Taylor's theorem. The work is filled with somewhat repulsive details of operation, derived from a very elegant and useful principle. The reader may form an idea of Arbogast's results, though derived in a different manner, from the "Penny Cyclopædia" (article "Taylor," vol. xxiv. p. 129 — 132.), the "Differential Calculus," (Library of Useful Knowledge, pp. 328—336.), or from Mr. West's posthumous "Mathematical Treatises," Edinburgh, 1838. We are decidedly of opinion that Arbogast's method has been underrated. See the "Penny Cyclopædia," article, "Reversion of Series," vol. xix. p. 437., and also vol. xxiv. p. 131., note; see also the "Differential Calculus," just cited, p. 602. A. De M.

ARBOGASTES. [ARBOGAST.]

ARBOREO. [ARBORIO.]

ARBOREUS, JOANNES, a native of Laon in Picardy, became a doctor of the Sorbonne, and published, in the sixteenth century, several theological works which once enjoyed reputation. In regard to the events of his life, Du Pin was not able to learn any thing, except that he had founded in the Sorbonne a perpetual mass to be said annually for the repose of his soul. His published writings are the following: — 1. "Theosophiæ Tomi I. II., seu Expositio difficillimorum Locorum Veteris et Novi Testamenti," Paris, 1540, fol. This work is described by Du Pin as useful for the immense mass of citations which it accumulates from the Greek and Latin Fathers, in support of the propositions laid down at the commencement of each chapter. 2. "Commentarii in Ecclesiasten et in Cantieum Canticorum," Paris, 1531, 1537, fol., and, with the "Commentarius in Proverbia," Paris, 1553, fol. 3. "Commentarii in Quatuor Evangelistas," Paris, 1529, 1551, fol. 4. "Explanatio in omnes Divi Pauli Epistolas," Paris, 1553, fol. 5. "Commentarius in Proverbia Salomonis," Paris, 1549, fol. 6. "Commentarius ad Epistolas Publii Fausti Andrelini," Cologne, 1507, 1509, 1526, 8vo., Helmstädt, 1662, 8vo. [ANDRELINI.] (Du Pin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*, xvi. 40.; Adelung, *Supplement* to Jöcher, *Allgemeines Gelehrten-Lexicon*.) W. S.

ARBORIO, sometimes, though seldom, written ARBOREO, is the name of an ancient and noble family settled for many ages in Northern Italy. Its members claim a descent from those Arborii of Southern Gaul who were the maternal ancestors of the poet Ausonius. The more recent portion of their pedigree is better authenticated, and is old enough to satisfy a considerable genealogical ambition. Found in the course of the dark ages in Burgundy, they migrated into Piedmont, and were distinguished nobles of Vercelli as early as the twelfth century. In the ages succeeding that time they were usually styled Counts of Gattinara, from the principal lordship which they possessed, lying some miles from Vercelli. The wealth and consequence of the family received considerable accessions in the sixteenth century, through Charles V.'s celebrated chancellor, who was its head; and in more recent times it has become still more wealthy, having ex-

tensive possessions both in Piedmont and in Lombardy. In our own time the chiefs of the house of Arborio di Gattinara take title as Marquises of Brème. Several of its members have been conspicuous enough to be here noticed. (Moreri, *Dictionnaire Historique.*)

W. S.

ARBO'RIO DI GATTINA'RA, A'NGELO ANTO'NIO, was born at Pavia in 1658, and, being devoted to the church from an early age, entered the order of the Barnabites. Having shown ability in public business, and possessing strong family influence, he was appointed by the pope in 1706 to be bishop of Alessandria della Paglia; and in 1724 he was raised to the archbishopric of Turin, being at the same time made the royal almoner. He published some sermons, and a volume of synodical "Decreta;" and in virtue of these works he is placed on the file of Vercellese men of letters by the authors of the "Storia della Vercellese Letteratura." Their labours furnish succeeding biographers with the few details now known concerning his private life. His name, however, has found its way into one chapter in the history of Italy, through the share which he had in one of the most singular political events of his day; namely, the attempt made by Victor Amadeus I. in 1731 to re-possess himself of the throne of Sardinia, which he had abdicated not long before in favour of his son, Charles Emmanuel III. In the secret council which the reigning king summoned hastily to advise him, when his father presented himself and demanded the keys of the citadel of Turin, the Archbishop Gattinara was present. He spoke boldly and firmly, when all the other counsellors sat hesitatingly silent. Denina represents him as having adduced arguments of sound policy to convince the king — doubtless no reluctant convert — that he ought to refuse restitution of the crown to his father; and Botta, after his favourite classical fashion, puts into the archbishop's mouth a long harangue, in which the arguments are rhetorically enforced and illustrated. The historians, however, agree in saying that the orator was merely the organ of other parties, and particularly of the Marquis d'Ormea, the favourite minister of state. The minister availed himself of the respect due to the prelate's venerable age, and of the effect to be anticipated from his known fluency of eloquence, for recommending a measure which had been already determined upon, but which was so far open to cavil as to make the real advisers reluctant to incur the responsibility of being the first to suggest it. The archbishop died in 1743. (*Biographie Universelle, Supplement*; Denina, *Istoria della Italia Occidentale*, lib. xvi. cap. 2.; Botta, *Storia d' Italia sino al* 1789, lib. xxxviii.)

W. S.

ARBO'RIO DI GATTINA'RA, GIOVANNI MERCURI'NO, a younger brother of the archbishop Angelo, was born in 1685, at Lucca, where his parents happened to be for a time. Entering the same religious fraternity with his brother, he was appointed to succeed him as bishop of Alessandria. He retained that see till his death, which happened at the seat of his bishopric in 1743. He published several orations delivered on public occasions, and a volume of "Constitutiones Synodales." (*Biographie Universelle, Supplement.*)

W. S.

ARBO'RIO DI GATTINA'RA, LUIGI, the second son of Luigi Giuseppe, marquis di Brème, is usually known as the Abbé di Brème. He was born at Turin in 1781. Displaying an early aptitude for literary acquirements, he became one of the most zealous and distinguished pupils of the Abbé di Caluso, then attached to the university of Turin. His sensitive mind was deeply affected by the death of his mother, which happened when he was very young; and he had hardly recovered from this shock, when he was exposed to another yet more severe, from a disappointment in love. In the despondency which these events inspired, he abandoned those scenes of literature and active life in which he was best fitted to shine, and, at the age of twenty-two, obtaining a special dispensation, took priest's orders. But the position of his father at the court of Eugene, the viceroy of Italy, soon tempted him to quit the retirement into which he had thrown himself. He was appointed almoner of the viceroy, and afterwards governor of the viceregal pages. "Thus recalled," says his friend Sismondi, "to the bosom of a brilliant society, he distinguished himself there by his wit, by the gentleness of his character, by his taste for literature, by his talent for poetry." He appears to have given up all thoughts of rising in the church, for which indeed his disposition qualified him but indifferently. "He was sincerely attached," says Sismondi, "to a mild, philosophical, enlightened religion; but the priesthood was ill-suited for him. No man had a more loving heart, no man had more need of family affection." In 1807, he was made a chevalier of the Iron Crown, and received a place in the salaried council of state. On the restoration of legitimacy in Piedmont, the abbé retained for some time his place as governor of the pages; but the establishment was soon dissolved, and he afterwards devoted himself uninterruptedly to his literary avocations, residing principally, like his father, at Milan. There he became the friend of Silvio Pellico, of Counts Porro and Confalonieri, and of those other enlightened men who endeavoured, at the cost of so much suffering to themselves, to make literature the instrument of diffusing sound and liberal opinions on the great questions of social interest. The Abbé di Brème was one of the literary contributors to the

famous Milanese journal called "Il Conciliatore," which, after having struggled for a time against all the obstacles opposed to it, was forcibly suppressed by the Austrian government in 1820. Luigi di Brème did not live to witness this disappointment. His eldest brother, the Marquis di Sartirano, while hurriedly conducting a physician to attend his sick father, was drowned in the river Ticino; and another brother narrowly escaped sharing his fate. The abbé hastened to Turin to take charge of the marquis's orphans; but, falling into a sickness, which was caused or increased by grief and alarm, he lingered for some months, and died in the beginning of the year 1820, in the thirty-ninth year of his age.

The Abbé di Brème is represented as having been one of the most accomplished men of our time. His studies embraced not only the literature of Greece, Rome, and modern Italy, but that of France, Spain, Germany, and England. He studied ardently likewise the Armenian language, in the hope of recovering translations of some of those masterpieces in Greek letters, the originals of which have perished. His views as to the theory of imaginative literature were those of the Romantic school, which he had learned in the course of his German reading, and which he advocated in the treatise that stands second in the following list of his published works. 1. Several occasional poems addressed to the vice-queen of Italy, among which is particularly mentioned a canzone addressed to her in 1811, on her return from the baths of Abano. 2. "Discorso intorno all' Ingiustizia di alcuni Giudizj Letterarii Italiani," Milan, 1816, 4to. 3. "Cenni Storici degli Studii e della Vita di Tommaso Valperga di Caluso," Milan, 1817, 8vo.; a grateful tribute to the memory of his distinguished instructor. 4. "Lettera in Versi Sciolti, a Tommaso Valperga di Caluso," Milan, 1817, 8vo. 5. "Grand Commentaire sur un petit Article, par un Vivant remarquable sans le savoir; ou, Reflections et Notes générales et particulières à propos d'un Article qui le concerne dans la 'Biographie des Hommes Vivants,'" Geneva, 1817. This article of half a page, upon which the abbé (with a testiness inherited from his father) thus thought it worth while to write a commentary of two hundred and twenty-one pages, treats him very scurvily indeed. It describes him as having been a contemptible sycophant of Prince Eugene and his wife, and as having endeavoured, unsuccessfully, to maintain a similar position at court after the restoration. Sismondi says that the principal purpose of the pamphlet was, to render public homage to those patrons to whom the writer had owed so much, and whom he now saw neglected or calumniated. 6. "Istruzione al Popolo sulla Vaccina e suoi Vantaggi," Novara, 1818, 12mo. 7. "Novelle Letterarie," Milan, 1820; a polemical paper directed against articles in a Florentine periodical. 8. Contributions to the "Conciliatore." He edited also, in 1819, Pellico's "Francesca da Rimini," and the same poet's Italian translation of Byron's "Manfred." (*Biographie Universelle, Supplement*, art. "Brème;" Sismondi, in the *Revue Encyclopédique*, 1820, viii. 477—480.; *Biographie des Hommes Vivants*, i. 475.; *Biographie Nouvelle des Contemporains*, iii. 457.; Mahul, *Annuaire Nécrologique*, ii. 316.; Pellico, *Le Mie Prigioni*, preliminary notices, London, 1834.) W. S.

ARBO'RIO DI GATTINA'RA, LUIGI GIUSEPPE, MARQUIS DI BRE'ME, was born in 1754, at Paris, where his father then resided as ambassador from the court of Turin. In the ancient pedigree of the house of which he became the chief, and in the extensive possessions which belonged to him, both in Piedmont and in Lombardy, the Marquis di Brème possessed claims to court favour which were not likely to be overlooked by the princes under whom his early years were spent. Afterwards his talents for public business, united with a moderation or pliancy of opinions to which his detractors gave a less favourable name, recommended him still more strongly to the revolutionary rulers of Northern Italy.

After having served, while very young, as a subaltern in the Piedmontese army, he devoted himself to diplomacy, and discharged successively, during the years which preceded the revolution, several important missions. In 1782, he was appointed by Victor Amadeus III. to be extraordinary envoy at Naples, after which he became ambassador at Vienna; and in 1791 he represented his sovereign at the disastrous conferenee of Pilnitz. Returning to Piedmont after having held for a short time the embassy to Madrid, he took part but occasionally in public affairs till the occupation of Piedmont by the French in 1798. He was then sent to France as a hostage, and remained there for more than a year. In 1805, residing at Milan, he became personally known to Napoleon, who, finding him disposed to serve the new imperial government, gave him a place in his council of state, and appointed him commissary-general for the army of Italy, an office which he filled with so much activity as to gain the confidenee of the viceroy Eugene. Soon afterwards, accordingly, upon Eugene's recommendation, he was appointed minister of the interior for the kingdom of Italy; and the concurring testimony of friends and enemies shows his administration to have been honest and judicious. Even the author of a history of the kingdom of Italy, which the marquis thought so unjust towards him as to require the publication of a reply, asserts only that he was subservient and over-zealous to such a degree as to disgust Napoleon, when, in 1807, he and the minister came again into personal communication. Shortly after that

time, Vaccari, the former secretary of state, was appointed to the ministry of the interior in room of the Marquis di Brême; who, however, obtained honours of a less responsible kind as amends for his loss of real power. He received the grand cross of the order of the Iron Crown, and was afterwards appointed president of Napoleon's submissive senate. Upon the return of the King of Sardinia to Piedmont, in 1814, the marquis presented himself at the court of Turin. Supported by his known merits as a public servant, as well as by his wealth and rank, and his relationship to the king's adviser the Count Saint Marsan, he was received into the royal favour, and made treasurer of the order of Saint Maurice. His name appears again, but only for a moment, in the history of the Piedmontese revolution of 1821. When Victor Emmanuel abdicated the throne, the Marquis di Brême was one of the fifteen members whom the regent, the Prince of Carignano, nominated as a provisional junta of government; and in the arrangements which were immediately attempted for forming a permanent administration, the marquis was invited to take office as minister for foreign affairs. He declined, however, to accept the perilous honour, and took no part in the short and abortive struggle which ensued. The offer, made in such circumstances, was a proof of his being regarded as a man who would have been acceptable to the party which was for the time predominant; and the revolutionary leaders expressed great disappointment at the want of courage to which they attributed his refusal. The Marquis di Brême had four sons; and, after the death of two of these in 1820, as related in the last article, he retired to the country, and died at his estate of Sartirano, in 1828.

Throughout his whole life he displayed a strong love of literary study and exertion. Having found at Naples, during his embassy there, a translation of Longus's Greek romance of Daphnis and Chloe by Annibal Caro, he edited a small edition of it, printed by Bodoni. He published also several small treatises of his own, chiefly upon abstract questions of social economy, and two pamphlets in reply to historical works, in which his own name had been introduced in a manner with which he was dissatisfied. The pamphlets bear the following titles:—1. "Brevi Osservazioni d'un Piemontese intorno alcune Inezatezze di Quattro Racconti venuti alla luce, sopra l' Attentata Rivoluzione del Piemonte nel 1821," Parma, 1822. 2. "Observations du Marquis Arborio Gattinare de Brême, sur quelques Articles peu exacts de l'Histoire de l'Administration du Royaume d'Italie pendant la Domination des Français, attribué à un nommé Coraccini, et traduites de l'Italien," Turin, 1823, ninety-four pages. (*Biographie Universelle, Supplement*, art. "Brême;" *Biographie des Hommes Vivants*, i. 474.; *Biographie Nouvelle des Contemporains*, iii. 456.; Coraccini, *Histoire de l'Administration du Royaume d'Italie*, Paris, 1823, p. xli. 184.; *De la Révolution Piémontaise*, Paris, 1821 [Santa Rosa], p. 97.; *Précis Historique sur les Révolutions de Naples et de Piémont*, Paris, 1821 [De Maistre], p. 143.; *Revue Encyclopédique*, xxi. 384.) W. S.

ARBO'RIO, MERCURI'NO, better known as COUNT DI GATTINA'RA, exercised an important influence upon public affairs in Germany at the epoch of the Protestant Reformation. He was born at Vercelli in Piedmont, in 1465. Guicciardini's assertion that he was a man of low birth has been repeatedly refuted. He was a son, and became by inheritance the head, of the noble family of Arborio. Mercurino studied law professionally; but from an early age he was immersed in the business of the state; and his reputation as a jurisconsult was soon eclipsed by that which he gained as a statesman and diplomatist. His first public employment was in the council of the Duke of Savoy; and while thus engaged he became known, both in his official character and through professional services, to Margaret of Austria, Duke Philibert's wife. That princess, after her husband's death, on receiving from her father, the Emperor Maximilian, possession of her mother's heritage, the duchy of Burgundy, appointed Arborio, in 1507, to be president of the parliament of the duchy. In the course of the next year he was employed by the emperor as a negociator with foreign powers. Thenceforth he continued to be closely connected with the imperial court; and the connection became more intimate after the year 1518, when, partly in consequence of discontents among the Burgundian nobles, ending in an insurrection, he was removed from his place in the administration of that province. The imperial favour which he had enjoyed during the reign of Maximilian was continued, or rather increased, by the emperor's grandson and successor. When Charles V., in 1520, came to Aix-la-Chapelle to be crowned, he appointed the Count di Gattinara to be his chancellor and a member of his privy council; and he also commissioned him to compose and deliver the formal address of thanks to the electors. In no long time the chancellor had acquired Charles's unlimited confidence, which he enjoyed without interruption during the whole remainder of his life. He was consulted and employed in all the most difficult and important emergencies of the emperor's active reign. In 1529 he was the principal agent of Charles in negociating the treaty of Cambray, and in effecting arrangements with the pope and the other powers of Italy. Indeed, it is said that there was only one important transaction of his time in which he had no share; and the nature of this solitary exception was such as to show strikingly the independence and firmness of

his character. The transaction in question was the treaty of Madrid, settling the terms of the liberation of Francis I. He not only declined taking part in the negociation of the treaty, but (as Guicciardini asserts) peremptorily refused to affix his official signature to it, alleging that his office did not authorise him to do acts injurious or dishonourable to his master.

In regard to the religious questions of the time, Gattinara's position was one which makes his character peculiarly interesting to Protestant students of history. It is allowed, by historians of all parties, that he was always the advocate of lenient and conciliatory measures towards the Reformers. There does not seem to be direct evidence as to the part he had in the rigorous proceedings against Luther at the diet of Worms, which took place before he had had time to acquire much of Charles's confidence. But he evidently felt himself to be clear of all responsibility for the steps which were then adopted; for, in the subsequent progress of the struggle, we see him again and again referring to the consequences of the edict of Worms, as proving how little good could be done by severity. In direct communications with the papal see, likewise, he insisted on the necessity of summoning a free council of the church, and of using other means for a reform in ecclesiastical constitution and discipline. In short his position is perhaps rightly understood, when he is ranked among those cool spectators of the contest (then so numerous among the more enlightened Catholics, both churchmen and laics), who saw that the time had arrived for sweeping changes, but who conceived that nothing was required beyond a compromise, leaving the foundations of the church unremoved. It is not surprising to find that a person of this character was a friend and correspondent of Erasmus. The German leaders of the Reformation, however, were extremely reluctant to regard the eloquent and powerful chancellor as thus indifferent to the great principles which they held. At several periods in his life they seem to have been willing to think, that he was positively favourable to their views even upon questions of doctrine. Luther, in one of his letters, goes so far as to say, that perhaps God, to help them, had raised up this man to be like Naaman the Syrian, who believed in the Lord of Hosts, although he went in with his master to bow himself in the house of Rimmon.

Whatever may have been the chancellor's tendencies, he never gave way to them so far as either to diminish his favour with his master, or to place himself in hostility to the court of Rome. The emperor continued to heap honours and rewards on him to the last, conferring on him several other lordships in addition to his hereditary possessions. Shortly before his death Pope Clement VII. sought to attach him to his interests by the strongest ties which were at his command. Gattinara was no ecclesiastic, and had married in early youth. His wife, however, must have been dead in 1529; for he then accepted a cardinal's hat. What effect the scarlet might have had upon his mind, there was not time to determine. He had been in bad health for some time, being afflicted severely with gout, and being carried in a litter to his reception in the college of cardinals. He exerted himself to the utmost in his public duties notwithstanding his bodily sufferings, and set out to accompany the emperor to the diet of Augsburg. The fatigues of the journey brought his disease to a crisis; and he died at Innsbruck in June, 1530, aged sixty-five years.

The reputation of Gattinara as an orator must be received upon the report of his contemporaries. We possess hardly any of his writings. The oration which Guicciardini attributes to him (lib. xvi.) on the treaty of Madrid, will of course be placed to the credit of the historian. His address of thanks to the electors of the Holy Roman Empire for the election of Charles has been preserved in what seems to be a genuine form. It will be found in the memoirs of him by Hane and Gerdes, cited below; being taken from Sabinus's account of the emperor's coronation, in Schard's "Rerum Germanicarum Scriptores" (ii. 14.). In the memoirs there are likewise two letters of Gattinara to Erasmus. Adelung gives the two following titles as belonging to treatises of his still existing in manuscript. 1. "Sommaire Déduction des Querelles que la Maison d'Autriche et de Bourgogne a contre la Maison de France pour le Duché de Bourgogne," said to be in the library of the cathedral at Dornick (in Holstein). 2. "Instruction sur les Différens Droits de la Maison de Bourgogne."

The public events of Gattinara's life, especially those which bear upon the history of the Reformation, are related and commented upon in two memoirs (the first of them very elaborate), both of which, however, are greatly deficient in personal details: 1. Hane's "Memoria Mercurini Arborei de Gattinara," first published at Kiel, 1728, 4to., and again in his "Historia Sacrorum à Luthero Emendatorum," 1729, 4to. p. 185—220.; 2. Gerdes, "Historia Evangelii Renovati," 1744, i. 36. 195—204. sections 19. 82, 83. (Hane and Gerdes, above cited; Moreri, *Dictionnaire Historique*, art. "Arboreo"; Coronelli, *Biblioteca Universale*, art. "Arboreo"; Adelung, *Supplement* to Jöcher, *Allgemeines Gelehrten-Lexicon*, art. "Gattinara"; Sandoval, *Historia del Emperador Carlos V.*) W. S.

ARBO'RIUS was the family name borne successively, in the third and fourth centuries of our æra, by two distinguished men of Gaul, a father and his son. The merits of neither of the two would demand much

notice in modern times, were it not for their near relationship to one of the most celebrated literary men of their age. From his poetical writings indeed is gathered all the knowledge that has reached us in regard to them.

ARBORIUS, CÆCILIUS ARGICIUS, a wealthy native of Augustodunum (or Autun), lost his estates in the disturbances which harassed the country about the year 264. He then migrated to the Gallic province of Novempopulana, where he took up his residence in the district now marked by the town of Bayonne. There, after having in some measure retrieved his fortunes, he died in extreme old age, having more than completed his ninetieth year. One of his daughters became the mother of the poet Ausonius, who has affectionately commemorated his amiable character, and his reputation for skill in mathematics and astrology. Among the fruits of his study of the stars was a nativity, which he calculated for his poetical grandson, and which the vanity of the boy's mother made known.

ARBORIUS, ÆMILIUS MAGNUS, was a son of Cæcilius, and consequently the maternal uncle of Ausonius. He was born about the year 270, in the district to which his father had removed after his misfortunes. He acquired great celebrity as a pleader, and as a teacher of the theory and practice of eloquence. He taught at Toulouse, afterwards at Narbonne, and practised as a jurisconsult both in Gaul and in Spain. Afterwards he was called to Constantinople by the Emperor Constantine, to undertake the tuition of one of his children; and there, after having increased both his fame and his possessions, he died about the year 335. His body was sent by the emperor to be buried in his native country. No prose works of his survive, to enable us to judge how far he deserved the commendations for oratorical excellence which are lavished upon him by his nephew. Nor is there any good reason for attributing to him a Latin poem of ninety-two lines, in the elegiac stanza, "Ad Nympham nimis cultam," which appears, under his name, in Burmann's "Catalecta Poetarum Latinorum," lib. iii. p. 691—695., and in Wernsdorff's "Poetæ Latini Minores," iii. 217—225. It had previously been inserted in the older editions of Petronius Arbiter, among the erotic poems usually annexed to the "Satyricon." The poem is little else than an expansion, but by no means an improvement, of the second elegy in the first book of Propertius.

Both Arborii appear to have been Christians, at least if we are to accept in their favour the testimony of Ausonius, a testimony given incidentally and equivocally, and by a witness who is himself not above suspicion. (Ausonius, *Parentalia*, 2, 3, 4, 5, 6., *Professores*, 16.; *Histoire Littéraire de la France*, tome i. part 2. pp. 58. 97—99.; Chaufepié, *Nouveau Dictionnaire Historique et Critique*, 1750, i. 422.; Wernsdorff, *Poetæ Latini Minores*, iii. 139—141.) W. S.

ARBRISSEL, or, as it is written by some authors, ARBRISELLES, ROBERT D', the founder of the singular order of Fontevraud, derived his name from the place of his birth. He was born about the year 1047 at Arbrissel, or as it is now called Arbresec, a village near La Guerche, in the diocese of Rennes. His parents were of the middle class. After learning all he could from the provincial teachers, he went to Paris in 1074, and soon afterwards was made priest. In 1085, Silvestre de la Guerche, bishop of Rennes, who was a man of no learning himself but a patron of the learned, invited Robert to his diocese, and employed him in its government. He made him arch-presbyter and vicar-general. The state of morals at the time among both the clergy and the laity was deplorable. For four years Robert exerted himself with great zeal and success to suppress the scandalous sale of benefices, to break off the incestuous marriages which were then common, to prevent the concubinage of priests, and to extirpate other inveterate vices. But in the year 1089 the bishop died, and Robert was no longer supported by episcopal authority. Feeling the effects of the resentment which his former efforts had excited, he left the diocese of Rennes and taught theology at Angers for two years. Becoming disgusted with the world, and fearing that he could not work out his own salvation amidst its corruption, he went with one companion and buried himself in the forest of Craon, which was towards the confines of Anjou and Bretagne. Here he invented every day some new device to crucify his body. He gave up all delicate food and wine. A sackcloth covered his body, and the bare earth was his bed. Many who went to see him were persuaded to remain and imitate his life. In 1096, Urban II. came to Angers to dedicate the church of St. Nicolas, and hearing of the powerful eloquence of Robert, requested him to preach at the ceremony of the dedication. The effect of the sermon was, that the pope appointed him "apostolic preacher," and permitted him to exercise his priestly office throughout the whole world; and Reginald, the lord of Craon, the day after the sermon, made him a donation of a portion of the forest of Craon, that he might found in it an abbey. Such is the origin of the abbey of La Roë (de Rota). For two years Robert discharged the duties of prior of La Roë; but after that time he began to think that the commission which he had received from the pope prevented him from confining himself to one place. Abdicating his dignity, he went about preaching, followed by numbers of both sexes. There were two other famous preachers who joined Robert d'Arbrissel in his missionary labours; and according

to the testimony of an ancient historian, they made a species of compact with Robert, that he should "take care of the women whom they had converted by their joint labours, while they gave their attention to the men." Robert seems to have possessed an eloquence which was particularly effective with females. At Rouen, he is said to have entered a place of prostitution and to have converted by one exhortation all the prostitutes whom he found there. He founded several monasteries for his converts. The most celebrated was the abbey of Fontevraud in the diocese of Poitiers, on the confines of Touraine and Anjou. The site of this abbey was a valley, covered with thorns and brambles, which was called Fontevraud or Fontevaux. The natives called it Frontevaux. The correct Latin title is Fons Ebraldi. Here Robert at first constructed some huts, but in a short time the abbey contained within one enclosure monasteries for men and women. They were, however, separate buildings. There were three monasteries for females; the principal monastery, which was for virgins, had a church dedicated to the holy Virgin; a second was for widows, who managed the affairs of the whole foundation. It contained separate chambers for the sick persons of both sexes. Even lepers were admitted. The church of this monastery was dedicated to Lazarus. The third monastery had a church dedicated to the Magdalen. In this monastery dwelt the prostitutes whom Robert had converted. They were kept separate from the virgins, not only at Fontevraud, but also in the other monasteries of this order. Robert did not found any new rule for his followers: the order of Fontevraud adopted the rule of St. Benedict. But he introduced a peculiarity, the wisdom of which is doubted even by Roman Catholic writers. The male and female monasteries were all governed by one abbess. Robert had this point, that the males should be subject to the females, so much at heart, that on one occasion, when he thought he was dying, he assembled his male disciples and made them vow again that they would obey the command of the "maid-servants of Christ," and on his recovery he required them to repeat the same vow in the presence of several bishops and abbots. In justification of this ordinance he alleged the example of Christ, who recommended St. John to the Virgin Mary, and ordered that beloved disciple to be obedient unto her as to his own mother. The early practices at Fontevraud are thus described by Baudri. The females occupied themselves with prayer and psalmody; the males were of two classes, laymen and clergy; the laymen laboured for the support of the foundation, and the clergy were employed in the celebration of divine service. Silence was prescribed to all at certain times; they walked with their heads bent and their faces to the ground. Their

founder enjoined upon them poverty, and gave them the title of "the poor of Christ." He himself refused to be called prior or head (dominus); he only kept the name of master (magister), which he had as a doctor of the church. The date of the foundation of the abbey of Fontevraud is probably the year 1101. The institution was confirmed by a bull of Pascal II., dated 26. March, 1106; and again by a bull of Pope Callistus II., dated 15. September, 1119. The singularity of the institution soon engaged multitudes to enter the order. Not long after the death of Robert, the number of the religious of both sexes amounted nearly to five thousand. Fontevraud became at last the most magnificent of all the female monasteries in France. The order was suppressed at the French Revolution. At one time it was divided into four provinces. There were fifteen priories in the province of France, fourteen in the province of Aquitaine, fifteen in the province of Auvergne, thirteen in the province of Bretagne. A description of its condition in modern times is given in the "Voyage Littéraire de deux Religieux Benedictins," 2de partie, p. 1—5., 4to. Paris, 1717; and in the "Voyages Liturgiques" of Moleon, p. 108.

Robert continued to direct the monastery till the year 1104, when he gave up the superintendence and appointed a noble widow, named Hersinde or Hersende de Champagne or de Clairvaux directress (magistra). The title of abbess was given first to Petronille, who succeeded Hersinde, on the 28th of October, 1115. Robert then resumed his missionary life, preaching against the vices of the day, and visiting Fontevraud from time to time. Robert, however, never subjected himself to the abbess of his order. He died at Orsan, a monastery of his order in Berri, probably on the 25th of February, 1117. His body was transported to Fontevraud according to his own request; but his heart was left at Orsan. In 1633, Louise de Bourbon, abbess of Fontevraud, placed his remains in a magnificent marble tomb, on which was inscribed the epitaph which Hildebert, bishop of Mans, wrote in honour of Robert. Six of these verses are as follows:

"Attrivit lorica latus, sitis arida fauces,
Dura fames stomachum, lumina cura vigil.
Indulsit raro requiem sibi, rarius escam,
Guttura pascebat gramine, corda Deo.
Legibus est subjecta caro dominæ rationis,
Et sapor unus ei, sed sapor ille Deus."

The intercourse which Robert held with the female sex gave rise to imputations of which Bayle has taken care to perpetuate the memory in his malicious and sensible article upon the Abbey of Fontevraud. An anonymous attack appeared during the life-time of Robert in a letter which is supposed to have been written by Roscelin, whose errors were condemned in the council of Soissons in

1095. All that is known of this letter is the mention which is made of it in a letter of Abailard to Gawri, bishop of Paris (*Epis.* 24.). This anonymous attack led two men of note, Marbodus, bishop of Rennes, and Geoffroi, abbot of Vendôme, to write to Robert in harsh terms. Geoffroi tells him that he is accused of improper connexion with the women (Goffridi, Abbatis Vindocinensis, *Epistolæ*, lib. iv. ep. 47., edited by Sirmond, Paris, 1610, 8vo.). Marbodus addresses to Robert similar reproaches, and he accuses him also of "singularity in his conduct, and excess of zeal, particularly in his invectives against bishops and priests," and he exhorts him finally to be more prudent and discreet (Marbodi, Rhedonensis Episcopi, *Opera*, *Epis.* 6, appended to the works of Hildebert, edited by Beaugendre, Paris, 1708, fol.). Some of the disciples of Robert have endeavoured to prove that these letters are not genuine; but they are genuine. The best answer to the charges is conveyed by the facts that Robert's character for piety remained uninjured, and that the Bishop of Rennes and the Abbot of Vendôme showed him marks of friendship afterwards.

Robert d'Arbrissel published no works; but at the abbey of Fontevraud and at other abbeys of this order, there were preserved in manuscript some rules for the males and others for the females, which Robert is said to have prescribed for their conduct. According to these rules, he enjoined them to keep perpetual silence, forbidding them to speak even by signs unless there was necessity. Even the ministers of the altar were not to enter the infirmary of the females to administer the sacraments. The sick were to be carried into the church for that purpose, and some died in consequence.

A life of Robert d'Arbrissel was written soon after his death by Baudri, bishop of Dol. It is to be found in Bolland, ad diem 25. Februarii, with this title: "Baldrici, Episcopi Dolensis, Vita B. Roberti de Arbrissellis." The other life, printed in the same work, p. 608, &c., with the title "Secunda Vita B. Roberti de Arbrisellis, Fundatoris Ordinis Fontebraldensis, Auctore Andrea Magno Priore Fontebraldensi," cannot be trusted, as it manifestly was not written by André, grand prior of Fontevraud, who was a companion of Robert in his travels. Though it is a stupid production, it has been translated more than once into French. (The other authorities which should be consulted are: Mabillon, *Annales Ordinis S. Benedicti*, tom. v. pp. 314. 424.; Mainferme, *Clypeus Nascentis Fontebraldensis Ordinis*, Saumur, 1684—1692, 3 vols. 8vo.; Mainferme, *Dissertationes in Epistolam contra Robertum de Arbrissello*, Saumur, 1682, 8vo.; Cosnier, *Fontis Ebraldi Exordium*, La Flèche, 1641, 4to. Bayle's account in his Dictionary, article "Fontevraud," has been attacked by several authors; see among others, the *Dissertation Apologétique pour le Bienheureux Robert d'Arbrisselles, &c.*, Anvers, 1701, 12mo.; *Histoire Littéraire de la France*, tom. x. p. 153—170.)

C. J. S.

ARBUCKLE, JAMES, a writer of verses and miscellaneous literature, is said by Watt to have been born in Glasgow in the year 1700; but other authorities make him a native of Ireland, where he is supposed to have kept an academy, and to have died in 1734. In 1719 he published "Snuff; a Poem," Edinburgh, 8vo. It is an attempt at the mock heroic, but displays very little genius or imagination. The best lines are, perhaps, —

> "Blest be the shade, may laurels ever bloom,
> And breathing sweets exhale around his tomb,
> Whose penetrating nostril taught mankind
> First how, by *snuff*, to rouse the sleeping mind.'

In the same year he published "Epistle to Thomas Earl of Haddington, on the death of Joseph Addison, Esq." London, 8vo. In 1721 he published "Glotta: a Poem; humbly inscribed to the Right Honourable the Marquess of Carnarvon, by Mr. Arbuckle, student in the University of Glasgow;" Glasgow, 8vo.: an extravagant and exaggerated description of the Clyde. Another of his works is called "Hibernicus's Letters, published in the Dublin Journal," London, 1729. Some of the verses in a collection called "The Edinburgh Miscellany," published 1720, are from his pen. (Campbell, *Introduction to the History of Poetry in Scotland*, p. 183.; *Works* referred to.) J. H. B.

ARBULO MARGUVETE, PEDRO, a Spanish sculptor of the sixteenth century, of great ability, most probably of the town of Santo Domingo de Calzada in Castile. He appears from his works to have been of the school of Alonzo Berruguete: his design is excellent. From the beginning of 1569 until June, 1574, he was occupied upon the altar and stalls of the choir of the church of Sant' Ascensio in the Rioja in Castile, for which he was paid seven thousand three hundred and eighty-seven ducats. He died at Briones in 1608. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARBUTHNOT or ARBUTHNET, ALEXANDER, a poet, theologian, and jurist, grandson of Sir Robert Arbuthnot of Arbuthnot in Kincardineshire N. B., is said to have been born in 1538. He studied for some time at Aberdeen, and afterwards went to France, where he received instruction in civil law from Cujacius. He returned to Scotland in 1566, a licentiate of the law, and with the intention of devoting himself to that profession; but he was afterwards induced to take orders in the Protestant church. We find him a member of the general assembly which sat in July, 1568. Thomas Bassandyne was charged before that body with printing a book called "The Fall of the Romane

Kirk," in which the sovereign was called the head of the church, and with having appended to an edition of the Psalms "ane baudie song callit Welcum Fortoun." He was directed to cancel these offensive passages, and to suspend the sale of the former work until it should be examined by Arbuthnot, who was to "report to the kirk what doctrine he finds therein." In 1568, Arbuthnot was appointed principal of the university (now called King's College) of Aberdeen. Nearly at the same time he was chosen minister of the parishes of Logie-Buchan, and Arbuthnot. He was elected moderator of the assembly which met at Edinburgh in 1573. In that and the subsequent year, he took an active share in the efforts to subject the bishops and all other ecclesiastical persons to the jurisdiction and discipline of the general assemblies. He was, however, a moderate man in church politics; and, in the midst of the developments of the rigid presbyterian spirit on the one side, and of the preference for absolute episcopacy on the other, he appears to have been in favour of the mixed polity which was practically the result of these opposing elements. He has been praised by both the Episcopalian and the Presbyterian historians of the Scottish church, and even by Thomas Maitland, a Roman Catholic. In April, 1577, he was again chosen moderator of the assembly, and it is mentioned in the minutes, that, as he had been absent from the previous assembly, a committee was appointed to instruct him as to the state of business. The operations of that and of several of the succeeding assemblies were of the most vital importance to the church. A "Book of Discipline" was then in preparation, for which the assembly desired the sanction of the king and council, and Arbuthnot appears to have been actively employed in connection with its preparation, and to have conducted, on the side of the church, several delicate negotiations with the court. In 1583, he received a presentation to one of the churches of St. Andrew's, but he was prohibited by a "horning" or royal warrant threatening him with the pains of rebellion, from accepting the charge, or leaving Aberdeen. His conduct in the negotiations of the church is said to have been the cause of this arbitrary measure, and it is stated in the "Biographia Britannica," and the other ordinary authorities, that he had given farther offence to the court by editing Buchanan's "History of Scotland." This latter supposition seems to have arisen from the circumstance that the printer of the same name, of whom a notice will be found below, printed Buchanan's work. There is no reason for supposing that Buchanan did not himself superintend the printing of his book, which proceeded at Edinburgh while Arbuthnot was living in Aberdeen. Arbuthnot died on the 17th of October, 1583, before the controversy as to his translation to St. Andrew's was ended. The only printed work which he left behind him was called "Orationes de Origine et Dignitate Juris," Edinburgh, 1572, 4to. No copy of this work is known to exist; and it has been searched for in vain by Scottish bibliographers. It was the subject of some encomiastic verses by Thomas Maitland, printed in the "Delitiæ Poetarum Scotorum," where there is also an elegy to Arbuthnot's memory by Andrew Melville, in which he is termed "Patriæ lux oculusque." Several vernacular poems, printed in "Pinkerton's Ancient Scotish Poems," (i. 138—155), have, on pretty good evidence, been attributed to Arbuthnot: their titles are "The Praises of Women;" "On Luve;" and "The Miseries of a Pure (Poor) Scholar." They show considerable harmony of versification, and a purity of feeling not often exemplified by the other Scottish poets of the age. Archbishop Spotiswood, in his "History of the Church of Scotland" (p. 335), says of Arbuthnot: "He was greatly loved of all men, hated of none, and in such account for his moderation with the chief men of these parts, that without his advice they could almost do nothing: which put him in great fashrie, whereof he did oft complain. Pleasant and jocund in conversation, and in all sciences expert, a good poet, mathematician, philosopher, theologue, lawyer, and in medicine skilful; so as in every subject he could promptly discourse, and to good purpose." (Books referred to above; Irving, *Lives of the Scotish Poets*, ii. 169—180.; M'Crie, *Life of Melville*, i. 114—117. 205. 281. 473.; *The Booke of the Universall Kirk of Scotland, printed for the Bannatyne Club*; Mackenzie, *Lives of Scots Writers*, iii. 186—194.; *Miscellany of the Spalding Club*, ii. 56.) J. H. B.

ARBUTHNOT or ARBUTHNET, ALEXANDER, one of the earliest Scottish printers, generally confounded with Alexander Arbuthnot the poet. He printed, together with Thomas Bassandyne, the first edition of the English Bible printed in Scotland. It has the imprint "Printed in Edinbrvgh Be Alexander Arbuthnet, Printer to the Kingis Maiestie, dwelling at ye Kirk of feild, 1579." In proposals given in to the general assembly for this work, he styles himself "Merchant Burges of Edinburgh." It appears to have been commenced in 1575, and the printers came under an obligation to charge for each copy no more than "4 pound 13 shill. 4 pennies," Scots money. The general assembly in their dedication of the Bible to the king, speak of Arbuthnot as "a man quha hes taken great paines and trauaile worthie to be remembered in this behalfe." He petitioned the assembly to allow him the services of Mr. George Young, servant or pupil of the abbot of Dunfermline, as a corrector of the press. In 1582, he printed the first edition of Buchanan's "Rerum Scoticarum

Historia," folio, a very elegant specimen of typography. He printed the acts of the parliament of 1584. His mark appears on a poem which has no title-page, but which has the colophon, "Heir endis the first part of the buke of the most noble and vailzeand conquerour Alexander, the great." The sole existing copy of this work is in the possession of Lord Panmure: it has been reprinted for the Bannatyne Club. In the miscellany of that club is printed the inventory of Arbuthnot's effects, prepared in connection with the administration to his estate. It appears from this document that he died on 1st September, 1585. (Books referred to above; M'Crie, *Life of Melville*, i. 465–467.; Calderwood, *History of the Church of Scotland, MS. Advocate's Library*, v. 67. 108., viii. 27. N. B. This work is in course of being printed by the Wodrow Society.)

J. H. B.

ARBUTHNOT, JOHN. It is rarely that a man attains eminence in a professional pursuit, and yet reaches a greater distinction among his contemporaries as an elegant writer and a wit. Arbuthnot was one of these exceptions to an ordinary rule. He was the son of a clergyman of the episcopal church of Scotland, and is said to have been born at Arbuthnot near Montrose in 1675. He was educated at Aberdeen; and there took his degree as doctor of medicine. His father lost his church preferment through the changes of the revolution; and the young doctor had to push his way in the great world of London. His common scholastic acquirements, in the first instance, gave him bread. The future companion and correspondent of Swift and Pope, of Harley and Bolingbroke, was for some time an obscure teacher of mathematics. In that day the science of geology was built rather upon bold speculation than systematic and patient observation. It was an age of theories of the earth; and the universal deluge was one of the great points of disputation. In 1697 Dr. Arbuthnot took the field against Dr. Woodward, by the publication of "An Examination of Dr. Woodward's Account of the Deluge," &c. The tract brought him into notice. He gradually obtained some professional practice; and the lucky accident of being called in to attend Prince George of Denmark in a sudden illness, he happening to be at Epsom at the same time with the prince, led the way to court honours and rewards. He was appointed physician in ordinary to Queen Anne in 1709; and about the same time was elected a member of the London college of physicians. His attendance upon the queen probably led to his intimate association with the Tory party at court. Never did a government more actively employ the weapons of wit and sarcasm in the direction of public opinion. The great party war of the last days of Queen Anne was fought not more with parliamentary thunder than with squibs and pamphlets—

"The light artillery of the lower sky."

The ephemeral polities of the day have attained a permanent interest through the talent displayed in these wit-combats. On the 10th of March, 1712, Swift writes to Stella, "You must buy a small two-penny pamphlet called 'Law is a Bottomless Pit.' It is very prettily written." This two-penny pamphlet is now better known by its second title, "The History of John Bull." A second, third, and fourth parts were published in the same year. Swift again says, "I hope you read 'John Bull.' It was a Scotch gentleman, a friend of mine, that wrote it; but they have put it upon me." The Scotch gentleman was Arbuthnot. It is impossible to read this political jeu d'esprit even now without a lively interest. There have been many subsequent attempts to make the quarrels of nations intelligible, and at the same time ridiculous, by assimilating them to the litigations of individuals. Never was the humour of such a design more admirably preserved than in Arbuthnot's delineations of John Bull the Clothier, and Nick Frog the Linendraper, and Philip Baboon the successor of Lord Strutt, and Louis Baboon, who "had acquired immense riches which he used to squander away at back-sword, quarter-staff, and cudgel play, in which he took great pleasure, and challenged all the country." The summer of 1714 saw Arbuthnot living in the sunshine of court influence, soliciting the Lord Treasurer for a place for one, persuading Bolingbroke to bestow a benefice on another, and enlightening Lady Masham upon the claims of his friend Swift to be historiographer to the queen. In a few months the death of Anne put an end to all these prospects of ambition. The party was ruined; some impeached, some driven into exile, all crest-fallen. Arbuthnot, of course, lost his appointment. For some time his natural cheerfulness forsook him; but he soon found content in a little house in Dover-street, in exchange for his residence at St. James'. There is bitterness in the mode in which Arbuthnot first writes to Swift, under the great change produced by the death of the queen: "I have an opportunity calmly and philosophically to consider that treasure of vileness and baseness that I always believed to be in the heart of man." But shortly after he wrote to Pope, "This blow has so roused Scriblerus that he has recovered his senses, and thinks and talks like other men." Arbuthnot appears to have taken to the project of the Scriblerus Club with abundant heartiness; and thus in his misfortunes he looks around for opportunities to make merry with the ignorance of the learned and the follies of the wise: "It is with some pleasure that he contemplates the

world still busy and all mankind at work for him." The great project in which he engaged with Swift and Pope, to write a satire on all the abuses of human learning, would probably, under the most favourable circumstances, have been an abortive scheme. Warburton thus speaks of its failure: "Polite letters never lost more than by the defeat of this scheme, in which each of this illustrious triumvirate would have found exercise for his own peculiar talent, besides constant employment for that they all held in common. For Arbuthnot was skilled in every thing which related to science; Pope was a master in the fine arts; and Swift excelled in a knowledge of the world. Wit they had all in equal measure; and this so large, that no age, perhaps, ever produced three men to whom nature had more bountifully bestowed it, or art had brought it to higher perfection." Arbuthnot contributed towards this project the first book of the "Memoirs of Martinus Scriblerus;" and it is from this contribution that we may principally estimate the correctness of the praise which Warburton has bestowed upon him. Nothing can be more perfect than this fragment. Its very extravagance is the result of profound skill, contrasting and heightening the pungency of the more subtle wit with which the merely ludicrous is clothed. And yet a continuity of such irony and burlesque would probably have been a failure, as far as regarded the success of a satire upon the abuses of human learning. "Gulliver's Travels" was intended as a portion of this satire; yet who enters into the companionship of Mr. Lemuel Gulliver with any desire to find out that beneath the surface of his inimitable narratives is concealed an attack upon some bookman or society of bookmen? Arbuthnot wrote to Swift: "Gulliver is in every body's hands. Lord Scarborough, who is no inventor of stories, told me that he fell in company with a master of a ship who told him that he was very well acquainted with Gulliver; but that the printer had mistaken, that he lived in Wapping, and not in Rotherhithe. I lent the book to an old gentleman, who went immediately to his map to search for Lilliput." This, after all, is higher praise than if Arbuthnot had written to his friend that the Royal Society was raving against his description of Laputa.

The reputation of Arbuthnot as a wit is in a great measure traditional. What he has left us is admirable in its kind; but it can challenge no comparison with the more systematic labours of Swift and Pope. We scarcely, indeed, know with certainty what Arbuthnot did write. There is a collection entitled "The Miscellaneous Works of the late Dr. Arbuthnot," which was published at Glasgow, in two volumes, in 1751, but the genuineness of some of these pieces was expressly denied by Arbuthnot's son. It is probable, from the manner in which he speaks of himself as Scriblerus, that he had a larger share in the planning, if not in the execution, of the several parts of the memoirs and pieces connected with them, than has usually been assigned to him. Dr. Warton gives certain portions to Arbuthnot, "as they contain allusions to many remote and uncommon parts of learning and science with which we cannot imagine Pope to have been much acquainted, and which lay out of the reach and course of his reading." Arbuthnot continued his medical practice almost to the last; and he published, in 1731, "An Essay on the Nature and Choice of Aliments," and in 1733 "An Essay on the Effects of Air on Human Bodies." He died in February, 1735, leaving a son, George, who held an office in the Exchequer, and two daughters. His son John died two years before himself. Arbuthnot had many and warm friends, whom he had won not more by his talents and acquirements than by his benevolent and generous nature. His integrity was as universally recognised as his wit. Among the other works of Arbuthnot are the following: — 1. "Tables of the Grecian, Roman, and Jewish Measures, Weights, and Coins, &c.," London, 1705, 8vo., which is still a useful work. It was republished in 1727, in 4to. It was also translated into Latin by Daniel König, and published at Utrecht in 1756, with a preface by Reitz. 2. "An Argument for Divine Providence, drawn from the equal Number of Births of both Sexes," in the "Philosophical Transactions." There is a list of Arbuthnot's works in Watt's *Bibliotheca*. (*Miscellanies* by Pope, Swift, and Arbuthnot; Swift's *Letters*; Pope's *Letters*.) C. K.

ARBUTHNOT, MARIOT, a British naval commander, was born in 1711. In 1746, he attained the rank of commander, and was appointed to the Jamaica sloop, cruising on the home station, with which he took two small French privateers. On 22d June, 1747, he was made post-captain in the Surprise, twenty-four-gun frigate. He was afterwards removed to the Triton, in which, in January, 1748, he captured Le Tigre, a formidable French privateer. In 1759, he commanded the Portland, in the fleet which blockaded the French armament which had been collected at Brest for the purpose of attempting a descent on Britain; and the Marquis de Conflans, the commander of the armament, was in chase of the squadron to which Arbuthnot was attached, when Hawke intercepted the French fleet, and gained the victory of Belleisle. In 1764, Arbuthnot was engaged in the capture of the Havannah by Pocock and Keppel. In 1775 (the peace of 1763 intervening) he was appointed to the Terrible, seventy-four, one of the guard-ships at Portsmouth, and in 1775, he resided as a commissioner of the navy in Halifax in Nova Scotia, the only port in America in which, owing to the war, British ships could be re-

fitted and properly provisioned. On the 23d January, 1778, he was promoted to a flag as rear-admiral of the White, and, returning to England, sat in 1779 on the court-martial by which Keppel was tried. In the same year he was promoted to the rank of vice-admiral of the Blue, and sailed on 1st May to take the chief command on the American station. Soon after his arrival he was blockaded in New York by the large force under the command of the Count d'Estaing, and he sailed thence at the commencement of 1780 to co-operate with Sir Henry Clinton in the reduction of Charlestown. He passed the bar on the 20th March, and, the land force having constructed and opened its batteries, he got under weigh with seven frigates, and passed Sullivan's Island under a heavy fire. He has received much praise for having accomplished this operation and anchored under James's Island, with no further casualty than twenty-seven men killed and wounded. The fort on Sullivan's Island, and another on Mount Pleasant having been taken, Charlestown surrendered on the 10th May, when several frigates and other vessels, French and American, were captured. For this service the admiral received the thanks of both houses of parliament. On the 23d January, 1780, Arbuthnot's squadron, when lying at anchor in Gardiner's Bay, Long Island, sustained considerable damage from a storm; the Culloden of seventy-four guns being driven ashore and lost, the Bedford dismasted, and the America driven to sea. On the 16th of March he had a partial engagement off the coast of Virginia with M. de Ternay, the French admiral, who it is said was incited to attack him by the dilapidated condition of his squadron. It is stated that the French line was broken, but a thick haze coming on left the event of the battle doubtful, and the admiral's conduct was the subject of some animadversion by the writers on the naval affairs of the time. He afterwards meditated an attack on Rhode Island, but the French being strongly posted, and some dispute arising between the naval and military force, he contented himself with blockading the enemy's fleet in the harbour. He returned to England in 1781, and arrived at Spithead on 1st August. In 1787 he was made vice-admiral of the Red, and in 1793 admiral of the Blue. He died on 31st January, 1794. (Schomberg, *Naval Chronology; Naval History of Great Britain*, vii. 1—9.) J. H. B.

ARC, JEANNE D'. [JEANNE D'ARC.]

ARC, PHILIPPE AUGUSTE DE SAINTE-FOI, CHEVALIER D'. [ARCQ.]

ARCA, DALL'. [NICCOLO DA BOLOGNA.]

ARCADELT, JAMES, whose name is sometimes written Arkadelt and Archadet, was born in Flanders towards the end of the fifteenth or the beginning of the sixteenth century. He was among the most eminent of the celebrated school of musicians that Flanders at that period produced. About the year 1536 he went to Rome, where he was appointed master of the children in the church of San Pietro di Vaticano, a situation which, however, he soon relinquished. In 1540 he was admitted into the college of singers attached to the pope's chapel; and in 1544 he became chancellor or treasurer of that society, an office which he retained till 1549: after which he entered the service of Charles of Lorraine, duke of Guise, whom he accompanied to Paris, where, probably, he terminated his days. Baini, who says that "Arcadelt's madrigals were among the best of his age," also states in proof of the estimation in which they were held, that "publishers, induced by the profit which they derived from his works, produced many compositions which they falsely ascribed to him." Many of his masses and motets are preserved in the archives of the pontifical chapel. One of his madrigals, "Il bianco e dolce Cigno," will be found in the third volume of "Burney's History of Music," and two others are included in the second and fourth volumes of "Burney's Musical Extracts," in the British Museum. (Baini, *Vita di Palestrina*; Burney, *History of Music.*) E. T.

ARCA'DIO, ALESSANDRO, was first physician of the province of Monferrato during part of the seventeenth century; and wrote several essays in political and moral philosophy, as well as some poems and works on medicine. The chief of them are:—1. "Plettro d'Apollo," Tortona, 1628, 12mo. 2. "Contemplazioni Medicinali sopra il Contagio," Tortona, 1632, 12mo. 3. "Le Mondane Pazzie," Tortona, 1654, 12mo. 4. "Triturationes supra Tres Libros Pronosticorum Hippocratis." 5. "Contemplazioni Astrologiche di predire i Mali Acuti." 6. "Pandora officinalis." (Bonino, *Biografia Medica Piemontese*, i. 369.; Haller, *Bibliotheca Medicinæ*, ii. 600., gives the principal contents of the "Contemplazioni Medicinali," but omits the other works.) J. P.

ARCA'DIO, GIANFRANCESCO, was born at Bistagno in Monferrato about the middle of the sixteenth century, and practised medicine at Savona and at Nizza della Paglia. On the occasion of an epidemic of what he calls malignant pleuritis, which prevailed in the latter place for three months, he proposed bleeding from the foot of the diseased side, in a treatise entitled "De secanda Vena in Pleuritide," Asti, 1609. A physician of the same town named Roseo, wrote an essay against this with the title "De secanda Vena Antilogia," Asti, 1609, which Arcadio answered in his "Discorso sopra l'Antilogia del Roseo," Asti, 1610; a small but learned work. He wrote also "Parafrasi sopra la Medicina Santoriana," Parma, 1618, 12mo.: and two unpublished works by him, on Antimony, and on Man's natural inclination for Art and Science, are preserved in the Turin

library. (Bonino, *Biografia Medica Piemontese.*) J. P.

ARCA'DIUS (Ἀρκάδιος), a native of Antioch, a grammarian. The period when he lived cannot be accurately fixed, but at all events his celebrity was not earlier than A. D. 200. He is mentioned by Suidas as the author of the following works: — Περὶ Ὀρθογραφίας; Περὶ συντάξεως τῶν τοῦ λόγου μερῶν; and a lexicon (Ὀνομαστικόν). Of this last Suidas speaks in terms of great commendation. We still possess, under his name, a Treatise on Accents (Περὶ Τόνων or Περὶ Προσῳδιῶν), in nineteen books. It is an epitome of a larger work on the same subject, entitled Προσῳδία Καθολική, by Ælius Herodianus, though in the arrangement Arcadius followed his own plan. Two manuscripts of this work were discovered at Paris in the seventeenth century. It was first published by E. H. Barker in 1820, and afterwards by Dindorf in his "Grammatici Græci," vol. i. Leipzig, 1823. (Fabricius, *Biblioth. Græca*, vi. 336. &c.; Barker, *Epistola Crit. ad Boissonad.*, in his edition of Arcadius.) C. P. M.

ARCA'DIUS CHARI'SIUS, AURE'LIUS. [Charisius.]

ARCA'DIUS (Ἀρκάδιος), Emperor of the East, was the elder son of Theodosius I. the Great, by his wife Flaccilla: he was born in Spain in A. D. 383. He had a younger brother, Honorius, with whom he afterwards divided the Roman empire. The education of the young princes was superintended by Themistius, surnamed Euphrades, the well known orator, who was a pagan, but a very tolerant man with regard to religious differences. Their second instructor was Arsenius, a priest, who was appointed at the recommendation of pope Damasus, and who afterwards died in the Desert of Scethe, in Egypt. The instruction which the royal brothers received was in every respect superior, as the Emperor Theodosius had reserved to himself the superintendence of their education. One day Theodosius unexpectedly entered the room where Arcadius was receiving a lesson from Arsenius, and finding the professor standing with his head uncovered before the young prince, who sat on a chair, with the insignia of the rank of Cæsar on his head (the title of Cæsar having been conferred upon him in his seventh year), the emperor asked the professor how he could forget his own dignity so much as to stand bare-headed before a boy. Arsenius excused himself by saying that he did not dare to sit down in the presence of an imperial person. Theodosius however ordered the priest to cover his head and to sit down, and commanded his son to uncover his head and in future to receive his lessons standing. To give both moral and intellectual training to his children was the object of Theodosius, who used to say that his sons would only be fit to reign when they had learned to combine piety and wisdom. At an early age Arcadius had a share in the administration of the empire, especially in the department of religion; and the young prince proved by several decisions that he had a good disposition. As an instance, he pardoned those Arians who had burnt the house of Nectarius, the bishop of Constantinople. During the war of Theodosius against the usurpers Eugenius and Arbogast, Arcadius remained at Constantinople. In 395 the title of Augustus was conferred upon him by his father, who died in the same year, leaving Arcadius emperor of the East, and Honorius emperor of the West.

It belongs to the history of Theodosius to point out the reasons which induced him to divide the empire. These reasons must be looked for in circumstances of the highest political importance, for however difficult it was to govern the whole empire, Theodosius must have been aware that even the government of half of it was a task that surpassed the ability of either of his sons. Arcadius was in every respect the opposite of his father. He was a little, ill shaped man; he had an ugly, swarthy face, and a weak constitution; his intellect was feeble, and he was always the tool of others. He cannot be charged with wickedness; but his good qualities were few, and his flatterers could find nothing to praise in the master of the East, except his beautiful handwriting. To this we must add his great attachment to the orthodox religion, for which he has received abundant praise from many ecclesiastical writers.

Before his death Theodosius had appointed Rufinus, the præfect of the East, the guardian of Arcadius, and Stilicho the guardian of Honorius at Rome. Rufinus is generally represented as a man of the worst character, and it is difficult to conceive why Theodosius appointed to such a post an ambitious man, who was detested for his rapacity, and showed by his conduct that his personal aggrandisement was much dearer to him than the welfare of his ward and the empire. Rufinus intended to marry the young emperor to his daughter; and as he was the first man in the empire, he had so little apprehension that his plan could be thwarted that he went to Antioch, after having given orders for the celebration of the marriage immediately after his return. On the day fixed for the ceremony a splendid procession, headed by the eunuch Eutropius, who held the office of grand chamberlain, left the imperial palace for the purpose of fetching the bride and conducting her to the church. Eutropius, however, instead of proceeding to the palace of Rufinus, stopped at the palace of Promotus, where Eudoxia, the beautiful daughter of the Frank Bauto, who was a general in the Roman armies, was residing for the sake of her education. Arcadius had shown that he was not very

fond of the daughter of Rufinus, and no sooner was Eutropius informed of it than he secretly proposed to the young emperor to marry Eudoxia, who well deserved the praise which the artful eunuch bestowed upon her, and the emperor assented to the proposal. The marriage was already concluded while the daughter of Rufinus was still waiting for the wedding procession. As Eudoxia and her relatives belonged to the party of Eutropius, this cunning man soon acquired great influence, which he employed to ruin Rufinus. From the moment of the death of Theodosius, Rufinus had been involved in serious differences with Stilicho, who pretended that the late emperor had intrusted him with the guardianship of both his sons. In order to give weight to his claims Stilicho put himself at the head of that numerous army which had been employed by Theodosius against Arbogast, and advanced towards the frontiers of the eastern empire. He soon received a message from Rufinus, by which he was informed that any further advance would be considered by Arcadius as a declaration of war. Stilicho, with seeming modesty, stopped where he was; but as the army was to be divided between the two imperial brothers, he made this partition, and having put the Goth Gainas at the head of the eastern army, ordered him to advance upon Constantinople, as if he were going to put the army under the immediate orders of Arcadius. When Gainas was near Constantinople Rufinus went out to inspect the army; but no sooner was he within the camp than he was cut down by order of Gainas, who thus executed the secret orders which he had received from Stilicho (27th of November, 395).

The successor of Rufinus was Eutropius, who also became consul, the first eunuch who had ever been raised to this dignity. He proved to be as bad as Rufinus. As to Arcadius, he only changed his master. Eutropius was likewise involved in differences with Stilicho; and in order to secure himself against the open hostility of this powerful general, he excited Alaric to invade Italy, an undertaking which resulted in the downfall of Stilicho and the government of Honorius. Stilicho was declared an enemy of the empire, and such of his estates as were within the limits of the eastern empire were confiscated by order of Eutropius (397), whose rapacity increased with his power. In order to secure himself and his numerous adherents, he persuaded Arcadius to issue an edict, by which all offences against the principal civil and military officers were punished as if they were committed against the emperor. [*Cod. Just. Ad. Legem Juliam Majestatis*, ix. tit. 8.] This edict was an extension of the Lex Julia Majestatis, or law of treason, and one of the most tyrannical ever enacted by a Roman emperor. In 397 Tribigildus, the chief of a body of Goths, who had received lands in Phrygia, rebelled, and made such progress that Arcadius, on the advice of Gainas, sent word to the Goths that he was ready to grant them their claims. It seems that Gainas who from a friend had become the rival of the prime minister, was in secret correspondence with the rebellious Goths, for Tribigildus demanded the head of Eutropius as a guarantee of the emperor's good faith. Eutropius was easily sacrificed, as the empress Eudoxia was jealous of his power. St. Chrysostom made an unsuccessful effort to save Eutropius, who was a protector of the orthodox church; Eutropius was exiled to Cyprus, and put to death in 399. The principal claim of the Phrygian Goths was to be allowed to go back to Europe. When, pursuant to the emperor's permission, they crossed the Bosporus, and were in the neighbourhood of Constantinople, the secret plans of Gainas became manifest. He demanded for his countrymen the free celebration of divine service according to the Arian creed; and as St. Chrysostom's eloquence prevailed over his claims, he took up arms. But the people of Constantinople massacred part of the Goths, and with the remaining part Gainas escaped by sea. Pursued and defeated by the imperial fleet, he fled beyond the Danube, where he lost his life in a battle against Uldes, the king of the Huns. After the fall of Eutropius the empress Eudoxia had the title of Augusta conferred upon her, and ruled with unlimited power. She contrived the banishment of St. Chrysostom, who died at Comana on his way to Pityus in Colchis (407); but the prelate had so many adherents that his banishment was not effected without a serious struggle with the priests and monks of Constantinople, who, with their partisans, had occupied the principal churches. Some churches, at last, were stormed, and others were burnt by the imperial troops, and the rebels who were not killed were driven out of the capital. Eudoxia died at an early age, in consequence of a miscarriage. One Joannes, according to general opinion, as stated by Zosimus (p. 315.), was the father of Theodosius II., the son of Eudoxia, and the successor of Arcadius.

Arcadius was firmly attached to the orthodox creed, and issued several edicts against the Arians and other heretics. All his household officers were orthodox; and in 396 he ordered that those buildings in which the heretics used to celebrate divine service should be confiscated. This was the origin of the claims and rebellion of Gainas. According to a tradition, which, as Agathias states, was first mentioned by Procopius, Arcadius, feeling his strength decline, made his testament, and appointed Yezdegerd, king of Persia, the guardian of his son Theodosius, and regent of the Roman empire. This tradition is rejected by the best modern his-

torians. Gibbon's account of it is short and concise; and he calls it "a vain tradition of the succeeding age." Tillemont's (vi. 597.) critical investigation of the fact is as careful and sagacious as usual. Arcadius died on the 1st of May, 408. He left three children, Pulcheria, Marina, and Theodosius, who succeeded him; and in 421 erected a splendid column in Constantinople surmounted by the statue of his father. A description and a view of the column is given by Gyllius. The statue was thrown down by an earthquake during the reign of Leo III., the Isaurian (775—780), but the pillar remains. The victories of Theodosius II. are sculptured on it in relief. (Zosimus, v. ed. Oxford, 1679; Cedrenus, i. 574—586. ed. Bonn; Socrates, v. 10., vi.; Theophanes, p. 63—69. ed. Paris; Sozomenus, viii.; Theodoretus, v. 32. &c.; Philostorgius, xi. xii. 1—8.; Gyllius, *The Antiquities of Constantinople*, ed. John Ball, p. 250—254.) W. P.

ARCÆUS, FRANCISCUS, or DE ARCE, was born at Fresno about the year 1494. He practised medicine and surgery with great reputation at Lerin, Fresno, and several other towns in Spain. At Lerin he received an annual stipend as surgeon to the district, and was a magistrate, he says, of the tribunal of the inquisition which was held there. It was probably in the latter capacity that he was sent in 1573 to invite Benedictus Arias Montanus to come to preach in Lerin and its neighbourhood. That theologian resided for four months in Arcæus's house studying surgery under him; and, when he was about to leave, persuaded him to write some of the results of his long experience, which he did in two essays entitled "De recta curandorum Vulnerum Curatione, Libri Duo," and "De Febrium curandorum Ratione." These were first published with a preface by Arias Montanus, and notes by Alvarus Nonnius [ALVAREZ], at Antwerp, 1574, 8vo.; and afterwards at Amsterdam, 1658, 12mo.

Arcæus has been called by some the Paré of Spain; and though he did not effect improvements in surgery at all comparable with those which Ambrose Paré's numerous works did, yet he certainly possessed much of the same power of observation and common sense which distinguished that celebrated man, his contemporary. This is plainly shown by his work on wounds. Unlike nearly all the works of that time it is short and practical: indeed, the notes by Alvarez are added only to make the book more suited to the age, by showing how exactly the practice of Arcæus agreed with the principles of Hippocrates, Galen, and others, which he had been, it seems, accused of deviating from. His only peculiar principle in treating wounds was to avoid the introduction of large tents, or heating thick dressings, and to endeavour by sutures or other means to obtain union by the first intention whenever it appeared possible. When this was not likely to be accomplished, he used to introduce a small tent (flammula) at the most dependent part of the wound, and endeavour to unite the rest. He often used for dressing wounds a compound of turpentine, gum-elemi, suet, and lard, which is still sometimes called balsam of Arcæus; and the fault of his surgery must have been that though he employed things of this kind less than others before him did, he still used far too many of them: his surgical pharmacopœia is overloaded with ointments for purposes which none of them could serve.

The best part of the work is that on injuries of the head. It contains many well-told cases of severe fractures recovered from, and good general directions for their treatment. Arcæus greatly simplified the means employed, and trepanned much less frequently than his predecessors; so that in this, as in other departments of surgery, he made important steps towards the practice usually followed at the present time. At the end of the books on wounds are four chapters, "De Morbo Gallico;" but neither they nor the book on fevers contain any thing that is important.

Arias Montanus, in his preface, says that Arcæus, when he was with him, though nearly eighty years old, had all the dexterity and energy of a man of forty. Both this preface and the work itself contain interesting facts regarding the state of surgery in Spain in the sixteenth century. Arcæus repeatedly laments the want of good practical surgeons which had existed for forty years in his district; there were plenty, he says, who "with the best of science joined but an obscure experience;" and he implies that the educated medical men of that time gave themselves so entirely to the study of the old writers, that surgery had all fallen into the hands of empirics and barbers. He used, Montanus says, continually to express his wish that his writings might not be translated so as to come within the capacity of these ignorant practitioners; but in spite of this the book on wounds was translated into German (Nürnberg, 1614), Dutch (Ruremond, 1667), and English. The English translation has the title "A most excellent and compendious Method of curing Woundes in the Head, and in other Partes of the Body, with other Precepts of the same Arte, practised and written by that famous man Franciscus Arceus, ... and translated into English by John Read, Chirurgion," and it was published with "An exact Cure of the Caruncle," and a translation by the same John Read of John Ardern's treatise on Fistula, London, 1588, 4to. (Arcæus's *Works, and Preface by* Arias Montanus.) J. P.

ARCAGA'NIS, and ARCAGENI'SIUS, two names which occur in Rhazes, and which evidently refer to the same person, who was

a medical writer. To Arcaganis is ascribed a work on diseases, "Liber Morborum;" to Arcagenisius one on vomiting, "De Vomitu," and another on chronic diseases, "De Morbis Diuturnis." It seems probable that both these names are a corruption of the Greek Archigenes [ARCHIGENES]. (Rhazes, *Contin.* lib. v. cap. 3, and cap. ult., lib. vi. cap. 1.; Fabricius, *Biblioth. Græca*, tom. xiii. p. 78. ed. vet.) W. A. G.

ARCAGNA. [ORCAGNA, ANDREA.]

ARCA'NO, MAURO D', usually called IL MAURO, was one of the most famous among the burlesque poets of Italy in the sixteenth century. He is supposed to have been born about the year 1490. His first Christian name is disputed, some calling him Giovanni, and others, seemingly by mistake, Francesco. He was descended from a noble family in Friuli, from whose castle he derives his name of Arcano; but his life appears to have been spent in dependence. After having been educated in his native province, he emigrated to Bologna, and thence to Rome. There he lived almost constantly afterwards, being successively in the service of the Duke of Amalfi, Cardinals Grimani and Cesarini, and other powerful and wealthy persons of his time. In the celebrated academy of the Vignaiueli or Vinedressers, of which Berni was the ruling spirit, Mauro was a distinguished member; and he lived in intimate friendship with that witty poet, and with those other men of letters who, in the first half of the century, formed the characteristic style of burlesque poetry called *Bernesque* from its inventor and most successful cultivator. Among the Bernesque poets of Italy, Mauro is generally acknowledged to hold the second place; and some of the native critics are not indisposed to prefer his works even to those of his master Berni. The levity of thought, and the obscenity, frequent or rather continual, which we encounter in the writings of the Bernesque poets, are in some measure, perhaps, to be accounted for by the fact that almost all of them were effusions of youth. But, after all allowances have been made, the character of the words does contrast strangely with the solid learning and talent possessed by several of the writers, and by the serious part which some such men (Della Casa for example) afterwards acted. The same features, when we regard them as appearing in the person of Berni, are alike discordant with that alleged conversion of him to Protestantism in later life to which attention has been directed by Panizzi and Hallam. The history of Mauro furnishes another link in the chain which, thus oddly, binds together the licentious poets and the religious thinkers of the sixteenth century in Italy. Mauro was the bosom-friend of the unfortunate Aonius Palearius, who, after having survived him for twenty-four years, became one of the most illustrious victims of the papal Inquisition. The first five of the epistles of Palearius, written when both parties were young, are addressed to Mauro. They are couched in a strain of warm and familiar affection, mentioning, as ties which united the two together, their old friendship and the similarity of their studies. The first of the epistles relates an incident more affecting than honourable to the parties. Mauro having recently left Rome, Palearius, who had accompanied him out of town, describes himself as having found on his return a young female, whom he calls Lucilla, and who is in despair for the departure of Mauro, her lover: she becomes seriously ill, is visited by a physician, and is declared by him to be pregnant. The writer apologises for communicating the distressing intelligence, and exhorts his friend to bear it with his usual firmness of resolution. This story, and a description of his own person which Mauro gives in one of his poems, are almost the only facts we know in regard to his private life or character. There is nothing but allegorical invention (not in all its parts easy to be understood) in the history related by Boccalini, in his usual vein of banter, of the marriage of Mauro to the poetess Laura Terracina, of the dowry of lyrics which she brought him, and of the jealous fit in which he put her to death, stabbing her with one of his own poems, prohibited by the censorship. In the autumn of 1536, Mauro, while hunting the stag, was thrown from his horse into a ditch and broke one of his legs. He was carried to Rome, fell into a fever, and died.

The works of Mauro, besides a burlesque letter printed in two collections of the time, consist of twenty-one "Capitoli," or burlesque poems in Italian terza rima, which will be found in the common editions of the poems of Berni and the writers of his school. The comparative merit of productions like these, resting in no small degree upon delicate turns of expression, is best estimated by critics whose native language is that of the poet. The breadth of the humour, however, is not beyond being appreciated by foreign readers; and in the Capitoli of Mauro there is much that is exceedingly diverting. The coarseness of several of them, however, is such as to make all minute analysis inexpedient; and indeed the extreme desultoriness which pervades all the pieces would make the task very difficult. The two famous Capitoli on the "Bean" (La Fava), productions resembling in tone the "Oven" (*Il* Forno) of Della Casa, are inapproachable for both reasons. The two poems "In Dishonour of Honour," the ironical poem "In Praise of the Friars," and another "In Praise of Lying," are equally characteristic and less objectionable. (Mazzuchelli, *Scrittori d' Italia*; Tiraboschi,

Storia della Letteratura Italiana, vii. 1207. ed. 4to. 1787—1794; Ginguené, *Histoire Littéraire d'Italie*, ix. 194—199.; Quadrio, *Della Storia e della Ragione d' ogni Poesia*, ii. 558.; Crescimbeni, *Istoria della Volgar Poesia*, i. 348., v. 113.; Aonius Palearius, *Epistolarum*, lib. i. ep. 1—5.; Boccalini, *Ragguagli di Parnaso*, cent. ii. No. 35.) W. S.

ARCA'SIO, GIOVANNI FRANCISCO, was born at Bisagno in the province of Acqui, on the 23d of January, 1712. He went to the university of Turin, where, in addition to jurisprudence, he studied with success the Latin language and antiquities. He was admitted advocate in 1733; and in 1748 appointed by Charles Emmanuel III. of Sardinia, professor of civil law at Turin. He discharged the duties of his office without intermission till a short time before his death, which occurred at Bisagno on the 25th of November, 1791. Arcasio is said to have published several works, but the only one we have seen is his "Commentarii Juris Civilis," published at Turin in 1782—4, in eight volumes, 8vo. This work contains the substance of his academical lectures distributed under five heads. The first treats of statutes and decisions on litigated points both of public and private law; the second of personal *status* and the rights of persons; the third of rights *in personam* (or obligations); the fourth of rights *in rem* (the law of property); the fifth of feudal law. A sixth part is announced in the preface — on public law — but omitted. The work shows only a slender acquaintance with the works of the classical Roman jurists; but it evinces a respectable natural talent for classification on the part of the author. (Sketch of Arcasio by Baron Vernazza de Freney in the *Biblioteca Oltremontana*; Senatoris Johannis Francisci Arcasii *Commentarii Juris Civilis, necnon Prælectiones ad idem Jus pertinentes*, Turin, 1782—1784.; *Biographie Universelle.*) W. W.

ARCA'THIAS. [MITHRIDATES VI.]

ARCE, DON CALEDO'NIO DE, a Spanish sculptor, born at Burgos in 1739. He studied under Fray Gregorio Barambio, became a member of the academy of San Fernando at Madrid, and in 1788 was appointed escultor de cámera to the king of Spain, Charles IV., of whom he executed an equestrian statue in marble, which has been engraved by Don J. D. Salvador Carmona. In 1786 Arce published at Pamplona a work on sculpture, "Conversaciones sobre la Escultura." He died in 1795.

JOSEF DE ARCE, a good Spanish sculptor who in 1657 executed the eight colossal stone statues of the four evangelists and four doctors, over the balustrade of the church of the Sanctuary in the cathedral of Seville. There are some other works by him in Seville. He was a scholar of Juan Martinez Montañes. There was a Spanish painter on glass of the name of ARCE, who repaired some windows in the cathedral of Burgos in 1581. (Ceau Bermudez, *Diccionario Historico, &c.*) R. N. W.

ARCE, FRANCESCO DE. [ARCÆUS, FRANCISCUS.]

ARCEMBOLDI. [ARCIMBOLDI.]

ARCE'RE, LOUIS E'TIENNE, a priest of the Oratoire, was born at Marseille in 1698. He was for some time professor of the Humanities, and about the year 1743 became perpetual secretary of the Société Royale d'Agriculture at Rochelle, where he continued to reside till his death, which took place on the 7th of February, 1782. At the time of his decease he was superior of the house of his order.

His works are: — 1. "Histoire de la Ville de Rochelle et du Pays d'Aulnis," 2 vols. 1756 and 1757, 4to. The materials for this work were collected by the Père Jaillot, on whose death in 1749 the charge of the arrangement and preparation of the history devolved upon Arcère. It is distinguished by much research and great precision in the statement of facts. It procured for the author a pension from the province and the title of correspondent of the Académie des Inscriptions et Belles Lettres. 2. "Eloge Historique du P. Jaillot," 1750, 4to. 3. "L'Etat de l'Agriculture des Romains depuis le Commencement de la République jusqu'au Siècle de Jules-César," Paris, 1777, 8vo. 4. "Journal Historique au sujet de la Tentative de la Flotte Anglaise sur les Côtes du Pays d'Aulnis en 1757," 4to. 5. "Mémoire sur la Nécessité de diminuer le Nombre des Fêtes," 1763, 12mo. 6. "Mémoire sur la Nécessité de diminuer le Nombre et de changer le Système des Maisons Réligieuses," 1755, 12mo. 7. "Journal Historique de la Prise de Mahon." 8. "Mémoire Apologétique de la Révolution de Corse en 1760." Many other memoirs by him, and also some of his poetical pieces, are inserted in the "Recueil de l'Académie de la Rochelle." He gained considerable reputation as a poet, and carried off the prize at the floral games at Toulouse in 1736, 1746, and 1748; at Marseille in 1741, and at Pau in 1743. He formed a collection in five vols. fol., of literary and critical extracts from various journals from 1736 to April 1780, entitled "Arceriana," and which is deposited in the library of the Oratoire at Marseille. He was for some time occupied in preparing for publication a Turkish, Latin, and French dictionary, compiled by his uncle Antoine Arcère; but was obliged to abandon the work by the failure of his sight and his advanced age. He bequeathed the manuscript to the Bibliothèque du Roi." (Quérard, *La France Littéraire; Biographie Universelle.*) J. W. J.

ARCESILA'US (Ἀρκεσίλαος). There were four or five Greek artists of this name. Diogenes Laertius mentions a sculptor Arcesilaus, the son of Aristodicus, who made a statue of

Diana upon which were written some verses by Simonides. Sillig conjectures that he may have been the contemporary of Simonides, which would fix his time to about 500 B. C.

Pliny mentions a painter of Paros of this name who was one of the first painters in encaustic. He appears to have been contemporary with Polygnotus of Thasos, who lived in the early half of the fifth century before Christ.

Athenæus mentions an Arcesilaus as one of the masters of Apelles.

Another painter of the name of Arcesilaus or Arcesilas, the son of the sculptor Tisicrates, is noticed by Pliny. Tisicrates was the pupil of Lysippus, and Arcesilaus lived therefore about 300 B. C. He was probably the painter of the picture of Leosthenes and his sons which Pausanias mentions as painted or preserved in the Piræus.

There was also a sculptor of this name who distinguished himself at Rome in the last years of the republic. He was the friend of Lucius Lucullus, and his models or sketches, says Varro, sold for more than the finished works of other artists. An unfinished statue of Venus Genetrix by him was placed in the forum of Julius Cæsar; he left also unfinished, through death, a statue of Felicity, which he was making for Lucullus, and for which he was to receive H-S LX. mill. or 6,000,000 sesterces, upwards of 53,000*l.* Varro possessed by Arcesilaus a group out of a single piece of marble, of some winged Cupids playing with a lioness; and Octavius, a Roman citizen, paid him a talent for a model in plaster of a bowl or drinking cup. Sillig supposes with Hardouin that this Arcesilaus is the Archesita, mentioned by Pliny a little above, where he speaks of Arcesilaus, who made some centaurs bearing away nymphs. (Diogenes Laertius, iv. *Arcesilaus*, 45.; Pausanias, lib. i. c. 1.; Pliny, *Hist. Nat.* xxxv. 45., xxxvi. 4.; Athenæus, x. 420. D.; Sillig, *Cat. Artificum.*) R. N. W.

ARCESILA'US (Ἀρκεσίλαος). Four kings of Cyrene bore this name.

ARCESILAUS I. was the son of Battus I. He succeeded his father B. C. 591, and reigned sixteen years. (Herodotus, iv. 159.)

ARCESILAUS II. surnamed CHALEPUS (Χαλεπός) on account of his morose and obstinate temper, was the son of Battus II. The time when he ascended the throne cannot be accurately fixed, but it was probably about B. C. 555 or 560. Dissensions broke out between him and his four brothers, Perseus, Zacynthus, Aristomedon and Lycus, who all left Cyrene and founded Barca. They at the same time incited the subject Libyans to revolt from the Cyrenæans. Arcesilaus marched against the Libyans, who at first retreated before him, but afterwards they hazarded a battle, in which the Cyrenæans were defeated with the loss of seven thousand men. At the end of a reign of about ten years Arcesilaus was either poisoned or strangled by Learchus, who, according to Herodotus, was his brother, according to Plutarch, only a faithless friend. Learchus seized upon the kingdom, under pretence of preserving it for the youthful Battus, the son of Arcesilaus, but, through the contrivance of Eryxo, the widow of the murdered king, Learchus was assassinated by her brother Polyarchus. (Herodotus, iv. 160.; Plutarch, *De Virtut. Mul.* ii. p. 260.; Polyænus, *Strateg.* viii. 41.; Stephanus Byzant. sub. voc. Βάρκη, p. 211.)

ARCESILAUS III. son of Battus III. and Pheretime, succeeded to the throne about B. C. 530. During the reign of his father the kingly prerogatives had been greatly curtailed through the constitutional alterations introduced by Demonax of Mantinea. Arcesilaus attempted to recover them, but his endeavours only excited an insurrection, which compelled him to fly from Cyrene. He took refuge in Samos, where he collected an army, by means of which he recovered his kingdom, and, unmindful of an oracle which had been delivered to him at Delphi, proceeded to take a merciless revenge on the authors of his late disasters, many of whom fled from their country. When Cambyses made himself master of Egypt, Arcesilaus made a voluntary submission to him, partly through fear, partly in hopes that by his assistance he might establish himself more securely on the throne. It was probably in consequence of the indignation excited by this proceeding, as well as by his cruelty towards his revolted subjects, that he found his position in Cyrene unsafe. He accordingly quitted the city, leaving the government in the hands of his mother Pheretime, and took refuge with his father-in-law, Alazir, king of Barca. Here he was assassinated with Alazir by some Barcæans and some fugitives from Cyrene, about B. C. 514. Pheretime, with the aid of an army sent to her assistance by the satrap of Egypt, exacted a cruel vengeance for the death of her son. (Herodotus, iii. 13. 91., iv. 165. 167. 200—202.; Polyænus, viii. 47.)

ARCESILAUS IV. was the eighth (Pindar, *Pyth.* iv. 65.) and last king of Cyrene. In the thirty-first Pythiad (B. C. 466), he gained a victory in the games, which is celebrated by Pindar in the fourth and fifth Pythian odes. Pindar praises his courage, abilities, eloquence, and decision, but remonstrates with him on his severity towards his political opponents. He had endenvoured, by the aid of mercenary troops, to extend the limits of his prerogatives, and had driven into exile several who opposed his designs. Among these was his kinsman *Damophilus*, for whom Pindar interceded, beseeching the king to restore the exile to his country, and exhorting him to adopt milder measures. This advice, however, Arcesilaus does not seem to have followed. In order to provide a place of re-

fuge in case he should be driven to extremities, he founded the colony of Euesperidæ or Hesperidæ (Berenice). According to the scholiast on Pindar (*in tit. Pyth.* iv. p. 342. ed. Boeckh), Arcesilaus was assassinated by the Cyrenæans, about B. C. 431. After his death republican institutions were established in Cyrene. (Boeckh, *Explic. ad. Pind.* p. 265. f.; Schol. on Pind., *Pyth.* iv. 467. p. 372., v. 33. p. 379.; see also a work by J. P. Thrige, entitled *Res Cyrenensium*, ed. S. N. J. Bloch, Copenhagen, 1828.) C. P. M.

ARCESILA'US or ARCE'SILAS (Ἀρκεσίλαος), a Greek philosopher, the founder of the New, or, as it is called by some, the Middle Academy. He was born at Pitane in Æolia, B. C. 316. His father's name was Scythes or Seuthes, and he was the youngest of four brothers, of whom two only were by the same mother. On the death of his father his eldest brother Mœreas became his guardian. His first instructor was his fellow-citizen Autolycus, with whom he made a journey to Sardis. His guardian wished him to study rhetoric, and he applied himself to it for some time with considerable success; but philosophy had greater attractions for him. His brother Pylades assisted him, unknown to Mœreas, in making his way to Athens, a service of which Arcesilaus made a substantial acknowledgment in his will. He was taught music by an Athenian named Xanthus. He first studied philosophy under Theophrastus, but left him and joined the Academic school, and, with Crantor and Zeno, was a hearer of Polemo. With Crantor he lived on terms of great intimacy. He likewise studied under Hipponicus the geometrician, and made himself acquainted with the subtleties of the Megaric and Eretrian schools, which he studied under Diodorus and Menedemus. According to Numenius (Euseb. *Præp. Evang.* xiv. c. 9. p. 729.) he was not only an imitator but a disciple of Pyrrhon. He also applied himself with some success to poetry. Two epigrams by him have been preserved by Diogenes Laertius (iv. 30. 31.). Respecting the time when he established his school, Mr. Clinton (App. to vol. ii. p. 367. note *h*) has a discussion, and sums up the results of his investigations thus: — "It appears then probable that Arcesilaus established his school after the death of Crantor; that from this period he was the rival of Zeno and Epicurus, and that Polemo and Crates, strictly speaking, had no successors; that the Old Academy expired with them, and was superseded by the school of Arcesilaus, which had been already founded in their lifetime."

In his manner of teaching, Arcesilaus revived the Socratic method. Without propounding any dogmatic principles of his own, he encouraged those who asked questions of him to state their own opinions, which he then proceeded to discuss with great acuteness, maintaining alternately both sides of the argument. He is said to have possessed considerable dialectic skill, great oratorical talents, with a pleasing and graceful style of speaking, remarkable felicity of invention and powers of persuasion, and to have shown great ingenuity in the way in which he met objections and adapted his arguments to the matter in hand. He was fond of speaking in a sententious style, and was noted for the keenness and pointedness of his replies (by which he had attracted notice before he was seventeen), and for the asperity of his rebukes. His school was much resorted to. As a man his character was held in high esteem. He is said to have been of an amorous disposition, and somewhat addicted to the pleasures of the table. He made a liberal use of his wealth, and several instances of his generosity are recorded by Diogenes Laertius. Besides some property at Pitane, which his brother Pylades managed for him, Crantor at his death had bequeathed to him his property, amounting to twelve talents, and he received large presents from Eumenes, king of Pergamus, the son of Philetærus. He lived on terms of intimacy with Hieroeles, the commander of the garrison in Munychia and Piræus, but refused to have any intercourse with Antigonus Gonatas. Generally speaking, he kept aloof from political affairs. He was, however, on one occasion sent as ambassador to Antigonus, but did not succeed in accomplishing the object of his mission. He died in his seventy-fifth year, according to Hermippus (*Diogenes Laert.* iv. 44.), in consequence of excessive drinking. He bequeathed all his property to his brother Pylades. For greater security he made three copies of his will, of which he deposited one copy at Eretria in the hands of Amphicritus, another with some of his friends at Athens, and the third with Thaumasias, his near kinsman. He was never married, and left no children. Lacydes succeeded him as president of the Academy in B. C. 241.

Arcesilaus committed none of his philosophical doctrines to writing; and as his example in this respect was followed by his successor Lacydes, it would appear that the accounts of his doctrines which were current among the ancients must have been derived chiefly from tradition and the writings of his adversaries, among whom Chrysippus holds the chief place. They should be received therefore with some caution. According to Cicero (*Academ.* i. 12., *De Orat.* iii. 18. § 67.) the result of his philosophy was a complete scepticism, for he denied the possibility of knowing any thing, not even excepting what Socrates conceived himself to have established, "that he knew nothing;" and he maintained not merely that a wise man would never follow any opinion, but also that he would never assent to one; and from Eu-

sebius (*Præp. Evang.* xiv. 6.) he would seem to have taken a kind of pride in professing that he did not know what the good and the bad, the beautiful and the ugly, were in themselves. The position he occupied as the antagonist of the dogmatism of the Stoics probably not merely helped to modify his own opinions, but caused them from the contrast to appear more sceptical than they really were. According to Sextus Empiricus (i. 234.) he taught his more advanced scholars the doctrines of Plato, of whom he was a great admirer, and whose writings he studied with diligence. It is not unlikely, as Ritter (*Gesch. der Philosophie*, iii. 676.) remarks, that, like many others, he was unable to find in them any certain principles of knowledge, and looked upon the doctrines of Plato in the light of ingenious conjectures. Hence Cicero says that the chief deduction he drew from them was, that neither the senses nor the mind furnished the means of arriving at the perception of any certain truth. Not that he denied the existence of truth, and of an essential difference between it and falsehood, he denied only the possibility of arriving at the knowledge of it. The utmost that could be asserted of any doctrine was, according to him, that it was probable. He appears to have combated most zealously the doctrine of the certainty of sensuous perception, and the Stoic theory of convincing conception (*φαντασία καταληπτική*). He does not seem to have applied himself so diligently to the refutation of the position, that it is possible to attain to knowledge by means of the reason; he contented himself with pointing out the contradictions existing between the various philosophical theories that had been propounded. He, however, restricted his scepticism to philosophy and science, though his antagonists held them to be essentially subversive of morality. He held that if the laws and maxims by which men generally regulated their conduct afforded no certain knowledge, they yet contained in them what was probable, and taught that in the choice of the good and the rejection of the bad the wise man would follow probability (Sext. Emp. *adv. Math.* ii. 158.), and act according to the usual estimation of what is good or bad, regarding a strictly scientific knowledge of its essence and principles as unattainable. (Fabricius, *Biblioth. Græca*, iii. 162.; Brucker, *Hist. Philosoph.* i. 746.; Brodeisen, *De Arcesila Philosopho Academ.* comm. p. i. Alton. 1821; Tennemann, in Ersch and Gruber's *Encyclopädie*, sub. voc. "Arkesilaos.") C. P. M.

ARCET, JEAN D', was born at Douazit, in the present department of Landes in France, on the 7th of September, 1725. He received his early education at the college of Aine, where he was distinguished for the ardour with which he pursued his various studies. His father, who was a magistrate in the district of Douazit, wished, as he was his eldest son, to educate him in such a manner that he might fill his own position, and for this purpose he was sent to study at Bordeaux. It was here that a taste for natural science was developed in young D'Arcet, in which, when it became known to his father, he forbade him indulging, on pain of being disinherited. But such was his devotion to science that he ran the risk of being for ever driven from his home, rather than give up his favourite pursuits. His father kept his word, and without friends and without money, D'Arcet had recourse to teaching the children of the lower classes Latin, to enable himself to pursue his studies. He, however, soon made friends, and became acquainted with Roux, who was then a young man. Roux subsequently introduced him to Montesquieu, who appointed him tutor to his son. In 1742 he came to Paris with Montesquieu, and from the position of tutor in his family became his intimate friend. D'Arcet's mind was similarly constituted to that of Montesquieu, and he is said to have assisted him in his literary labours, more especially in his work "De l'Esprit des Lois." Montesquieu died in the arms of D'Arcet, and committed to his charge the care of his manuscripts, as he suspected they would be made an improper use of by those who were interested in misrepresenting his religious opinions.

After the death of Montesquieu, D'Arcet devoted himself to the study of the medical sciences, and more particularly chemistry, and took his degree of doctor in the faculty of medicine in Paris in 1762. He, however, did not practise medicine but gave up most of his time to chemistry. He became the friend of Rouelle, who was then professor of chemistry in the college of Paris, and was labouring to promote the doctrines of Stahl. Rouelle recommended him to the Comte de Lauraguais as his assistant in applying the principles of chemistry to the arts. Lauraguais, although he spent much of his fortune and time on the pursuit of science, held a command in the army, and war having broken out, he was called to Germany, whither he was followed by D'Arcet, who on his return published an account of his expedition, with observations on various subjects of scientific interest. Being once more in his laboratory, D'Arcet devoted himself to study the manufacture of porcelain, and having made analyses of the best specimens from China, Japan, and other parts of the world, he at last succeeded in producing a porcelain equal to that from other countries. These analyses led him into a long course of experiments on the properties of minerals, and the result of his labours was published in two Memoirs in 1766 and 1768 entitled "Mémoires sur l'Action d'un Feu égal, violent et continué pendant plusieurs Jours sur un grand Nombre de Terres, de Pierres, et Chaux

Métalliques essayées pour la plupart telles qu'elles sortent du Sein de la Terre," Paris, 8vo. These memoirs were an important contribution to chemistry, and detailed the result of the most extensive series of experiments that had been made upon the analysis of minerals by the agency of heat. In 1772 he published some further analyses of minerals, with the title, "Expériences sur plusieurs Diamants et Pierres Précieuses," Paris, 8vo. In this work he first announced the perfect combustibility of the diamond. Newton had inferred from the refractive power of the diamond that it was combustible; Boyle and others had partially succeeded in burning it, but D'Arcet seems to have been the first who perfectly performed this interesting experiment.

D'Arcet married in 1771 a daughter of Rouelle, who had died the year before. In 1774 he made a visit to the Pyrenees, and examined the structure and mineralogical character of these mountains. On his return he was appointed to the chair of chemistry in the College of France, and as an inaugural discourse, gave an account of his labours in the Pyrenees. This discourse was delivered in French, and is said to have been the first in the college in which the custom of reading such discourses in Latin was broken through. On the death of Macquer, D'Arcet was appointed director of the Sèvres manufacture of porcelain at Sèvres, and elected a member of the Academy of Sciences. He also succeeded Gillet as inspector of the public mint, and was inspector of the tapestry manufacture of the Gobelins. In this latter manufacture he suggested several improvements as well as in that of porcelain. He was a member of many of the committees of inquiry appointed by the Academy of Sciences, and assisted in drawing up the reports on Mesmerism, the State of the Hospitals of Paris, and others, and contributed many memoirs to the transactions of the Academy of Sciences. In conjunction with Lelièvre and Pelletier he furnished many reports to the "Journal des Mines," and also contributed many articles to Roux's "Journal de Médecine."

D'Arcet narrowly escaped the guillotine during the reign of terror. The Duke of Orleans had been his patron, and this was sufficient to render him "suspect." The order was signed for his arrest, but through the bold defence set up for him by Fourcroy, the chemist, who was then a member of the convention, he was saved. He died on the 12th of February, 1801. He left behind him two daughters and a son, who is still living, and is well known for his writings on chemistry

In addition to the works referred to, Quérard gives the following: — "Ergo omnes Humores Corporis, tum Excrementi tum Recrementi ex Fermentatione produeuntur," Paris, 1762, 8vo. "Histoire de la Maladie de M. D'Hérincourt," Paris, 1778, 8vo. "Lettre sur l'Anti-Venerien d'Agironi," Paris, 1772, 8vo. "Rapport sur l'Electricité dans les Maladies Nerveuses," Paris, 1782, 8vo. "Instruction sur l'Art de séparer le Cuivre du Métal des Cloches." He was the inventor of a metallic alloy which sometimes bears his name; it melts in boiling water, and has been employed in making stereotype plates. (*Précis Historique sur la Vie et les Travaux de Jean d'Arcet, par* Michel J. J. Dizé; Quérard, *La France Littéraire.*) E. L.

ARCHA, R. ELIEZER BEN ISAAC (ר' אליעזר בן יצחק ארכא), who is called by Bartolocci Eliezer Aben Archa, a Jewish physician and rabbi of Hebron in Palestine, of whom little is known except that he is cited with great praise by R. Abraham ben Samuel Gedalia in his Commentary on the Jalkut. De Rossi says that he is the author of many works which have never appeared in print, among which are a Commentary on the Medrash Rabba, another on the En Isreal, besides "Sheeloth Uteshuvoth" ("Questions and Answers" on the Law), and Discourses. Of the time at which he lived and wrote we find no record. (De Rossi, *Dizion. Storic. degl. Aut. Ebr.* i. 58.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 184.) C. P. H.

ARCHADET. [ARCADELT.]

ARCHA'GATHUS (Ἀρχάγαθος), an ancient Greek physician and surgeon, who is said by Cassius Hemina to have been the first foreigner who endeavoured to introduce the systematic practice of medicine among the Romans. He was apparently a native of Peloponnesus, and his father's name was Lysanias; he came to Rome in the consulship of L. Æmilius Paullus and M. Livius Salinator, B. C. 219. His arrival is said to have pleased the people at first amazingly; the "Jus Quiritium" was bestowed upon him, and a shop (*taberna*) to serve him for a surgery was bought for him at the public expense in one of the most frequented parts of the city. His mode of practice, however, was so much more severe than what the people had before been accustomed to (being, apparently, almost entirely surgical, and consisting chiefly, as far as we are told, in the free use of the knife, and of either the actual or potential cautery), that they soon became disgusted with him; and whereas they had at first called him "Vulnerarius," or "the Healer of Wounds," they now changed his name to "Carnifex," or "the Executioner." They even entertained a prejudice against the profession generally, and hence perhaps arose in some degree the low estimation in which physicians were for a long time held among the Romans. Celsus mentions a plaster, "quæ ad auctorem Archagathum refertur," probably meaning this same person, as no other physician of this name (as far as the writer is aware) is mentioned by any ancient author. (Pliny, *Hist. Nat.* lib. xxix. cap. 6. ed.

Tauchn.; Celsus, *De Medic.* lib. v. cap. 19. § 27. p. 242. ed. Argent.) W. A. G.

ARCHA'GATHUS. [AGATHOCLES.]

ARCHAGILLI'SIUS, the corrupted name of a physician quoted by Rhazes, who wrote a work on chronic diseases, "De Morbis Diuturnis," and who may perhaps be the same person as Arcagenisius, that is Archigenes. (Rhazes, *Contin.* lib. viii. cap. 1.; Fabricius, *Biblioth. Græca*, tom. xiii. p. 79. ed. vet.) W. A. G.

ARCHDALE, JOHN, was the author of a curious tract published in 1707, entitled "A New Description of that fertile and pleasant Province of Carolina; with a brief Account of its Discovery, Settling, and the Government thereof to this time." That province had been granted by Charles II. to the Duke of Albemarle and a few other noblemen, who endeavoured to settle it; one ostensible object of their patent being the introduction of Christianity among the natives. The colony was, however, so mismanaged that in 1694 the governor, named Smyth, wrote to England to state that it was impossible to settle the country, unless one of the proprietors would go from England, with full power for the redress of grievances. In this emergency Lord Ashley was chosen; but as he declined the office, Archdale, who was also a proprietor, was appointed governor. He entered upon the government on the 17th of August, 1695, and, by a judicious spirit of conciliation, he soon brought the province into a peaceable and prosperous state; after which he returned to England, leaving the government in the hands of a person named Blake, who subsequently became a proprietor. A few years after Archdale gave up the government the province again became disturbed, in a great measure owing to the jealousy existing between the high churchmen and the dissenters; and this circumstance led to the publication of his pamphlet, which presents a singular picture of the state of the British American colonies at the commencement of the eighteenth century. It is the only authority with which we are acquainted for the personal history of Archdale. J. T. S.

ARCHDALL, REV. MERVYN, A. M., is said to have been born at Dublin in 1723. From the "Introduction" and title-page to his principal work, he appears to have been formerly domestic chaplain to Dr. Pococke, bishop of Ossory and Meath, and, at the date of its publication, in the year 1786, chaplain to the Right Honourable Francis-Pierpoint, Lord Conyngham, and a member of the Royal Irish Academy. Observing the want of a work which should occupy the same place in the antiquarian history of Ireland as the "Monasticon Anglicanum" in that of England, and that what little had been done by Ware towards what he terms an "Irish Monasteriology" was a mere outline or skeleton, Archdall, encouraged and assisted in the first instance by Dr. Pococke, laboured industriously for many years in collecting materials for supplying the deficiency. Having done so, he was compelled to abridge and epitomise the original documents; because, if printed at length, they would have filled at least two folio volumes, the publication of which would have involved an expense far greater than the fortune of a private clergyman could sustain. At length, in the year above mentioned, he produced the fruit of his labours, in a quarto volume of more than eight hundred pages, entitled "Monasticon Hibernicum; or, a History of the Abbeys, Priories, and other Religious Houses in Ireland," and containing also memoirs of their founders, benefactors, and abbots or other superiors, and an account of the disposal of their possessions after their suppression, and of the then present state of their ruins. The work is illustrated with a map of Ireland, and eighteen plates, representing the habits of the several religious and military orders treated of. The arrangement of the book is convenient; the counties themselves, and the several foundations in each county, are arranged alphabetically: there is also an index of the names of places, but not of the names of persons. In 1789 Archdall published, in seven volumes, octavo, a revised edition of Lodge's "Peerage of Ireland," upon which, he states in the advertisement, he had been occupied four years, confining himself to genealogical inquiries, because he confesses an almost total ignorance of the science of heraldry. He then described himself as rector of Slane, in the county of Meath, where he died, on the 6th of August, 1791, at the age of sixty-eight, according to the "Scots' Magazine," which agrees with the date of birth as above stated, or in his sixty-fifth year according to the "Gentleman's Magazine," where it is erroneously stated that he died in Scotland. (*Works*, as above; *Scots' Magazine*, liii. 415.; *Gentleman's Magazine*, lxi. 780.) J. T. S.

ARCHDEKIN, or ARSDEKIN, RICHARD, was born in the county of Kilkenny about the year 1619, and admitted into the society of Jesuits at Mechlin in 1642. At the time that Southwell wrote the biographies of the Jesuits, in 1676, Archdekin had been for six years professor of the classics, for five of philosophy, and for fourteen of moral and Scriptural theology, partly at Louvain and partly at Antwerp. He died at Antwerp on the 3d of August, 1693, according to Foppens. In the edition of Moreri published in 1759, his life is given twice, once under Archdekin, and a second time under Arsdekin, and in one article his death is stated to have taken place in 1690, in the other in 1696, but the authority of Foppens, who is followed by Paquot, may be considered decisive against either date. It may be remarked that both forms of his name are adopted by Archdekin

in his own title-pages, and that he had a third, that of Mac-Gillacuddy.

The works of Archdekin are — 1. "Of Miracles, and the new Miracles done by the Relicks of St. Francis Xavier, in the Jesuits College at Mechlin," Louvain, 1667, 8vo., in English and Irish. This very scarce book is supposed by the Rev. C. Anderson to be the first ever printed in the two languages in conjunction. 2. "Præcipuæ Contræversiæ Fidei ad facilem methodum redacta," Louvain, 1671, 8vo. At the end of this volume, which is a summary of theology, is usually found "Vitæ et Miraculorum Sancti Patricii Hiberniæ Apostoli Epitome cum brevi notitiâ Hiberniæ et Prophetiâ S. Malachiæ," a life of St. Patrick, with a short notice of Ireland and the prophecy of St. Malachi respecting the succession of the popes, printed in the same year at the same place. The "Controversiæ Fidei" had a wonderful success. A few copies of the work which found their way to the university of Prague were received with such enthusiasm that some transcripts of the whole were made for the use of the students; and in 1678 the book was reprinted, without the knowledge of the author, at the university press. The third edition, which was printed at Antwerp with the author's corrections and additions, was followed by a fourth and fifth at Cologne and Ingolstadt; and the sixth, again at Antwerp, by a seventh again at Cologne. We gather these particulars from the prefaces to the eighth edition, which appeared at Antwerp in 1686, and in which the title, the bulk, and the arrangement of the work are so altered that it would hardly be recognised as the same. The "Controversiæ Fidei" of 1671 is a small octavo of five hundred pages. In the edition of 1686 the title is "Theologia Tripartita Universa," and the three volumes quarto, of which it consists, comprise in all about eleven hundred pages closely printed in double columns, containing about five times the matter of the "Controversiæ." The author alludes to the merits of his work in a style of considerable complacency. It begins with a "Dedicatio Viris Apostolicis universis etiam in Editionibus amplissimis Jacobi II., Angliæ, Hiber. &c., Regis serenissimi," and ends with a collection of the dedications to the former editions, including a life of Oliver Plunket, the Roman Catholic archbishop of Armagh, who was executed at London in 1681, and of Peter Talbot, the Roman Catholic archbishop of Dublin, who died in imprisonment at Dublin in 1680. In addition to these, Archdekin's work contains a number of other anecdotes connected with the history of Ireland, introduced as examples in support of his theological doctrines, which give the book a value which it is otherwise far from possessing. It has, indeed, the merit of containing a short summary of the doctrines of the church to which the author belonged, but the style is not good, and the authority of its statements has been controverted by higher authority in the Roman Catholic church. In 1700 it was prohibited till correction should be made by the congregation of the Index. The first edition which was published with the necessary corrections appears also to have been the last. It appeared at Antwerp in 1718, and was the thirteenth of the whole. Southwell mentions that Archdekin in 1676 was preparing a work to be called "Theologia Apostolica," but this was probably included in the "tripartite" collection. (Ribadeneira, *Bibliotheca Scriptorum Societatis Jesu*, opus continuatum a Sotvello, p. 718.; Foppens, *Bibliotheca Belgica*, p. 1066.; Ware, *History of Ireland*, by Harris, ii.; *Writers of Ireland*, p. 203.; Archdekin, *Controversiæ, Theologia*, &c.)

T. W.

ARCHEDA'MUS. [ARCHIDEMUS.]

ARCHE'DICE ('Αρχεδίκη), a daughter of Hippias, the son of Pisistratus, and tyrant of Athens. Her father gave her in marriage to Æantides, the son of Hippoclus, who was tyrant of Lampsacus, with a view to secure the interest of Hippoclus, who had great influence at the court of Darius Hystaspis, if he should be obliged to quit Athens. Archedice was buried at Lampsacus, and her epitaph, which Aristotle describes as the work of Simonides, is preserved in Thucydides. (Thucydides, vi. 59.; Aristotle, *Rhetorica*, i. 9.)

L. S.

ARCHELA'US ('Αρχέλαος), a Greek sculptor, the son of Apollonius, of Priene. This name is inscribed upon the upper part of the bas-relief of the apotheosis of Homer formerly in the Colonna palace at Rome, now in the British Museum. It was found on the Via Appia, near Albano, at a place called Alle Frattocchie, the ancient Bovillæ, where the Emperor Claudius had a villa, and Winckelmann supposes it to have been executed about the time of that emperor, which is very probable, as it is undoubtedly of the Roman period. Other writers have supposed it to have been produced as early as the time of Phidias. The figures are small, about nine inches high: the design is very inferior, and in parts incorrect, as, for instance, the raised arm of Homer. Homer is seated on a throne at the foot of Mount Parnassus, and before him is a group of figures sacrificing to him; above are Apollo and the Muses, and on the summit of the mount is Jupiter, who appears to sanction the divine honours which are being paid to the poet. It was purchased for the British Museum in 1819, at the enormous price of 1,000*l.* (Winckelmann, *Werke*, vol. vi. p. 68. sq.; and see "*Townley Gallery*" of the *Library of Entertaining Knowledge*, in which there are wood-cuts of this work.)

R. N. W.

ARCHELA'US ('Αρχέλαος), a Greek chorographer who, according to Diogenes

Laertius, wrote a description of the countries which had been conquered by Alexander the Great. No fragments of this work are extant, and we are unable to form any decided opinion as to the time at which this Archelaus lived; but the subject of his work favours the opinion that he lived either at or shortly after the time of Alexander. Harpocration (under Ἀλόπησος), according to Bekker's reading, speaks of an Archelaus who wrote a work on the history of Eubœa, of which the fourth book is there quoted; but whether this Archelaus is the chorographer, or whether we must not read with Maussac, Archemachus instead of Archelaus, are points which cannot be satisfactorily answered. Plutarch and Stobæus, again, mention an Archelaus as the author of a work on rivers, but without giving any means of identifying him. (Diogenes Laertius, ii. 17.; Plutarch, *De Fluviis*, 1 and 9.; Stobæus, *Florilegium*, i. 15.)
L. S.

ARCHELA'US (Ἀρχέλαος), the author of a Greek poem on alchemy, of whose life no particulars are known, and whose date is somewhat uncertain. He appears to have been a Christian, and probably, (judging from internal evidence,) was a late writer. His work is entitled Ἀρχελάου Φιλοσόφου περὶ τῆς Ἱερᾶς Τέχνης διὰ Στίχων Ἰάμβων ("An Iambic Poem by Archelaus the Philosopher, on the Sacred Art,") and is very barbarous both in style and versification. It exists in MS. in several European libraries, and was to have been published by Leo Allatius. Some extracts are given by J. St. Bernard at the end of his edition of Palladius, "De Febribus," Leiden, 1745, 8vo.; but the whole of the poem was not published till 1842, in the second volume of Ideler's "Physici et Medici Græci Minores," Berlin, 8vo. It differs in length in different MSS.; in Ideler's edition it consists of three hundred and thirty-six lines. (Fabricius, *Biblioth. Græca*, vol. xi. p. 579. ed. Harles.)
W. A. G.

ARCHELA'US (Ἀρχέλαος), a son of Amyntas II., king of Macedonia, by his wife Gygæa. Archelaus was a half-brother of Philip, the father of Alexander the Great. Gygæa had by Amyntas two other sons, Archideus and Menelaus. After the death of Amyntas, Philip, dreading the competition of his half-brothers for the throne, put one of them to death, and the two others, who were threatened with the same fate, fled to Olynthus. The citizens of Olynthus were moved by pity to receive and protect the two princes, and this protection was, according to Justin, the reason why Philip, in B. C. 349, made war upon Olynthus. When the place was taken in B. C. 347, Philip had his two half-brothers put to death. (Justin, vii. 4., viii. 3.)
L. S.

ARCHELA'US (Ἀρχελάος), bishop of Cæsarea in Cappadocia, lived, according to Cave's conjecture, about A. D. 440. It is at all events certain that he lived after the synod of Sidon, A. D. 383, at which the Messalians were condemned, and before the so-called "concilium latrocinale" of Ephesus, A. D. 449, in which year Thalassius, the predecessor of Alypius, was bishop of Cæsarea. Archelaus wrote a refutation of the heresies of the Messalians, which is referred to by Photius. (Photius, *Codex*, 52.; Cave, *Scriptorum Ecclesiast. Historia Literaria*, ii. 143. ed. London.)
L. S.

ARCHELA'US (Ἀρχέλαος), king of Cappadocia, a son of Archelaus II., the high priest of Comana, and grandson of Archelaus I. In B. C. 34, Antonius, after having expelled Ariarathes, king of Cappadocia, gave this kingdom to Archelaus, who reigned till A. D. 16. The mother of this Archelaus is called Glaphyra, and is said to have been a courtesan. Appian, who places the expulsion of Ariarathes in B. C. 41, calls his successor, who was appointed by M. Antonius, and whom he also calls a son of Glaphyra, Sisinna; and he adds that Antonius was induced to give him Cappadocia by the charms of Glaphyra. With respect to the name Sisinna, we must consider it a surname of Archelaus, unless we suppose that Appian has made a mistake. In the war between Octavianus and Antonius, Archelaus supported Antonius with auxiliary troops; but notwithstanding this, after the battle of Actium, Octavianus left Archelaus in the possession of his kingdom, and even added to his dominions the maritime district of Cilicia and the whole of Lesser Armenia. During the whole period of the reign of Augustus, Archelaus remained in undisturbed possession of his kingdom. His subjects, however, seem to have had just cause of complaint; and they appealed to Augustus. Tiberius, who then entertained friendly feelings towards Archelaus, undertook his defence, and succeeded in clearing him from the charges brought against him. Subsequently, when Tiberius was staying in Rhodes, B. C. 6, he felt himself neglected by Archelaus; whereas Caius Cæsar, during his stay in Asia in A. D. 2, who was then expected to be the successor of Augustus, received the greatest attention from Archelaus. This slight, or want of attention, was never forgotten by Tiberius; and when he became emperor he got his mother to write to Archelaus and invite him to Rome, holding out to him the hope that by personal application he might obtain pardon from the emperor for his neglect. Archelaus accordingly went to Rome; but to his surprise he was accused by Tiberius, before the senate, of matters of which he was entirely innocent. Archelaus was then at a very advanced age: he had been king of Cappadocia for fifty years. The object of Tiberius was to have him condemned to death; but, as the king was worn out with old age, and appeared to be no longer in the full possession of his under-

standing — an appearance, however, which, according to Dion Cassius, he only assumed — it was thought unnecessary to put him to death. But Archelaus was obliged to remain at Rome, where he died in A. D. 17. He was the last king of Cappadocia, which, on his death, was made a Roman province. There are coins of Archelaus on which he is called Κτίστης, or the Founder, perhaps from having founded the town of Elæussa, in the island of Elæussa, off the coast of Cilicia. (Strabo, xii. 535. 540., xvii. 796.; Dion Cassius, xlix. 32., li. 3., liv. 9., lvii. 17.; Appian, *De Bello Civili*, v. 7.; Tacitus, *Annales*, ii. 42.; Plutarch, *Antonius*, 61.; Suetonius, *Tiberius*, 8. 37., *Caligula*, 1.; Josephus, *Jewish Antiq.* xvi. 4. § 6.; Eckhel, *Doctrina Num. Vet.* iii. 201.) L. S.

ARCHELA'US (Ἀρχέλαος), a native of CAPPADOCIA, and the chief general of Mithridates VI., surnamed Eupator, in his first war with the Romans. In B.C. 88 Archelaus and his brother Neoptolemus were the commanders of the forces of Mithridates, and gained a brilliant victory over Nicomedes III. of Bithynia, the ally of the Romans, on the river Amnias in Paphlagonia. In B.C. 78, after his unsuccessful attempt upon Rhodes, Mithridates sent Archelaus to Greece to gain over the Greek towns by persuasion or by force. Archelaus had a large fleet and an army of one hundred and twenty thousand men. He first took Delos, which had revolted from Athens, and several other places; and after having put to death a great part of their population, he gave the places to the Athenians. He also sent to the Athenians the sacred treasures which he had taken in Delos. These treasures were conveyed to Athens by Aristion, an Athenian, with an escort of two thousand soldiers, with whose assistance Aristion set himself up as tyrant of Athens. [ARISTION.] Archelaus also succeeded in persuading the Achæans, Lacedæmonians, and Bœotians to support the cause of Mithridates against the Romans. In Bœotia, Thespiæ alone resisted; but it was besieged and compelled to follow the example of the other Bœotian towns. In the meantime Metrophanes, another general of Mithridates, ravaged Eubœa, Demetrias, and Magnesia, which refused to join the king's party; but Metrophanes was put to flight by Bruttius Sura, the legate of Sentius, governor of Macedonia, who now entered Bœotia. In the neighbourhood of Chæronea, Bruttius Sura fought against Archelaus and Aristion for three successive days without any decisive advantage being gained on either side. But in the mean time some Achæan and Lacedæmonian auxiliaries had come to Archelaus, and Bruttius withdrew to Piræus in Attica. Archelaus arrived soon after with his fleet and took possession of Piræus, which Bruttius was obliged to quit. Not long after this event Sulla, to whom the Roman senate had given the command in the war against Mithridates, arrived in Greece with a large army, and after collecting money and provisions in Ætolia and Thessaly he marched towards Attica. On his passage through Bœotia the Bœotians submitted to him as readily as they had submitted to Archelaus. Having despatched part of his forces to besiege Aristion, in Athens, Sulla marched with the main body of his troops against Piræus, where Archelaus had retreated within the walls, and made the necessary preparations for sustaining a siege. Sulla attempted to take the place by assault, but being repulsed with considerable loss he withdrew to Eleusis and Megara, where he made great preparations for the siege of Piræus. The Long Walls which connected Athens with Piræus were destroyed, for the purpose of supplying materials for the fortifications with which Sulla surrounded Piræus. Archelaus in the meantime increased his defences, and drew reinforcements from Eubœa and the other islands, and even armed the rowers of his fleet. In numbers he was far superior to Sulla, and in addition to the forces under his command, fresh reinforcements from Mithridates landed in Piræus, upon which Archelaus marched out and drew his troops up in battle array close by the walls. After a long fight, in which Archelaus lost nearly two thousand men, he retreated within Piræus. While he was endeavouring to encourage his men against the Romans, they hastily fled into the town, and Archelaus found himself shut out, as the fugitives in their fear had closed the gates. He was pulled up the wall by a rope. As the winter of B. C. 87—86 was now approaching, Sulla took his station near Eleusis; but hostilities were continued in sallies and skirmishes. Athens now began to suffer from scarcity of provisions. Archelaus endeavoured to give the town relief by sending a convoy from Piræus to Athens; but it was intercepted by the Romans, who had been informed of the design by some traitors in Piræus. One of the assaults which Sulla made by night on Piræus caused great consternation among the besieged. A second attempt to carry provisions into Athens was likewise betrayed to the Romans, and it failed. Sulla perceiving the condition of the besieged in the city, determined to compel it to surrender by famine. In the beginning of the spring of B. C. 86 Piræus was assailed with all the military engines that Sulla could command, but no marked impression could be made, and Sulla at last determined to blockade Piræus, and thus to wear out the garrison. As the famine in Athens had reached a most fearful height, Sulla renewed his attacks upon the city, which was carried by assault and delivered up to massacre and plunder. The acropolis, whither Aristion had fled, still held out for some time, but was compelled to surrender

by famine. Aristion and his followers were put to death, and immense treasures fell into the hands of Sulla. This being accomplished, Sulla directed all his energies against Pirræus; he forced the entrance, and Archelaus was obliged to withdraw to the most impregnable part of Pirræus, which was surrounded by the sea, and which the enemy, not having a fleet, was unable to reach. Archelaus did not remain long in this confinement; he embarked his troops and set out for Thessaly. In the neighbourhood of Thermopylæ he collected the scattered forces of Mithridates, and also received some fresh reinforcements, which were sent by the king. After having destroyed the greater part of Pirræus by fire, Sulla pursued Archelaus through Bœotia. Archelaus, who was again at the head of an army of about one hundred and twenty thousand men, marched into Phocis to meet the enemy. As the ground was unfavourable, Sulla refused to fight, and Archelaus moved towards the coast of the Euripus and pitched his camp near Chæronea, in an unfavourable position, as he did not anticipate an attack from the Romans. Sulla saw his advantage, and compelled Archelaus to fight. Appian and Plutarch have given particular descriptions of the battle. Archelaus was completely defeated, and withdrew to Chalcis with only ten thousand men who survived the battle, and gathered round their general. After a short rest was given to the soldiers Sulla followed Archelaus to the Euripus; but, as he had no fleet, Archelaus made his escape, and with his fleet plundered the islands and ravaged the coast. He also made a descent on Zacynthus, but was driven away by some Romans who were staying there, on which he returned to Chalcis. Mithridates being informed of the defeat of his general levied a fresh army of eighty thousand men, whom he sent to Archelaus, under the command of Dorylaus or Dorilaus. Thus reinforced Archelaus crossed over into Bœotia, to wipe off the disgrace of his former defeat. Sulla was encamped near Orchomenus, and on the approach of the enemy he drew up his army for battle. But the Romans were disheartened at the sight of the enemy, whom they thought they had already annihilated; and the personal courage of Sulla alone led them to victory. On the first day of the battle Archelaus lost fifteen thousand men, and among them his own son, Diogenes. Sulla fearing lest the enemy should escape during the night to Chalcis took precautions to cut off their retreat. On the following day the camp of Archelaus was taken by storm; most of the soldiers fell in the fearful slaughter which ensued, and numbers who endeavoured to escape were drowned in Lake Copais. Archelaus, after concealing himself for three days in the marshes, got a boat and crossed over to Chalcis, B.C. 85. Here he assembled the troops of Mithridates which were still scattered in various parts of Greece. Mithridates, in the meantime, had hard struggles with the Romans in Asia. The defeat at Orchomenus made him despair, and he wrote to Archelaus, commanding him to conclude the war on the best terms he could. Archelaus solicited an interview with Sulla, who had marched into Thessaly. The request was granted, and the two generals met at Delium, in Bœotia. Sulla first attempted to induce Archelaus to betray his master, but the attempt was indignantly resisted. The conditions which Sulla proposed were,—that Archelaus should surrender his whole fleet; that all the Roman prisoners and deserters should be restored; that the Chians and other Greeks who had been transported to Pontus should be set free; that the garrisons of Mithridates should be withdrawn from all places in Greece; and that the king should pay all the expenses of the war, and confine himself to his own kingdom of Pontus. Archelaus immediately withdrew the garrisons from the places required, and, with the exception of the clause which demanded the surrender of the fleet, he accepted the terms, though the treaty required the king's sanction. Messengers were accordingly sent to Mithridates to acquaint him with the terms proposed by Sulla. One or two writers state that Archelaus treacherously gave up the fleet to Sulla, but Plutarch expressly denies the fact. During the cessation of hostilities until the return of the messengers, Sulla, accompanied by Archelaus, for whom he had conceived great esteem, made an expedition against some barbarous tribes which had infested the province of Macedonia. Mithridates, in reply to the terms, refused to give up his fleet and Paphlagonia. But Sulla would not conclude peace on any other terms, for Lucullus had in the meantime arrived with a fleet to assist Sulla. Archelaus, who had in some measure pledged himself that the king would conclude peace on the terms proposed, brought about a meeting between Mithridates and Sulla at Dardanus, in Troas. Mithridates was induced to yield, and after all his enormous exertions he was reduced to the same position which he had occupied before the commencement of the war. Mithridates soon began to feel dissatisfied at having consented to the conditions of peace, and to suspect Archelaus of having made greater concessions than were necessary. Archelaus perceiving the change in the king's disposition deserted to the Romans, B.C. 81, just before the outbreak of the second war with Mithridates. He prevailed upon the Roman general Murena, who was then in Asia to conduct the war against Mithridates, to begin hostilities at once, and not to wait till the king attacked him. [MURENA.] Further particulars about the life of Archelaus are not known. He is generally designated as the Deserter, and from some

expressions in Strabo we must infer that he survived his desertion for some time, and was honoured by the senate. (Appianus, *De Bello Mithrid.* 17—64.; Plutarch, *Sulla*, 11—24.; Livy, *Epitome*, lib. lxxxi. lxxxii.; Velleius Paterculus, ii. 25.; Florus, iii. 5.; Orosius, vi. 2.; Pausanias, i. 20.; Dion Cassius, *Fragment.* No. 173. ed. Reimar; Sallust, *Fragment. Histor.* lib. iv.; Strabo, xii. 562., xvii. 796.) L. S.

ARCHELAUS (Ἀρχέλαος), bishop of CASHARA or CARRHA in Mesopotamia. He lived about A. D. 278, and was a man of vehement and passionate temperament. When the heretic Manes had escaped from his prison, and fled to Mesopotamia, where he exerted himself to disseminate his doctrines, he found a most determined opponent in Archelaus. Archelaus convened an assembly of Gentiles, appointed some of their own philosophers as judges, that he might not be thought partial, and challenged Manes to a solemn disputation before this assembly. Manes was completely defeated, and fled to some neighbouring village, of which he endeavoured to rouse the presbyter, whom some call Diodorus, and others Tryphon, to support his cause. Archelaus followed the steps of the heretic, and silenced him a second time. Manes again took to flight, but was caught and taken back to his prison. [MANES.] Archelaus afterwards wrote in the Syriac language an account of his disputation with Manes, and also a letter to Diodorus or Tryphon, who had been shaken in his faith by Manes, and had consulted Archelaus. Both these works subsequently acquired great reputation, and were translated into Greek and Latin. A considerable portion of an ancient Latin translation of the disputation, with the whole of the letter to Diodorus, was edited from a MS. in the Ambrosian Library of Milan by H. Valesius, and annexed to his edition of Socrates and Sozomen. These Latin translations with some fragments of the Greek ones were afterwards published by Zaccagni in his "Collectio Monumentorum Veterum," Rome, 1698, and by Fabricius in his edition of Hippolytus. Photius states that one Hegemonius wrote the disputation of Archelaus against Manes; and it is difficult to say in what manner this statement is to be reconciled with the common account. (Cyrillus, *Catechesis*, vi.; Socrates, *Historia Ecclesiastica*, i. 22.; Hieronymus, *De Viris Illustribus*, 72.; Epiphanius, *Hæres.* 66.; Photius, *Codex*, 85.) L. S.

ARCHELA'US I. (Ἀρχέλαος), high priest of the goddess of COMANA, was a son of Archelaus of Cappadocia, the general of Mithridates the Great. He was appointed to this priestly office in B. C. 63, by Pompey the Great, after the conquest of Mithridates, when the sacred territory of Comana was also extended. Strabo and most other writers place this Comana in Pontus, but Hirtius confounds it with a town of the same name in Cappadocia. Comana was chiefly celebrated on account of its temple of Artemis Taurica, who is also called Anaïtis, Enyo or Bellona; and her priest was in rank the first person in the kingdom of Pontus next to the king. He had sovereign power over the town of Comana and its territory, as well as over the numerous hieroduli, or temple slaves, who at one time amounted to six thousand. But the priest could not sell the slaves. The ruins of the ancient town of Comana in Pontus are now called Gomanak. In B. C. 56, when Aulus Gabinius, the proconsul of Syria, was making preparations against the Parthians, Archelaus, who was then staying in Syria, wished to take part in the war. According to Strabo, the Roman senate would not allow this; whereupon Archelaus left Syria without the knowledge of Gabinius, and sued for the hand of Berenice, queen of Egypt. Dion Cassius, who says nothing of the senate's refusal, states that Gabinius was induced by bribes to assist Archelaus in his suit. The state of affairs in Egypt was this: Ptolemy Auletes had been deprived of his throne by the Egyptians and expelled, and his eldest daughter, Berenice, the sister of Cleopatra, who was now queen of Egypt, desired to marry a prince of royal descent. A Syrian of the name of Cybiosactes, a descendant of the Seleucidæ, obtained her hand, but was soon afterwards put to death by the queen, as she did not find his conduct suited to his station. Hereupon Archelaus, who pretended to be a son of Mithridates Eupator, aspired to be her husband, and being secretly supported by Gabinius, he succeeded. By marrying Berenice, he became king of Egypt. The Romans undertook to restore Ptolemy Auletes; and Gabinius, who had to execute the command of the senate, was also induced, by the bribes of Ptolemy, to effect his restoration. Archelaus had scarcely enjoyed his royal dignity for a few months when Gabinius entered Egypt with an army, in B. C. 55. He defeated the Egyptians in several engagements, and put Archelaus and his daughter to death, after a reign of six months. Ptolemy was restored to the throne. According to Strabo, it was Ptolemy who put Archelaus and his daughter to death. M. Antonius, afterwards the triumvir, who had been on friendly terms with the family of Archelaus, procured him an honorable interment. (Strabo, xii. 558., xvii. 796.; Dion Cassius, xxxix. 57, 58.; Hirtius, *De Bello Alexandrino*, 66.; Appian, *De Bello Mithridat.* 114.; Livy, *Epitome*, lib. cv.; Cicero, *Pro Rabirio Postumo*, 8.; Valerius Maximus, x. 1. *Externa*, 6.; Plutarch, *Antonius*, 3.) L. S.

ARCHELA'US II. (Ἀρχέλαος), high priest of COMANA, was the son and successor of Archelaus I., high priest of Comana. When Cicero was proconsul of Cilicia, in B. C. 51, Archelaus fostered the disturbances

in Cappadocia, and supported with money and troops the party which was opposed to King Ariobarzanes II.; but Cicero compelled Archelaus to quit Cappadocia, and enabled Ariobarzanes to maintain his authority as king. In B. C. 47, Julius Cæsar, after having concluded the war in Egypt, deprived Archelaus of the office of high priest, and gave it to Lycomedes. (Strabo, xii. 558., xvii. 796; Cicero, *Ad Familiares*, xv. 4.; Hirtius, *De Bello Alexandrino*, 66.; Appian, *De Bello Mithridat.* 121.) L. S.

ARCHELA'US (Ἀρχέλαος), an EGYPTIAN, under whose name the Greek Anthology contains four epigrams. From one of these epigrams, which is written upon Alexander the Great, it has been generally inferred that he was a contemporary of Alexander the Great and the first Ptolemy. Antigonus Carystius states that Archelaus related wonderful stories (παράδοξα) in the form of epigrams to Ptolemy, and Lobeck supposes that this Ptolemy was Euergetes II. (B. C. 146—117), who was fond of investigating curious matters. But Antigonus Carystius himself was a contemporary of Ptolemy Philadelphus (B. C. 283—247), and lived until about B. C. 230. The opinion of Archelaus being a contemporary of Alexander is hardly supported by any evidence; and the conjecture of Lobeck is irreconcilable with chronology. All difficulties will be removed, if we suppose with Westermann that the Ptolemy mentioned by Antigonus Carystius is Ptolemy Philadelphus, who is likewise known to have been fond of curious things. This Archelaus is probably the same to whom Athenæus ascribes iambics, and whom the same writer, in another passage, calls a Chersonesite (Χερσονησίτης); and if so, he is the author of a work which was in all probability likewise a metrical production, namely, the Ἰδιοφυῆ, that is, "Descriptions of Strange or Curious Animals." Ancient writers often refer to this work, and numerous statements derived from it have been preserved. As regards the name Chersonesite, Schweighaüser supposes that Archelaus was a native of some place of the name of Chersonesus in Egypt; but he may have been a native of the Thracian Chersonesus, and have lived in Egypt, which will account for his being called an Egyptian. Thus as far as his epigrams and his Ἰδιοφυῆ are concerned Archelaus belonged to the class of writers, who are usually called Παραδοξογράφοι, and Westermann has accordingly incorporated the fragments of the Ἰδιοφυῆ in his collection of the Παραδοξογράφοι, p. 158, &c. (Jacobs, *Ad. Anthology. Græc.* xiii. p. 857.; Lobeck, *Aglaophamus*, i. p. 749.; Westermann, Παραδοξογράφοι, *sive Scriptores Rerum Mirabilium Græci*, p. xxii. &c. where all the passages of ancient writers relating to Archelaus are collected.) L. S.

ARCHELA'US (Ἀρχέλαος), son of HEROD the Great by Malthace of Samaria. A few days before his death Herod made a will in which "he gave the kingdom to Archelaus" (Josephus, *Jewish Antiq.* lib. xvii. c. 8.), and appointed Herod Antipas tetrarch of Perœa and Galilee, and Philip tetrarch of Batanæa, Gaulanitis, Trachonitis, and Paneas. By this will he rescinded a previous will in which he had appointed Herod Antipas his successor in the kingdom. Archelaus did not assume the title of king, because it was necessary that the will of his father should be approved by the Roman emperor, Augustus. To obtain this consent Archelaus proceeded to Rome; but before his departure from Judæa, a tumult arose in Jerusalem during the feast of the Passover, in consequence of some demands which the Jews made and Archelaus refused to grant, and the royal guard massacred about three thousand Jews in the temple.

At Rome Archelaus found his brother Antipas ready to oppose his claims with a powerful party. The whole family of Herod the Great favoured the pretensions of Antipas, "not out of any love to him but out of hatred to Archelaus" (Josephus, *Jewish Antiq.* lib. xvii. c. 9.). Before Augustus gave sentence upon Herod's will, fifty of the chief men of Jerusalem came to Rome as ambassadors in the name of the whole nation, and on their arrival they were joined by more than eight thousand Jews, who were living at Rome. When they were admitted to an audience with Augustus, they complained of the cruelty of Archelaus, who had slain three thousand Jews in the temple, and entreated Augustus to make Palestine a Roman province, and annex it to Syria. But Augustus confirmed the will of Herod in the disposition of his kingdom, except that "he gave Archelaus half of Herod's kingdom with the title of ethnarch," that is, ruler of the nation, "and he promised to make him a king, if he showed himself worthy of that honour" (Josephus, *Jewish War*, lib. ii. c. 6.). The ethnarchy of Archelaus consisted of Judæa Proper, Samaria, and Idumæa, which countries yielded him a yearly revenue of about six hundred talents.

After Archelaus had taken possession of his ethnarchy, a young Jew of Sidon caused some disturbance by pretending to be Alexander, the son of Mariamne, who had been strangled by the order of his father Herod the Great, and to whom the impostor bore a strong resemblance; but Augustus compelled him to acknowledge that he was not the son of Herod, and sent him to the galleys. Archelaus violated the Mosaic law by marrying Glaphyra, the widow of his brother Alexander, though she had several children by her former marriage. Not long after this marriage, and in the tenth year of his ethnarchate, A. D. 7, he was accused of cruelty and tyranny by his subjects before Augustus, and banished by the emperor to Vienne, a town

of Dauphiné. Judæa and Samaria were annexed to Syria, and Publius Sulpicius Quirinus was appointed governor of the province, and Coponius, a Roman knight, procurator of Judæa. Quirinus confiscated the property of Archelaus, and took the census which is mentioned by Luke (ii. 2.) in order to apportion the tribute among the people.

Archelaus rebuilt Jericho and founded a town which he called Archelais.

Although it is clear from Josephus that Archelaus never had the title of king, no objection can lie against the passage of St. Matthew (ii. 22.) where it is said that Joseph "heard that Archelaus did reign (βασίλευει) in Judæa in the room of his father Herod." That the word "reign" is not to be taken in its strict sense is evident from these facts; that another Herod, who is called by St. Matthew (xiv. 1.) and by St. Luke (ix. 7.) "the tetrarch," is called by St. Mark (vi. 14.) "king," βασιλεὺς; and that Josephus himself, upon whose authority it is stated that Archelaus was made ethnarch, calls his government a "reign" in the "Jewish War" (lib. ii. c. 7.), and elsewhere speaks of him as the "king who succeeded Herod." The date of the banishment of Archelaus is variously stated. Lardner gives as the date of this event A. D. 6 or 7. Dion Cassius (lv. 25. 27.) mentions it in U. C. 759 or A. D. 6. Josephus in the "Antiquities" (lib. xvii. c. 13.) places it in the tenth, and in the "Jewish War" (lib. ii. c. 7.) in the ninth year of his ethnarchate. To make these statements of Josephus agree, it must be supposed that Archelaus reigned nine years complete and part of a tenth, or ten current years. From the "Antiquities" (lib. xvii. c. 13.) it appears that he was deposed in the same year that the census of Quirinus was held, and the census was made in the thirty-seventh year after the battle of Actium (lib. xviii. c. 2.). This thirty-seventh year ended September 1, U. C. 760 or A. D. 7. Hence it may be inferred that Archelaus was deposed early in the year U. C. 760, and that the first year of his ethnarchate was U. C. 751 or B. C. 3. Some excellent remarks on this subject are made by Mr. Greswell in his "Dissertations upon the Harmony of the Gospel," vol. i. p. 274, &c. and vol. iii. p. 363, &c. 2nd. edit. Oxford, 1837. (Josephus, *Jewish Antiq.* lib. xvii. ch. 8—13., lib. xviii. ch. 1, 2.; *Jewish War*, lib. i. ch. 33., lib. ii. ch. 1—8. 13.; Jahn, *History of the Hebrew Commonwealth, English Translation*, book xiv. § 123.; Basnage, *Histoire et la Religion des Juifs*, liv. i. ch. 2.; Cellarius, *Historia Herodum*, printed in his *Dissertationes Academicæ*, p. 207, &c. 12mo., Leipzig, 1712; Noldius, *Historia Idumæa*, &c. appended to Havercamp's edition of Josephus. These last three writers attack a paradoxical treatise of Harduin, entitled *De Nummis Herodiadum*, 4to. Leipzig; Lardner, *Credibility of the Gospel History*, part i. book i. ch. 1.) C. J. S.

ARCHELA'US (Ἀρχέλαος), king of MACEDONIA, reigned fourteen years, from B. C. 413 to B. C. 399. He was the son and successor of Perdiccas II. Diodorus places his death in the right year, but assigns to his reign only seven years, though in another passage he had evidently the correct chronology before him. The Parian marble places the accession of Archelaus in B. C. 420, which is seven years too early. Archelaus is recognised by all writers as a son of Perdiccas, but Plato and Ælian call him an illegitimate son by a slave of Alcetas, the brother of Perdiccas, whose name, Simiche, is preserved by Ælian. If we admit this statement, we may also admit the further statement of Plato, that Archelaus usurped the throne, by murdering his uncle Alcetas and his cousin Alexander, and also his own half-brother, the son of Perdiccas, who was only seven years old, and would have been the legal successor of Perdiccas. After these murders he married Cleopatra, the widow of Perdiccas. This account of Plato is indeed censured by Athenæus, not because of its incorrectness, but only because Athenæus thought that Plato ought not to have told the history of the usurpation of Archelaus, out of gratitude to the king. Thucydides characterises the reign of Archelaus by saying that he fortified the Macedonian towns, constructed straight roads, and made greater improvements in the army than all the kings before him. In B. C. 410 the town of Pydna revolted, and Archelaus marched with a large force to besiege the place. Theramenes, the Athenian, assisted him with a part of the Athenian fleet, but as the siege was protracted, Theramenes sailed to Thrace to join Thrasybulus, the commander of the Athenian fleet. Archelaus, however, took the town, and removed the inhabitants twenty stadia from the sea. The original place, however, seems to have been built up again, for Diodorus himself, whose account we have here given, as well as Strabo and Livy, speak of Pydna as a maritime town. Archelaus also undertook an expedition against Sirrhas and Arrhabæus, probably the princes of Elimeia and Lyncestis, but he appears to have been obliged to terminate the war by bestowing the hand of one of his daughters upon the prince of Elimeia. With the exception of these two wars, the reign of Archelaus was peaceful; and it was prosperous.

It was one of the great objects of Archelaus to make his subjects familiar with the literature and arts of the Greeks, especially of the Athenians, and he assembled at his court the chief poets and artists of Greece. He induced Euripides and Agathon, the most popular dramatists of the day, to take up their residence in Macedonia: Timotheus, a great musician and lyric poet, was likewise

one of his guests. Zeuxis of Heraclea was engaged on very high terms to adorn the king's palace with the most exquisite paintings, which drew many visitors to the Macedonian capital of Pella. Socrates too was invited by Archelaus, but he refused to go. The solemn festival of the Olympia, which Archelaus instituted at Ægæ or Dium in honour of the Muses, was likewise intended to familiarise his people with the ennobling solemnities of the Greek festivals, and to promote industry and commerce among the Macedonians. But there are no indications that these efforts of the king produced any great effect on the body of his subjects. The influence appears to have been almost confined to the nobles and the court; and the sudden and artificial introduction of foreign refinement was followed by demoralisation. Diodorus states that Archelaus was accidentally killed while hunting by Craterus (Cratæus or Crateuas), but other and more probable accounts state that he fell a victim to a conspiracy, which was headed by Cratæus. Archelaus was succeeded by his son Orestes. (Plato, *Gorgias*, p. 471., *Theagenes*, p. 124., *Alcibiades II.* p. 141.; Ælian, *Variæ Historiæ*, xii. 43., xiv. 17., ii. 21., xiii. 4., viii. 9.; Athenæus, v. 217., xi. 506.; Thucydides, ii. 100.; Diodorus Siculus, xiii. 49., xiv. 37., xvii. 16.; Aristotle, *Politica*, v. 10., *Rhetorica*, ii. 23.; Gellius, xv. 20.; Plutarch, *Amatorius*, 23.; Clinton, *Fasti Hellenici*, ii. 276, &c. 2nd. ed.; Thirlwall, *History of Greece*, v. 157, &c.) L. S.

ARCHELA'US (Ἀρχέλαος), commonly called of MILETUS, though he may have been a native of Athens, was the son of Apollodorus or, according to others, of Mydon. He was the first who introduced the physical philosophy from Ionia to Athens, from which circumstance probably he was called Physicus. He was a pupil of Anaxagoras, and a teacher of Socrates. The Physical philosophy terminated in him, and the Ethical was introduced by Socrates. These few facts about his life rest on the authority of Diogenes Laertius. There is the testimony of Porphyry to the fact of Socrates having become the pupil of Archelaus when Socrates was seventeen years of age, and of having continued to be his pupil for several years, which will fix B. C. 451 (the seventeenth year of Socrates), as one of the years in which Archelaus was at Athens. Diogenes also says that when Socrates was young he visited Samos in company with Archelaus. Though various authorities speak of Archelaus as a master of Socrates, neither Xenophon, nor Plato, nor Aristotle mentions him.

Archelaus is said to have left writings, but no fragments have been preserved, and it is impossible to form a true judgment of his system from the scanty notices contained in Diogenes and other writers. Of his particular opinions a few are recorded: he considered the sun to be the largest of the heavenly bodies; the sea was formed by oozing through the earth; voice was formed by the impulse of the air, an opinion which is also attributed to Anaxagoras.

His general principles show that his system resembled that of Anaxagoras and Anaximander. He admitted two principles of generation or production, heat and cold; these two principles separate from one another; heat moves and cold remains at rest. The mode in which he supposes the earth and the air (ἀήρ) to be formed is unintelligible as stated by Diogenes; but the text may be corrupt. Animals were first formed from the earth acted on by heat, and afterwards were continued by generation. In some way men were separated from other animals and formed political communities. *Nous* is in all animals. Plutarch states one of the general doctrines of Archelaus thus: air is infinite, and its properties are condensation and rarefaction, from which respectively result fire and water.

Archelaus is also said to have taught the ethical part of philosophy, but we know nothing of his opinions. There is attributed to him the doctrine that the just and the bad are not by nature but by institution (οὐ φύσει ἀλλὰ νόμῳ). As we do not know in what sense he used these two words (φύσις and νόμος), we cannot determine the meaning of this dogma. A conjecture is given by Ritter as to the sense in which Archelaus used these terms.

Ritter in his "History of Philosophy," vol. i., has collected most of the passages relating to Archelaus, and his remarks show how little is known about him. (Diogenes Laertius, *Archelaus*, i.; Plutarch, *De Placitis Philosophorum*, i. 3.) G. L.

ARCHELA'US (Ἀρχέλαος), one of the kings of SPARTA, was the eighth in order of the house of the Agids, Aristodemus included. His colleague was Charilaus, with whom he took Ægys, one of the provincial towns of Laconia. According to the chronology of Apollodorus, he came to the throne about B. C. 884, and reigned sixty years; but it is probable that the actual duration of his reign was not so long, it being usual in the chronology of the Spartan kings to include the years of a minority in the length of a reign. (Pausanias, iii. 2. 5.; Plutarch, *Lycurgus*, c. 5.; Clinton, *Fast. Hellen.* i. App. c. 6.) R. W—n.

ARCHELA'US (Ἀρχέλαος), a son of THEODORUS, was appointed in B. C. 331 by Alexander the Great on leaving Susa commander of the military force of three thousand men, which was left behind for the protection of the province of Susiana, the administration of which was given to a Persian named Abulites. In the division of the Macedonian empire after the death of Alexander, in B. C. 323, Archelaus obtained the

province of Mesopotamia. (Arrian, *Anabasis*, iii. 16.; Q. Curtius, v. 2.; Photius, *Codex*, 82.)
L. S.

ARCHE'MACHUS (Ἀρχέμαχος), a native of Eubœa, is mentioned as the author of a work on the history of his native island (Εὐβοϊκά), of which Harpocration quotes the fourth, or at least the third book. He is probably the same person as the Archemachus of Eubœa who wrote a work called Μετωνυμίαι, that is, "On the Change of Names of various Things," of which a fragment is preserved in Plutarch. From this fragment it has been inferred that Archemachus lived after the time of Ptolemy son of Lagus; but the inference seems to be unwarranted. (Clemens Alexandr., *Strom.* i. p. 141.; Athenæus, vi. 264.; Harpocration, under Ἀλόννησος and Κοτύλαιον Ὄρος; Strabo, x. 465.; Plutarch, *De Iside et Osiride*, 27.; Scholiast on *Dionysius Perieg.* 94., on *Apollonius Rhodius*, iv. 262., on *Pindar's Pythiaca*, iii. 120.) L. S.

ARCHENHOLZ, JOHANN WILHELM VON, was born at Langenfurth, a suburb of Danzig, on the 3d of September in the year 1745, according to Baur, Jördens, and the "Conversations Lexikons" or in the year 1741, according to the "Biographie Universelle." The latter date appears to be correct, as the statement of the German biographers is inconsistent with some others made by themselves. He received his education in the "Kadettenhaus," or cadets' academy at Berlin, and in December, 1758 commenced a military career in the Prussian army, then engaged in one of the most trying campaigns of the Seven Years' War. In his own history of that war he mentions that, in 1759, he partook of all the hardships of the winter encampment near Dresden, being then attached to the Forçade regiment, and that during the rest of the war, he was generally in the army commanded by Frederick the Great in person. He rose to the rank of captain; but in 1763, at the peace of Hubertsburg, he received his dismissal, owing it is said to the king's having learned that he was much addicted to gaming. The next sixteen years of his life were spent in travelling; and in the course of that time he visited all parts of Germany, Switzerland, England, Holland, the Austrian Netherlands, France, Italy, Denmark, Norway, and Poland. He was in each of these countries more than once, and in England he spent six years, between 1769 and 1779. He is said by Wendeborn, who knew him in England, to have gained his living by gaming and swindling, and in fact he had no other known means of subsistence. A transaction in which he was engaged with some stockjobbers is reported to have finally compelled him to leave the country. During his travels in Italy his leg was broken by a fall from horseback, a circumstance to which he alludes in his "England und Italien." "Of the miserable state of medicine and surgery in that country, I am myself," he says, "a terrible example. An unfortunate accident compelled me to have recourse to the most celebrated physicians and surgeons in the greatest cities of Italy; I became the victim of their ignorance; in the best years of my life I was made a cripple and an invalid." The result was an incurable lameness of the right foot. On his return to Germany, he resided for some time in Dresden, Leipzig, and Berlin; and his only foreign excursion seems to have been to Paris in 1792, which he visited for the purpose of studying the events that were then occurring, to record them in a political journal. On his return from France he established himself at Hamburg, and resided either in that city or its vicinity for the remainder of his life, subsisting on the produce of his pen. By this he raised a considerable sum, but according to his friend Ersch, he was himself in later life the easy dupe of swindlers, and the facility with which he lent money finally left him impoverished. He died on the 28th of February, 1812, in his seventy-first year, at Oyendorf, a country-house belonging to him near Hamburg.

Archenholz was an attractive writer of light reading, at a time when that quality was rarer among his countrymen than others of more value. He had a talent for observation, and for giving the results of his observation in a lucid form; but his judgment was far from profound. His works are numerous, and as the subjects are selected with tact, all are of some interest. He commenced his literary career by the editorship of a monthly periodical, "Literatur und Völkerkunde," which was continued for nine years, from 1782 to 1791. One series of articles which it contained on his travels, was collected and published at Leipzig, in a separate form, under the title of "England und Italien," or "England and Italy," in 2 vols. in 1785, and in a much augmented edition, in 5 vols. in 1787. A writer in the "Allgemeine Zeitung" accuses Archenholz of having imported from England the practice of making his patrons pay twice for the same materials, once in a separate, and once in a collected shape. The book enjoyed the most unbounded popularity, has been repeatedly reprinted, was twice translated into French, and also appeared in English, the part on England in a wretched anonymous translation from the French in 2 vols. 12mo., at London in 1789; and that on Italy, in a version by the Rev. Joseph Trapp, in 2 vols. 12mo., in 1791. "The description of Italy," says Jördens, "appears in comparison with that of England only as a sketch by the side of a finished picture; but it must be admitted that country was far from offering him such interesting materials as England. The style, which in the description of Italy is only beautiful, chaste, and flowing, is, in the description

of England, strong, powerful, and elevated, as the greater dignity of the subject requires." Archenholz has been justly censured for having overcharged his picture in both cases, by painting the English too favorably, and the Italians too much the reverse. The failings which he admits that the English exhibit, he in general attributes to "virtue's side;" while allowing, for instance, that they are easier duped than any other enlightened nation, he ascribes the circumstance to "honesty, goodness of heart, love of truth," and a host of estimable qualities. With all this partiality, however, the book is by no means such an indiscriminate panegyric on the nation as might be supposed from the criticisms passed on Archenholz by some recent French writers, who by representing the work as "tainted from one end to the other with a puerile partiality for England," by no means show their own freedom from prejudice. Jagemann, librarian to the Duchess of Saxe-Weimar, published a feeble reply to the observations on Italy, to which Archenholz replied in turn. He held the same disparaging opinion of that country to the close of his life, and maintained it in private conversation, to the surprise of his friends, who thought he had painted Italy in such dark colours merely with the view of an artist, to serve as a better foil to England. The "Annalen der Brittischen Geschichte," a periodical work in twenty volumes, published from 1789 to 1798, is regarded as a continuation of the "England und Italien." It is an annual register of the proceedings of parliament, of public events, and of the progress of literature, chiefly compiled from the English periodicals. Archenholz also edited, at Hamburg, a selection from the current English literature of the time, with the view of rendering specimens of the language more accessible to its German cultivators: the title of the first series of this kind was "The English Lyceum," 3 vols. 1787—93, and of the second and last, "the British Mercury, 17 vols. 1788—91. In 1792, the absorbing interest which attached to the events then passing in France, induced him to commence the "Minerva," a general historical journal, which proved the most successful of his enterprises of that class, and is still continued under the management of Bran. It frequently sold to the extent of three thousand copies. In this journal, Archenholz had the courage to denounce the conduct of the Austrian authorities in imprisoning Lafayette at the time of its occurrence, for which he received the thanks of that general, in a letter which is printed in Toulongeon's "Histoire de France." A short time previous to the commencement of this series he had inserted in the Berlin "Historische Taschenbuch," for 1789, a history of the Seven Years' War, which met with such general approval, that in 1793 it was reprinted at Berlin, in a separate form, in two volumes, and at about double its original length, under the title of "Geschichte des Siebenjährigen Kriegs in Deutschland." It became the most popular work that had appeared in Germany for many years, is still frequently reprinted, and is often used in other countries as a school book for the study of German, for which its easy style and interesting subject peculiarly adapt it. It has been translated into many languages, among others into classical Latin by Reichard, and into English. This, the chief work of Archenholz, is a pleasing book, but has few of the higher qualities of history. The narrative has a lively and equable flow, but never rises to excellence; the political views may be sound or judicious, but are not very striking. The discouragement which the author had received from Frederick, which was not confined to his dismissal from the army, seems not to have had the slightest effect in diminishing his admiration; and the tone of morality is somewhat lax, as we might expect, in an historian who had Frederick the Great for his hero. As the subject is limited to the events in Germany only, many of the incidents in the Seven Years' War, which have the most lasting interest, the conquest of Canada, and the contests of the European powers in India are wholly excluded. In the "Historische Kalender für Damen," for 1790, edited by himself and Wieland, Archenholz inserted a history of Queen Elizabeth, so agreeably written that it has often been declared to be more entertaining than a novel. A French translation of it by Mila, a chaplain at Berlin, was published at that city in 1798. A biography of Gustavus Vasa, "Geschichte Gustav Wasa's Königs von Schweden," which appeared at Tübingen in 2 vols. 8vo. in 1801, is of less merit, and contains little new information, though Archenholz was assisted in its compilation by the advice of Nordenskiold, the Swedish envoy at Hamburg. A French translation of it by J. F. G. de Propiac appeared at Paris in 1803. The "Kleine Historische Schriften," or smaller historical writings of Archenholz, published at Berlin, in 1793, and with additions, at Stuttgard, in 1803, comprise "A View of the State of the Prussian Army before and during the Seven Years' War," of which a separate French translation by Bock was published at Berlin in 1796, — a "Life of Pope Sixtus V.," and "A Narrative of the Conspiracy of Fiesco," neither of much value — and a "History of the Buccaneers," written with spirit, and compiled from all the available authorities, of which there is an English translation by Mason, London, 1807, 8vo. The remainder of Archenholz's works are of less consequence. They are: — "Die Engländer in Indien nach Orme," 3 vols. Leipzig, 1786—88, a bare translation of Orme's "History of Hindostan;" "Der Krieg in der Vendee,"

Leipzig, 1794, a sketch of the Vendean war, and "Miscellen zur Geschichte des Tages," 2 vols, Göttingen, 1795, miscellanies for the illustration of passing history. A "History of Queen Christina of Sweden," attributed to Archenholz by Meldola, in the "Biographie Universelle" is in reality by Archenholz, a Finlander. It is curious that at the conclusion of Meldola's article a caution is given against confounding the two writers, "as some biographers have done." (Article by Baur, with notes by Ersch, who was a personal friend of Archenholz, in Ersch and Gruber, *Allgemeine Encyclopädie*, v. 134.; Jördens, *Lexikon Deutscher Dichter und Prosaisten*, i. 60, &c., v. 710, &c.; *Allgemeine Zeitung* for 1812, Nos. 77, 78.; *Biographie Universelle*, edit. of 1843, ii. 57.) T. W.

ARCHER, SIR SYMON, who was, according to Dugdale, a person "naturally qualified with a great affection to antiquities, and, with no small pains and charge, a diligent gatherer and preserver of very many choice manuscripts and other rarities," was of an ancient family long settled at Umberslade, in the parish of Tanworth, Warwickshire, and, from the pedigree given in the "Antiquities of Warwickshire," appears to have been born September 21st, 1581, and knighted by King James I. in 1624. Dugdale was introduced to him about the year 1630; and, as shown by the correspondence between Archer and Dugdale, published in Hamper's work, referred to at the close of the article, which ranges from 1735 to 1757, a long and friendly intimacy was the result. The most important fruit of this intimacy was the publication of Dugdale's "Antiquities of Warwickshire;" a work which appears to be first referred to in a letter from Dugdale to Archer, dated June 3rd, 1636. Hamper observes, in a note upon this letter, that the collections for this undertaking were originally carried on with Archer for the ostensible author; then as a joint work; and finally in Dugdale's name alone; and Dugdale himself, in his mention of Sir Symon, under his paternal residence, Umberslade, alludes to the especial use made of his collections, as being manifest in almost every page of his work. The correspondence referred to above throws very little light upon the personal history of Archer; but in a letter, dated March 4th, 1640—1, Dugdale expresses the pleasure he anticipated at seeing his friend in London, especially as he was "a parliament man," and expresses a wish that there were many more of his judgment and moderation. The only work in which we find a date assigned for the death of Sir Symon Archer is Banks's "Dormant and Extinct Baronage of England," vol. iii. p. 21., where he is said to have died in 1688; but as no remark is made upon the extraordinary longevity thus indicated, the date is probably erroneous. The great-grandson of Sir Symon Archer was made a peer, by the title of Baron Archer, but the peerage has long been extinct. (Hamper, *Life, Diary, and Correspondence of Sir William Dugdale; &c.*) J. T. S.

ARCHER, THOMAS, an English architect of the school of Vanbrugh, of whom little appears to be known beyond the contemptuous notice bestowed on him by Horace Walpole, in his "Anecdotes of Painting," &c. "There was," says Walpole, "a Mr. Archer, the groom-porter, who built Hethrop and a temple at Wrest," and he adds in a note "St. Philip's Church at Birmingham Cliefden House, and a house at Roehampton, (which as a specimen of his wretched taste may be seen in the 'Vitruvius Britannicus,') were other works of the same person, but the chef-d'œuvre of his absurdity was the church of St. John with four belfrys in Westminster" —a building which was compared by another wit to an elephant lying on its back with its four legs sprawling in the air.

The judgment of foreign critics has hardly been more favourable than that of Walpole. Ticozzi may be supposed, indeed, to have followed him entirely as he adds nothing to his account; but Milizia, who censures Archer as "very licentious, and of a strange kind of taste," justifies his opinion by some original remarks on the design for Cliefden. In England the reaction in favour of the school of Vanbrugh has reversed the decision of Walpole. Hutton, the historian of Birmingham, speaks of St. Philip's Church as "the pride of the place," and St. John's at Westminster is now often referred to as a striking and impressive specimen of church architecture. The public opinion of Archer's merits in his own time was probably favourable, for it appears from the obituary notice of him in the "Gentleman's Magazine" that at his death "he left above 100,000*l.* to his youngest nephew, H. Archer, Esq., member for Warwick." He died on the 23d of April, 1743. St. Philip's church was begun in 1711, and finished in 1719, and St. John's was consecrated in 1728. (Horace Walpole, *Anecdotes of Painting in England*, iv. 42. Dallaway's edition, iv. 70.; Gwilt, *Encyclopædia of Architecture*, p. 217.; Ticozzi, *Dizionario degli Architetti, &c.* i. 72.; Milizia, *Memorie degli Architetti*, ii. 340., Mrs. Cresy's translation, ii. 291.; *Gentleman's Magazine* for 1743, p. 275.) T. W.

ARCHESITAS. [ARCESILAUS.]

ARCHESTRATUS (*Ἀρχέστρατος*), a Greek poet, a native of Syracuse, or according to the more common account, of Gela, in Sicily. He is generally considered to have been a contemporary of the younger Dionysius of Syracuse, according to which opinion he would have lived about B. C. 350. But Bentley and Clinton have shown that he must have lived in the time of Alexander the Great, or somewhat later; for in a frag-

ment preserved in Athenæus, Archestratus speaks of *Diodorus* the Aspendian as a person still living, and this Diodorus was a friend of the musician Stratonicus, who lived at the court of Ptolemy, the son of Lagus. Archestratus visited many countries for the purpose of acquiring an accurate knowledge of their productions which could be used for the table. On his return to Sicily he worked up the results of his inquiries into an epico-didactic poem in hexameter verse, which is mentioned under various titles, such as Deipnologia (Δειπνολογία), Opsopœia (Ὀψωποιΐα), Gastrologia (Γαστρολογία), Gastronomia (Γαστρονομία), and Hedypathia (Ἡδυπάθεια), the last of which seems to be the most correct; for Apuleius says that the Roman poet Ennius made a free translation of the poem of Archestratus, under the title "Hedypathetica" or "Hedypathia." A poem of this kind was appropriately produced in Sicily, for the Sicilians were famous for their good living. The poem is now lost, but Athenæus has preserved a sufficient number of fragments to show what it was. The author gives his precepts and his descriptions of objects fit for the table with all the gravity of the ancient gnomic poets, Hesiod and Theognis, though the tone of his poem occasionally shows that he meant it as a sort of parody on those earlier poets. He is therefore jocosely called the "Hesiod or Theognis of gluttons." His descriptions of animals and fish used as food are so accurate, that even Aristotle did not scruple to make considerable use of the work in his "History of Animals," especially when he treats of fishes. The poem is sometimes jocosely likened to the "golden verses" of Pythagoras, from which some writers have inferred that Archestratus was a Pythagorean. Besides this poem, Athenæus (xiv. 634.) mentions a work of Archestratus on flute-players in two books (Περὶ Αὐλητῶν); but this may be a different person from the gastronomic poet. The fragments of the "Hedypathia" have been collected by Schneider in his edition of Aristotle's "Historia Animalium" (Leipzig, 1811, 8vo.), vol. i. p. 42. &c., and by Domenico Scina, *I Frammenti della Gastronomia di Archestrato raccolti e volgarizzati*, Palermo, 1823, 8vo. Compare Schweighäuser's Index to Athenæus, where all the passages relating to Archestratus are collected; Bentley, *On the Epistles of Phalaris*, p. 62.; Clinton, *Fasti Hellenici*, ii. 48. 2d edit.

A second poet of the name of Archestratus, who lived somewhat later, and is described as an elegant poet, whose talents remained undeveloped on account of his poverty, is mentioned by Plutarch, *De Fortunâ Alexandri*, ii. i. L. S.

A'RCHIADAS or A'RCHIADES (Ἀρχιάδας or Ἀρχιάδης), a philosopher of the early part of the fifth century of our æra, was the son-in-law of Plutarch the Athenian, who revived the Platonic philosophy, and the intimate friend of Proclus, who was a pupil of Plutarch. Proclus being himself prevented by his devotion to philosophy from taking a part in public affairs, urged Archiadas to supply his place by cultivating the civil rather than the philosophical virtues, and Archiadas did so with so much effect, that according to Marinus his name was never mentioned without the epithet of the most religious (ὁ εὐσεβέστατος). Suidas relates an anecdote of his resignation under misfortune, in telling his son-in-law Theagenes, who was bewailing on some occasion the loss of their property, that they ought to be thankful to the gods for having preserved their lives. Marinus tells a singular story of the miraculous recovery of his daughter from illness at the same instant that Proclus put up prayers for her in the temple of Æsculapius. His wife Asclepigenia, the daughter of Plutarch, is said to have been the only person who preserved in the time of Proclus the "knowledge of theurgic discipline." (Marinus, *Vita Procli*, Gr. and Lat., ed. Boissonade, p. 12, &c.; Suidas, Ἀρχιάδας, ed. Gaisford, i. 595.; Brucker, *Historia critica Philosophiæ*, ii. 314.) T. W.

A'RCHIADAS or A'RCHIADES, the younger, was the son of Hegias the Platonic philosopher, who is supposed but not certainly known to have been the son of Archiadas the elder. Archiadas the younger is said by Suidas to have surpassed even his father Hegias, but he did not succeed him in the chair of Proclus. He was in fact more conspicuous for probity than for talent. (Suidas, Εὐπείθιος, ed. Gaisford, i. 1515.; Brucker, *Historia critica Philosophiæ*, ii. 339.) T. W.

A'RCHIAS (Ἀρχίας) is a name common to several writers, to whom are attributed poems in the Greek Anthology. The principal of them is Archias, the friend and client of Cicero. The only other in the list as to whom anything specific can be asserted, even on conjecture, is Archias of Alexandria. It has been supposed that he may have been the same person with Archias the Grammarian of Alexandria, mentioned by Suidas as the teacher of Epaphroditus (who lived from the time of Nero to that of Nerva), and supposed likewise, with much probability, to have been the Archias who is cited by Apollonius the sophist as an interpreter of Homer. [ARCHIAS, AULUS LICINIUS.] (Suidas, Ἐπαφρόδιτος; Apollonius, *Lexicon Homericum*, Τέθάλλειν; Villoisin, *Prolegomena ad Apollonium*, p. xx.; Fabricius, *Bibliotheca Græca*, ed. Harles, vi. 357.) W. S.

A'RCHIAS, AULUS LICI'NIUS, the friend and client of Cicero, of whose history nothing is known except what may be collected from the notices of him by the Roman orator. He was a native of Antioch in Syria; and his birth is usually assigned to about the year B. C. 118. This date, however,

is merely inferred from a passage in the beginning of Cicero's oration for Archias (c. 3.), which there is some difficulty in admitting as evidence to that effect. The orator says that Archias came to Rome in the year B. C. 102; and immediately afterwards, speaking of his reception by the Luculli, (which he clearly seems to represent as having taken place immediately after the arrival in Rome but not earlier), he describes him as having been even then "prætextatus:" that is, if we take the term literally, as having been so young that, if he had been a Roman citizen, he would not yet have assumed the "toga virilis." But if we look back to the preceding part of Cicero's narrative, describing the extent of Archias' travels, the celebrity which he had acquired, and the public honours which had been heaped upon him, we cannot willingly admit that he was still in the age of legal boyhood. If he was really no older, his precocity of intellect might have called forth from Cicero more than a passing intimation of surprise, and would merit being recorded in the history of his life. Ilgen takes the fact literally as related: Jacobs admits it with a slight indication of doubt; but, among the older critics, Manutius holds that the term "prætextatus," (which is manifestly figurative as applied to one who was then an alien,) is likewise hyperbolical in its representation of the poet's age, and that it can only be understood as an assertion that, on his first visit to Rome, he was extremely young. Schütz adds two or three years to the reckoning, and speaks of Archias as having been born about the year B. C. 121.

The birth of Archias was distinguished, and his education embraced all the remarkable advantages furnished by his native city. In very early youth, after having acquired great celebrity in Antioch, he was equally successful in travels through other parts of Asia, and over all Greece; and in Southern Italy he was received with the highest honours, being presented with the citizenship at Tarentum, Rhegium, and Neapolis. Coming to Rome in the fourth consulship of Marius, (whose triumphs of the succeeding year he afterwards celebrated in verse,) he was received into the household of the Luculli, and continued, for many years, to be attached to Lucius Licinius Lucullus, whom he generally accompanied on his foreign missions in the service of the republic. All the most eminent Romans of the time are enumerated in the list of his friends and patrons. Not only was he a cherished associate of C. Crassus and Hortensius the orators, and of others who had a genuine love of literature: the rugged Marius himself is said to have been able to discover merit in the poet, who sung his victories over the barbaric invaders of Italy. Cicero refers affectionately to his own youthful intercourse with Archias, as having contributed, beyond all other means, to the development and refinement of his literary tastes, as well as his improvement in oratory. In the year B. C. 89 there was passed the Plebiscitum, commonly called the Lex Papiria Plautia, which gave the Roman citizenship to all citizens of confederate cities, who at the date of the enactment had a domicile in Italy, and should claim enrolment within sixty days. Archias took the benefit of this law, in virtue of citizenship at Heraclea in Magna Græcia, which had been recently conferred upon him when he visited that city on his return from one of his foreign journeys with Lucullus. On taking his place as a Roman citizen, he adopted, according to the usual practice in such cases, the Gentile name of his patrons. Twenty-eight years afterwards, Cicero enjoyed an opportunity of requiting his obligations to Archias by defending his citizenship. One Gratius or Gracchus (for the name is disputed) challenged the poet's right. The accuser relied mainly, as it would seem, upon an accidental and unavoidable omission on the part of Archias, to procure the insertion of his name in the roll of the Roman censors; and this omission gave importance to the defendant's inability to prove his enrolment at Heraclea, by exhibition of the registers of that city, these having, as Cicero alleges, been destroyed in the Italic war by the burning of the place in which they were kept. The orator, proving the facts by other evidence, defended his friend successfully. Cicero, perhaps, did not consider the attack on his client as very formidable; for the facts and inferences are set forth with a brevity almost contemptuous, and the staple of the harangue is made up of eloquent representations of the excellence of literature and of the fame conferred by it. Upon the common assumption as to the birth of Archias, he was fifty-six years old when the oration was delivered; but it is more likely that he was several years older. The time of his death is unknown.

In regard to the works of Archias we possess very little knowledge. The account given of him by Cicero, however, leaves very little reason for doubting as to the principal causes of the admiration with which he was regarded by his Roman patrons. He was a skilful "Improvvisatore," and not more remarkable for the fluency and spirit of his extemporaneous compositions, than for the wonderful versatility with which he varied his methods of treating the same theme. His high merit in this equivocal region of poetical invention, and his accomplishments as a literary companion and instructor, may readily be admitted; but so early after his own time as the age of Quinctilian, he seems to have been forgotten except for his skill in improvisation. Indeed, there is good reason for hesitation in regard to the real excellence of his written works. Those

which are enumerated by Cicero are entirely lost. They are the following:—a poem on the Cimbric War of Marius: a poem celebrating the Mithridatic War, conducted successfully by the poet's patron Lucullus: a poem on the ominous serpent which entwined itself about the infant Roscius: and a poem on the Consulship of Cicero, which the orator mentions as having been begun when the question of the citizenship was tried, but as to which we cannot tell whether it was continued after it had served its probable purpose, of flattering the vanity and thus warming the zeal of the poet's advocate. Of the poem on the Mithridatic War, Cicero gives a sort of abstract; from which no very favourable conjecture can be formed as to the unity of the plan. Of the details of the other poems nothing is known; and in regard to all of them Cicero's expressions are curiously cold and guarded. The improvised verses he praises in passing: upon the written poems he passes no opinion of his own, contenting himself with hastily reporting that he had heard others commend them as equal to those of the ancients. Even in the heat of the peroration, he rests the claim of Archias to respect, not directly on his genius, but indirectly on the reputation which his genius had acquired for him. When, indeed, we take into account the purpose which the orator had immediately in view, we cannot consider these circumstances as proving positively either that the client wanted solid literary merit or that the advocate believed him to want it; but in the whole manner of treating this part of the matter there is something which is not a little calculated to suggest conjecture.

There are, in the Greek Anthology, thirty-six epigrams bearing the name of Archias (for to the thirty-five given by Jacobs in his second volume, from Brunck, his thirteenth volume (p. 681. No. 105.) adds another). Of these a large proportion do not belong to Archias of Antioch. Indeed, if we adopt the most sceptical view, fifteen must be struck off the list. One, numbered 26, is attributed to Leonidas of Alexandria, who appears to have lived in the reign of Nero; two (25 and 35) are assigned to unknown authors; and the following twelve belong to writers, all of whom bore the name of Archias, but of whom hardly any thing can be asserted, unless that they were different persons from Archias of Antioch. To Archias of Byzantium belongs Epigram 33: to Archias Grammaticus (perhaps the Archias Alexandrinus of Suidas, see Fabricius, *Bibliotheca Græca*, ed. Harles, vi. 357.), 4: to Archias the Macedonian, 12 and 32: to Archias of Mitylene, 21, 22, 24, and 31: and to Archias called Νεώτερος or the Younger, 20, and the Epigram in the thirteenth volume. Our materials for estimating the genius of Licinius Archias would thus be very considerably narrowed; but even if it were intended to do full justice to the whole series of the epigrams, it would scarcely be possible to point out, as deserving commendation, any others than two or three of the fifteen excluded ones,—such as the second of the epigrams on Echo, the second on the Horse, and that on the Calydonian Boar, which is perhaps the most spirited of all. Upon examining the twenty-one epigrams which remain, and which, as appearing in the manuscripts under the name of Archias, without any descriptive addition, the editors usually attribute to the friend of Cicero, we are not only struck by a prevailing tameness and want of poetical excellence, but we also detect a characteristic fault, which is common indeed throughout the Anthology. Of the twenty-one, all except seven have been shown to be imitated from others still extant. The favourite models are Leonidas Tarentinus and Antipater Sidonius, neither of them epigrammatists of high rank, and both, but especially the latter, notorious for their tendency to such imitation as that of which they here become the victims. In some instances, as in the pointed epigram of "Diogenes in Hades," there is an evident imitation of two preceding epigrams on the same theme; in one piece, the tale of the Blackbird and the Thrushes, even words and phrases are copied. In another case, the chain of imitation becomes yet more complicated: for the four Anathematic Inscriptions of the Three Brother-Hunters appear to have been derived from four older epigrams, and to have been in their turn imitated in seven others. The task which the poet sets himself is that of varying ingeniously the turn of thought, sentiment, or expression, furnished by the model; and a certain closeness of general resemblance to the model is studiously aimed at, that the ingenuity of the variation may thus be the more striking.

There are, however, no sufficient reasons for positively attributing any one of those poems to the object of the Roman orator's panegyric. Ilgen, indeed, the most exact analyst whom they have found, does believe all or most of those to be his, which in the authoritative manuscripts bear simply the name of Archias: but Jacobs, whose estimate of the genius of Licinius Archias is much higher than Ilgen's, declares, with justice, that, in regard to every one of them, the question of authorship is completely uncertain. It may be worth while, however, to suggest one or two considerations which deserve some weight in the argument, although none of them goes very far towards the conclusion. First, hardly in any case, where the epigrams assigned to Archias resemble others in the Anthology, is there reason for thinking that our epigrams were the originals instead of the copies. In several instances the internal marks are quite sufficient to determine the question of priority

against the pieces with which we have to do: and, as to the majority of them, an historical argument for their being the imitations and not the originals, is furnished by the fact that the poems which they resemble are those of Leonidas and Antipater, the acknowledged founders (at least the founder and the earliest successful pupil) in the very peculiar school to which they belong. We must decidedly accept those epigrams of Archias as imitations, and deal with them upon that assumption. Secondly, of the fourteen epigrams which, as it has been seen, stand in this predicament, all take as their models poems written by authors who lived before the time of Licinius Archias. This state of the facts, while it can in no way be used for impugning his authorship of the epigrams, may be available to some extent for establishing it. Thirdly, that ringing of changes upon words, which pervades our epigrams so deeply, corresponds suspiciously with the account given by Cicero of a feat of skill, for which the extemporaneous versification of his friend was especially famous. The author of the epigrams, not content with exhibiting his command of language by imitating other writers, delights in imitating himself. In the Anathematic Inscriptions already alluded to, he repeats himself four times: he does so twice in epigrams on Priapus: and two additional pairs of self-repetitions might be cited, in the four epigrams on Echo and the Horse, were it not that some or all of these poems probably belong to other authors. It must be owned, however, that not only for proving Licinius Archias to have been the author of the pieces, but even for proving that all of them are the works of the same poet, this circumstance loses much of its force by reason of the fact, that it is common to many of the minor poets whose writings are found in the Greek Anthology.

All the thirty-five epigrams headed, in Brunck's collection, by the name of Archias, had been published before his time: twenty-nine having appeared in the editions of the Anthology of Planudes, and the remainder having been given by Reiske, one in the "Miscellanea Lipsiensia" and five in his Anthology of Cephalas. In Brunck's "Analecta," 1766, they were for the first time collected into one series; the text being in volume ii. pp. 92—101. 528., and a few annotations in volume iii., "Lectiones et Emendationes," p. 145—148. In Jacobs' "Anthologia Græca," thirteen vols. 8vo. 1794—1814, the amended text of the thirty-five epigrams is in volume ii. p. 80—89., and annotations, with an additional epigram, are in volumes viii. and xiii. They have likewise been published, in whole or in part, separately from the body of the poems of the Anthology. — 1. "Auli Licinii Archiæ Epigrammata quædam Græca, cum Latinâ Interpretatione, edita Nicodemi Frischlini Operâ et Studio" (with Callimachus), Basle, 1589, 8vo. 2. "Archiæ Epigrammata, Græce et Latine, D. Allsvorto Interprete," Rome, 1596, 8vo. 3. "Archiæ Epigrammata Græce, curante Christiano Saalbachio" (with Lucian's Epigrams), Greifswald, 1602, 8vo. — These editions must of course include those epigrams only, which are taken from the Planudean Anthology. 4. "Omnia Carmina quæ sub Archiæ nomine feruntur, edidit Carolus David Ilgen," Erfurdt, 1797, 8vo. 5. "Archiæ Novem Erotica Poemata Selecta," prefixed to Schelle's "Selectæ Orationes Ciceronianæ," Leipzig, 1797, 3 vols., 8vo. 6. "Carmina Archiæ Græce et Latine," in Hulsemann's edition of Cicero's Oration "Pro Archiâ Poetâ," Lemgo, 1800, 8vo. Some of the epigrams will also be found in various selections from the Greek Anthology, such as that of Edwards.

The most copious source of information on the life and writings of Licinius Archias, is the elaborate and excellent treatise of Ilgen, cited below. With it should be studied the annotations of Jacobs on the epigrams. There is also Netscher's "Dissertatio de Ciceronis Oratione pro Archiâ," Rotterdam, 1808, 8vo.

(Ilgen, *Animadversiones Historicæ et Criticæ in Ciceronis Orationem pro Archiâ Poetâ*, in his "Opuscula Philologica," vol. ii. part 1., Erfurdt, 1797; Jacobs, *Anthologia Græca*, vols. viii. 250—272., xiii., *Catalogus Poetarum Epigrammaticorum*, and his article "Archias" in Ersch and Gruber's *Allgemeine Encyclopädie*; Schütz, *Summarium Orationis pro Archiâ Poetâ*, in his edition of Cicero's works, vol. vii.; Cicero, *Oratio pro Archiâ Poetâ, De Divinatione*, i. 36., *Ad Atticum*, i. 16.; Quinctilian, *Institut. Orator.* x. 7.) W.S.

ARCHIAS (Ἀρχίας) of CORINTH, the founder of Syracuse, lived in the eighth century before the Christian æra. He was a man of high birth, being certainly a Heracleid; for it is only disputed whether he was a Bacchiad (as he is called by Maximus Tyrius, and the scholiast to Apollonius Rhodius), or whether the Arundelian Marble is correct in calling him the tenth in descent from the Argive prince Temenos. Relying upon the power of his kinsmen in the oligarchical republic, he endeavoured to carry off by force a beautiful young man named Actæon. The youth, defended by his family, was slain in the scuffle; and his father, after having in vain demanded justice, threw himself into the sea and perished. A pestilence afflicted the city; and the Corinthians were warned by the oracle to atone for the death of Actæon. Upon this Archias went into voluntary exile, having first, with his friend Myscellus, consulted the oracle at Delphi. The Pythia, besides directing both inquirers towards the seas of Sicily, is said to have offered to them either riches or health, ac-

cording to their choice. Archias desired riches, Myscellus preferred health; and the opulence and salubrity attained respectively by the two colonies which they established, were traced by the Greeks to the choice thus made. Myscellus, putting himself at the head of emigrants who belonged, like himself, to the Achæan race, founded the city of Croton in Italy; Archias, however, stopping on his way, and giving him aid. Archias then continued his voyage to Sicily, and founded Syracuse. His colonists were Dorians, most of whom he had brought with him from Corinth; although, according to Strabo, he was joined in Southern Italy by a band belonging to the same stock, who had seceded from the founders of the Sicilian Megara. The foundation of Syracuse is assigned, by the best authorities, to the year B. C. 733. (Diodorus Siculus, *Fragmenta*, lib. viii.; Plutarch, *Amator. Narrat.* ed. Reiske, ix. 94.; Maximus Tyrius, *Dissertatio* xxiv.; Suidas, Ἀρχίας; Strabo, lib. vi. cap. 1. § 12., cap. 2. § 4. edit. Siebenkies; Pausanias, v. 7.; Clinton, *Fasti Hellenici*, "Syracuse;" Müller, *Dorians*, book i. cap. 6. § 7.; Göller, *De Situ et Origine Syracusarum*, 1818, p. 3.) W. S.

A'RCHIAS THE FUGITIVE-HUNTER (Ἀρχίας Φυγαδοδήρας), was an Italian Greek, born at Thurii, and lived in the latter half of the fourth century before the Christian æra. His original profession was that of an actor, and he is said to have taught the art to the celebrated tragedian Polus. His name is inserted by Fabricius among those of the Greek tragic writers whose works have perished; but the passage in Suidas, which appears to be the only authority for the assertion, does not warrant us in believing that he composed works of any kind. He is represented, however, as having been a hearer of Anaximenes of Lampsacus, and as having studied the oratorical art under Lacritus, the person against whom one of Demosthenes' private orations is directed. Lacritus is conjectured to have been an adherent of the Macedonian faction, and to the same faction Archias also was attached. To his unscrupulous and bloody zeal in the cause he owes his place in history, and the disgraceful addition which accompanies his name. Upon the close of the unfortunate Lamian war, in the year B. C. 322, when the humbled Athenians had been compelled to abandon to the vengeance of Antipater the public men who had been most active in the defence of the national freedom, Archias was the agent selected by the pitiless conqueror to hunt down the proscribed and fugitive patriots. In the execution of this bloody mission he first violated the temple of Æacus in Ægina, tearing from it the orators Hyperides, Aristonicus, and Himeræus, and sending them to Antipater, by whom they were put to death. Archias, with his Thracian guard, next proceeded to the temple of Neptune at Calaurea, where he found Demosthenes, and endeavoured to entice him from the sanctuary. The taunts with which Demosthenes received Archias appear to indicate a low estimate of his professional skill as an actor. The guilt of the Fugitive-Hunter did not remain unpunished. In the abstract of the lost books of Arrian, which is given by Photius, we read that he died in the utmost poverty, universally deserted and abhorred. (Plutarch, *Demosthenes*, c. 28, 29, 30., *Vitæ Decem Oratorum*, 9. "Hyperides;" Photius, *Excerpta ex Arriano*; Suidas, Ὑπερίδης; Fabricius, *Bibliotheca Græca*, ed. Harles, ii. 286., vi. 428.) W. S.

A'RCHIAS. [HIERO II.]

A'RCHIAS. [PTOLEMY PHILOMETOR.]

ARCHI'BIUS (Ἀρχίβιος) is the name of three Greek Grammarians. The first is the father of Apollonius, the author of the "Homeric Lexicon: his name is also written Archebulus. The second was a son of this Apollonius, and is said by Suidas to have written a commentary on the epigrams of Callimachus. The third, a son of Ptolemæus, was a native either of Leucas or Alexandria in Egypt, and taught grammar at Rome down to the reign of Trajan. (Suidas, Ἀπολλώνιος and Ἀρχίβιος; Villoison, *Prolegomena ad Apollonii Lexicon*, p. 2, &c.) L. S.

ARCHIDAMI'A (Ἀρχιδαμεία), a Spartan woman who, when King Pyrrhus attacked and was nearly taking Sparta (B. C. 272) opposed the proposal made by some of the Spartans to send the women to Crete, and prevented its being carried into effect. She is called Archidamia by Plutarch (*Pyrrhus*, 27.), and Archidamis by Polyænus (viii. 49.). R. W—n.

ARCHIDAMI'A, the grandmother of Agis IV., king of Sparta. [AGIS IV.]

ARCHIDAMI'A. [ARISTOMENES.]

ARCHIDA'MUS (Ἀρχίδαμος), one of the most ancient Greek physicians, who was probably a contemporary of Hippocrates in the fifth and fourth centuries B. C. Nothing is known of the events of his life, but Galen quotes a passage from Diocles of Carystus from which it appears that Archidamus used to prefer dry friction to the use of oil on account of the skin being less dried up by the former method than by the latter, an opinion which Galen controverts at some length. It is not, however, quite certain whether, in these passages of Galen, Archidamus is quoted as a real personage or only as a speaker (perhaps) in a work of Diocles named after him, or whether (as Kühn supposes) Diocles wrote a treatise against the doctrine of Archidamus, and called it by his name. Pliny mentions a medical writer of the name of Archidemus, who may perhaps be the same person; but the author whose fragments on veterinary surgery are still extant under the name of Archedemus probably lived much later. These fragments are contained in the "Veterinariæ Medicinæ

Libri Duo," first published in Latin by John Ruellius, Paris, 1530, fol., and afterwards in Greek by Sim. Grynæus, Basel, 1537, 4to. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 79. ed. vet.; C. G. Kühn, *Opusc. Acadlem. Med. et Philol.*, Leipzig, 1827, 2 vols. 8vo. vol. ii. p. 102, &c.) W. A. G.

ARCHIDA'MUS OF ÆTO'LIA. [PERSEUS; PHILIP V. OF MACEDONIA.]

ARCHIDA'MUS I. (Ἀρχίδαμος), the son of Anaxidamus, was the thirteenth king of SPARTA of the Proclid line, including Aristodemus. Nothing is recorded of him, except that he passed his life in peace. He succeeded to the throne probably about B. C. 630. (Pausanias, iii. 7. 6. comp. 3. 5.) R. W—n.

ARCHIDA'MUS II. (Ἀρχίδαμος) was the eighteenth king of SPARTA of the Proclid line, Aristodemus included. He ascended the throne about B. C. 469, and reigned forty-two years. In the fourth year of his reign Sparta and Laconia were visited with a violent earthquake, which did very great damage, and threw down the whole of the city except five houses. On this occasion his presence of mind is said to have saved Sparta from a general rising of the slaves, who flocked into the city, in the hope of overpowering their masters before they should recover from their dismay. Archidamus, foreseeing this, had called the citizens together by the sound of the trumpet, as if an enemy were at hand, and the slaves, finding their masters armed and prepared, were obliged to retreat. Archidamus is chiefly known from his connection with the Peloponnesian war, in which he was an important actor, though he had earnestly endeavoured to dissuade the Spartans from entering upon it, and pointed out to them how formidable an enemy Athens would prove. In this war he led the first expedition into Attica, B. C. 431, and was greatly blamed by his army for the slowness of his operations, and the indisposition which he showed to ravage the Athenian territory. This policy was suggested by the belief that the Athenians would be more likely to yield while their country was not yet laid waste, than after it had been ravaged and plundered. Still, coupled with his known aversion to the war, and perhaps with his friendship for the Athenian general Pericles, it raised a strong suspicion against him. On finding himself deceived in his expectation, he began in earnest to lay waste Attica in all directions, and after approaching within eight miles of the city, and vainly endeavouring to provoke the Athenians to a regular battle, he returned home and disbanded his army. He also commanded the forces of the Spartans when they invaded Attica for the second time (B. C. 430), and made their longest stay there. In B. C. 429 he marched against Platæa in Bœotia, an ally of Athens. The Platæans refused to submit to the conditions which he proposed to them, and he laid siege to the city. All his efforts to take it proved unsuccessful, and he was at last obliged to send some of his troops home, and turn his siege into a blockade. He did not, however, await the issue of it, for in the next year (B. C. 428) we find that he again invaded Attica, for the third and last time. He died B. C. 427, after a reign of forty-two years. He is described by Thucydides as being remarkable for intelligence and moderation of character; and if the speech in which he is made to express his views about the Peloponnesian war and the comparative resources of the belligerent parties were really delivered by him, it amply justifies the representations of the historian. He left two sons and one daughter, Cynisca, the only female, as it is recorded, who ever gained an Olympic victory. (Pausanias, iii. 7. 9. 10.; Diodorus, xi. 48. 63.; Plutarch, *Cimon*, 16., *Agesilaus*, i.; Thucydides, i. 80. ii. iii.; Herodotus, vi. 71.; Clinton, *Fast. Hellen.* ii. 211.) R. W—n.

ARCHIDA'MUS III. (Ἀρχίδαμος), the son of the great Agesilaus, was the twenty-first king of SPARTA of the Proclid line, Aristodemus included. He ascended the throne in B. C. 361, and reigned twenty-three years. Ten years before his accession he commanded an expedition sent out by the Spartans to relieve their army, which had been defeated at Leuctra. In B. C. 367, when the Spartans were still suffering from the consequences of this defeat, he was entrusted with the command of an army, with which he first reduced Caryæ, a revolted town of Laconia, and afterwards crossed the border into Arcadia, then at war with Sparta, and ravaged the country. On his return home he was met by an army of Argives and Arcadians, so that a battle was inevitable. He drew up his troops and addressed them, exhorting them to remember the national honour, and to transmit their country to posterity such as they had received it from their ancestors. The effect of this speech, and the concurrence of some favourable omens, was so great that his troops were with difficulty kept to their ranks, so eager were they for the combat. Their enemies scarcely waited to receive their charge; and according to the Spartan account, were routed with great slaughter, the Lacedæmonians not losing a man. The engagement was called the "tearless battle," and caused the greatest joy at Sparta, where in more prosperous times, such a victory would have made but little impression. In B. C. 364, Archidamus again led an expedition into Arcadia, for the purpose of making a diversion in favour of the Eleans, then in alliance with Sparta, and whose territory the Arcadians were invading. He took the town of Cromni, in which he left a garrison, and then returned home; but the Arcadian army, after ravaging Elis, advanced against it, and Archidamus was again

sent into Arcadia to its relief. With a view of drawing off the besieging army, he ravaged the country in every direction; but to no purpose. He then advanced upon the town: and in an attempt to dislodge the enemy from an eminence over which their lines of circumvallation were drawn, he was led into an unfavourable position, and driven back with the loss of some of his most distinguished officers, and dangerously wounded himself. The Lacedæmonians were consequently glad to accept a truce. In B. C. 362, Archidamus distinguished himself by the gallant and successful resistance which he made against Epaminondas, when the latter attacked Sparta, and carried some of the points of the city. The exploit which Xenophon records of him seems indeed almost fabulous: that with a mere handful of men, only one hundred and eighty, he repulsed the whole army of Thebans; but there is no reason to doubt that he performed acts of desperate valour. In the following year he succeeded to the throne, and five years afterwards he appears to have assisted and co-operated with Philomelus, the leader of the Phocians in what was called the Sacred War, and who was also the chief actor in seizing the treasures of the temple at Delphi. It was reported indeed that the countenance which Archidamus gave the Phocians in that war was purchased by bribes, and by a share of the plunder of Delphi; but the interests of Sparta and her political relations at that time are sufficient to account for it, without any such supposition. Ten years afterwards, when Philip of Macedon was on his march against Phocis, the Spartans sent out an expedition under the command of Archidamus, probably (for there is some doubt on the subject) for the purpose of aiding the Phocians. But owing to the distrust of Phalæcus, the Phocian commander, Archidamus was prevented from carrying his views into effect; and he returned home without having accomplished any thing. In B. C. 338, he was sent out on a more distant expedition to aid the Tarentines against the Lucanians in Italy, where he was slain in battle, in the same year, and according to some accounts on the same day, as that of the battle of Chæronea. He died fighting with great valour, but his death was attributed to the anger of the gods, because the troops which he had with him were mostly Phocian mercenaries, who had been engaged in the Sacred War. His body was not honoured with the usual rites of burial, owing, as it was said, to the wrath of Apollo, the god of Delphi. We may add that this Archidamus is the supposed speaker in the oration of Isocrates, called the "Archidamus," considered by some as a mere declamation, by others as a manifesto to vindicate the tenacity of Sparta in asserting her claims to Messenia. (Xenophon, *Hellenica*, v. 4. 25—33., vii. 1. 33—37., 4. 19—25, 5. 10—14.; Diodorus, xv. 29., xvi. 24. 63. 88.; Pausanias, iii. 10. 3., iv. 51.; Plutarch, *Agesilaus*, c. 25. 33.; Camillus, c. 19.; Clinton, *Fasti Hellen.* ii. 214.; Thirlwall, *History of Greece*, v. 78.) R. W—n.

ARCHIDA'MUS IV. (Ἀρχίδαμος), the son of Eudamidas I., was the twenty-fourth king of SPARTA, including Aristodemus, and of the Proclid line. He was conquered in battle near Mantineia by Demetrius Poliorcetes, B. C. 296, the fourteenth year of Areus I., his colleague of the other house. (Plutarch, *Agis*, c. 3., *Demetrius*, c. 35.) R. W—n.

ARCHIDA'MUS V. (Ἀρχίδαμος), the brother of Agis IV., was the twenty-eighth king of SPARTA, including Aristodemus, and of the Proclid line. When his brother Agis was put to death (B. C. 240) he made his escape from Sparta, and fled into Messenia. According to Plutarch (*Cleomenes*, c. 5.) his restoration to Sparta was effected by the interference of Aratus, the general of the Achæan league, with the view of strengthening the kingly power, and making it a match for the ephoralty. Plutarch further states that Archidamus was slain immediately after his return, by those who had been parties to the death of his brother Agis; and that it was uncertain whether Cleomenes, the then king of the other house, was accessory to his murder or not.

According to Polybius (v. 37.) Archidamus fled from Sparta in the first instance through fear of Cleomenes, and afterwards, having been induced to return at his solicitation, and by the prospect of reconciliation, was treacherously murdered by him. Archidamus V. left sons who were alive in B. C. 220, when Cleomenes died, but they were passed over, and the throne was given by the ephors to a stranger, Lycurgus, who was not even of the royal blood. (Clinton, *Fasti Hellen.* ii. 218.) R. W—n.

ARCHIDE'MUS (Ἀρχίδημος), or ARCHEDA'MUS (Ἀρχέδαμος), was a Stoic philosopher of Tarsus in Cilicia, who lived about B. C. 160. He was the author of two Greek works, one, Περὶ Φωνῆς ("On the Voice"); another, Περὶ Στοιχείων ("On the Elementary Principles of Matter"). He is supposed to be the same person as the Archedemus whom Plutarch (*de Exsilio*, p. 605.) calls an Athenian, and who is stated by him to have gone into Parthia, and to have founded a school of Stoic philosophers at Babylon. (Strabo, xiv. 674.; Diogenes Laertius, vii. 55. 134.; Seneca, *Epist.* 121.; Fabricius, *Biblioth. Græc.* iii. 540.) R. W—n.

ARCHI'GENES (Ἀρχιγένης), a celebrated ancient physician, whose father's name was Philippus, and who was a native of Apamea in Syria. He was a pupil of Agathinus, the founder of the sect of the Episynthetici, whom he is said to have cured of an attack of delirium, brought on by want of sleep, by fomenting his head with a great quantity of warm oil. He afterwards removed to Rome,

where he practised during the reigns of the Emperors Domitian, Nerva, and Trajan, A. D. 81—117. At Rome he appears not only to have enjoyed a very great popular reputation (as is proved by the fact of his name being three times mentioned by Juvenal to signify a great physician generally), but also, judging from the number and variety of his works, to have been deservedly at the head of his profession. He is said in one passage by the author of the "Introductio," printed among Galen's works, to have belonged to the medical sect of the Eclectici, but in another he is reckoned as one of the Pneumatici. According to Suidas, he died at the age of sixty-three, according to the Empress Eudocia, of eighty-three.

The following is a list of such of his works as have been mentioned by name:—1. Βιβλία Ἐπιστολικὰ Ἑνδεκα, ("Eleven Books of Letters,") quoted by Galen, among which were probably the letters to different individuals quoted by Aëtius and Paulus Ægineta. 2. Περὶ τῶν Ηεπονθότων Τόπων Βιβλία Τρία, ("Three Books on discovering which are the Parts affected,") quoted by Galen, and said by him to be the best work on the subject. It is perhaps the same treatise which is quoted by Leo in his "Conspectus Medicinæ" by the title Διαγνωστική, ("On Diagnosis"). 3. Περὶ Καστορίου Χρήσεως, ("On the Use of Castorium,") quoted by Galen. 4. Περὶ τῆς Δόσεως τοῦ Ἑλλεβόρου, ἢ περὶ τοῦ Ἑλλεβοριζειν, ("On the Exhibition of Hellebore,") which is apparently (if the text be sound) quoted by Galen as a distinct treatise, but which might otherwise have been conjectured to have been only part of a larger work, from which a long extract on this same subject is copied by Oribasius. 5. Περὶ τῶν Σφυγμῶν, ("On the Pulse,") a work often referred to by Galen, and on which he wrote a commentary in eight books. 6. Περὶ τῶν κατὰ Γένος Φαρμάκων, ("On Medicines classed according to their Properties,") a work which consisted probably of two books, and which is very frequently quoted by Galen. 7. Περὶ τῆς τῶν Πυρετῶν Σημειώσεως, ("On the Symptoms of Fevers,") a work in ten books, mentioned by Galen, who in the same passage speaks of an abridgement of it, and also of a treatise Περὶ τῆς Ἐννοιάς τοῦ Πυρετοῦ, ("On the Nature of Fever,") which may perhaps have been merely one of the ten books of this great work. 8. Περὶ τῶν ἐν ταῖς Νόσοις Καιρῶν, ("On the Stages of Disease,") a work in two books, quoted by Galen. 9. Περὶ τῶν Χρονίων Παθογνωμονικῶν, ("On the Characteristic Signs of Chronic Diseases,") quoted by Galen, and consisting of at least two books. 10. Περὶ τῶν Θεραπευτικῶν Χρονίων, ("On the Treatment of Chronic Diseases,") consisting of at least two books, from the first of which a long extract is contained in Matthæi's Oribasius, and which is several times quoted by Rhazes. 11. Σύνοψις τῶν Χειρουργουμένων, ("A Synopsis of Surgical Matters,") consisting of at least two books, from the first of which a long extract is quoted in Mai's Oribasius. 12. "On the Nature of Man;" 13. "On the Treatment of Uterine Diseases;" 14. "On Gout;" three works mentioned by Wenrich in his dissertation "De Auctorum Græcorum Versionibus et Commentariis Syriacis, Arabicis, Armeniacis, Persicisque," Leipzig, 1642, 8vo., as having been translated into Arabic. 15. "On Nephritis," and 16. "On Renal Calculi;" two works mentioned in the catalogue of the Royal Library at Paris as still existing there in MS.

This list of the writings of Archigenes has been increased by a late author to the number of thirty-six, but it seems probable that he has mistaken the titles of different chapters in his large medical, surgical, and pharmaceutical works for so many separate treatises. Of all these works (of which the titles give at the same time some notion of their contents, and also of the copiousness and variety of their author's talents), none have ever been published, nor are any still extant (as far as the writer is aware), except the two short treatises preserved in the library at Paris. Numerous extracts have, however, been preserved by Galen, Oribasius, Aëtius, and others. No great medical discovery is connected with the name of Archigenes, but still he appears to have been one of the greatest of the ancient physicians. A full account of his medical opinions and practice (as far as it can be gained from the scattered fragments that remain), is given by Le Clerc, *Hist. de la Méd.*; Haller, *Biblioth. Medic. Pract.* tom. i. p. 198.; Sprengel, *Hist. de la Méd.* tome ii. p. 75.; Isensee, *Gesch. der Medicin.* There is also a dissertation by C. F. Harless entitled "Analecta Historico-Critica de Archigene Medico, et de Apolloniis Medicis, eorumque Scriptis et Fragmentis," Bamberg, 4to. 1816. W. A. G

ARCHIGENI'SIUS, the name of a physician, whose work on chronic diseases is quoted by Rhazes. It seems probable that he is the same person who is elsewhere called by Rhazes "Arcagenisius," and "Archagillisius," and that all these names are only corruptions of the Greek name "Archigenes." (Fabricius, *Biblioth. Græca*, vol. xiii. p. 79. ed. vet.) W. A. G.

ARCHI'LOCHUS (Ἀρχίλοχος) was a native of Paros, descended from a noble family who held the priesthood there. His father was Telesicles, who in obedience to the Delphic oracle led a colony from Paros to Thasos, about the fifteenth or eighteenth Olympiad, that is B. C. 720 or 708. In conformity with this date, the ancient chronologists state that Archilochus lived about the twenty-third Olympiad, or B. C. 680, so that he must have been a contemporary of the Lydian king Gyges and his successor Ardys, of both of whom he makes mention in some

of his extant fragments. Between B. C. 710 and B. C. 700, Archilochus quitted his native country and migrated to Thasos, a step for which different motives have been assigned, though it seems most probable that he was chiefly impelled to it by personal disappointment. Thasos, however, proved to him a scene of agitations and trouble, and he describes with much feeling the miseries which it suffered, resulting as it would appear from the ambitious attacks of the Thasian islanders upon their neighbours, and the wars in which they were consequently engaged with them. In one of these he disgraced himself by throwing away his shield, and his vindication of this act is stated by Plutarch (*Instit. Laconic.* p. 239.) to have been the reason why the Spartans banished him from their city, as soon as he had arrived there. Archilochus left Thasos for Siris in Lower Italy, the only city which he praises (Athenæus, XII. 523.), and at last returned to Paros, where he lost his life in a war between the Parians and Naxians. The cause of his wanderings and restlessness is referred to a disappointment which wounded his affections and hurt his pride. He had courted a Parian girl of the name of Neobule, to whom, in some of his trochaic fragments, he expresses a passionate devotion. Lycambes, her father, had promised her in marriage to the poet, but he broke his word, and withheld his consent to their union. Archilochus was transported with indignation, and he assailed the whole family, including Neobule herself, with the most unmeasured abuse. He accused Lycambes of perjury, and his daughters of the most abandoned lives. His satire upon them was written in iambics, and according to the tradition his invectives and sarcasms were so severe that the daughters of Lycambes hanged themselves. With the view of explaining how it happened that the Parians tolerated such abuse of persons with whom the poet had wished to connect himself, Müller observes "that these iambics first appeared at a festival (of Demeter or Ceres), which gave impunity to every licence, and that it was regarded as a privilege of this kind of poetry to exaggerate at will." But whether the charges made in this angry effusion were true or not, the impression produced by the iambics of Archilochus, both on his contemporaries and posterity, and the admiration excited by them, prove that his satires were more than mere caricatures — that they had some foundation in truth, and were marked by humour and keen playful satire. This is sufficiently proved by the saying attributed to Gorgias, on first hearing the Dialogues of Plato, when he is reported to have said "that Athens had given birth to a new Archilochus." Plato (*Repub.* ii. 365.) himself styles him "the very wise," and Quintilian (x. 19.) says that he possessed the greatest force of expression and the greatest vigour and nervousness; that his sentences were strong, brief, and vivid; that his faults were those of his subjects, and not of his genius. According to other writers the emotion most remarkable in his works is that of fury, whence Horace writes (*Ars. Poet.* 79.)

"Archilochum proprio rabies armavit iambo;"

and the Emperor Hadrian (*Epigr.* 5.) characterises his verses as "raging iambics." Various testimonies are quoted by Liebel (p. 43.) to show the estimation in which he was held by antiquity. Indeed Archilochus was considered the first Greek poet in his own peculiar line. Horace chose him for his model in the spirit and structure of his Epodes, though he did not imitate him in his subjects, as we learn from Horace himself (*Epist.* i. ep. 19.). The fragments of Archilochus are not sufficient to enable us to form an adequate conception of the general character of his poetry. Still what we know of him and of the metrical and other innovations introduced by him, proves that he must have possessed great inventive powers and originality. Before his time Greek poetry had been confined to the Dactylic Hexameter of the Homeric Epos, and the Elegiac metre, a derivative from it. Archilochus invented the Iambic Trimeter and the Trochaic Tetrameter metres, which were in their way, says Müller, as "elaborate productions of the Greek taste as the Parthenon, or the statue of the Olympian Jupiter." The former species of verse he employed as a medium of personal sarcasm and satirical invective. Scurrilous raillery, indeed, had long been one of the privileged accompaniments and characteristics of the feasts of Demeter at Paros, and the name of Iambics was given to the jesting and bantering which formed a part of them. The same name was accordingly given to the metre in which Archilochus published his satires, many of which were, in all probability, recited in the first instance at the festivals of Demeter under the protection of religion.

The subjects of his trochaic verses were, if we may judge by the extant fragments, of a serious import, but treated in a comic tone of playful and quiet satire, and some of them were recited at banquets.

Archilochus was also one of the earliest writers of Elegiac poetry, several fragments of which are still extant. Their subjects are of different kinds: some of them are plaintive, expressing the feelings of his mind under the pressure of external circumstances, or sympathising with the feelings of others under misfortune; some breathe a martial spirit; others again were of a joyous or convivial character, fitted for being sung at entertainments.

The invention of other forms and combinations of metre, was also ascribed to Archilochus. One of these, the Epodic, in which,

as in the Epodes of Horace, a shorter verse is subjoined to a longer, was a prelude to the strophes of the old Æolic lyric poets. Another was the Asynartete, a verse formed of two metrical clauses of different kinds. The Saturnian form of metre adopted by the older Latin poets is also said to have been first used by Archilochus. Some inventions or innovations in music, and adaptations of it to the recitation of his poetry, are also ascribed to him. But Archilochus not only claims the merit of originality for his metrical innovations, but also for his boldness in adopting a new style of language in his poetical writings, differing entirely from the richness and sublimity of the old epic, and distinguished from that of common life only by "the liveliness and energy with which all ideas are expressed in it, and the graceful arrangement of the thoughts." As a further proof of the versatility of his genius, we may add that before he left Thasos he had gained a prize for a hymn to Demeter (*Scholia* on Aristophanes, *Aves*, 1762), and that he was author of a hymn which the Olympic victors used to sing in their triumphal processions, when no formal ode had been written for the occasion. (Pindar, *Olymp.* ix. 1.) From what has been said, it appears that Archilochus was a poet of no ordinary powers of invention, and that he possessed great versatility of talent. He marks an epoch of great importance in the history of Greek poetry, and exercised considerable influence on its development. Judging both from the extant fragments of his poetry, and what is recorded of him by ancient critics and others, we have good reason to regret the loss of his works; "a loss," says Müller, "such as has perhaps hardly been sustained in the works of any other Greek poet." The extant fragments of Archilochus are collected in Jacobs's *Anthol. Græca;* Bergk, *Poetæ Lyrici Græci;* Liebel's *Archilochi Reliquiæ;* and Gaisford's *Poet. Græc. Min.* (Müller, *Literature of Ancient Greece*, p. 113. 135.; Bode, *Geschichte der Lyrisch. Dichtkunst*, i. 38. 47.; Longinus, xiii. 3.; Cicero, *Orator.* 2.; Herodotus, i. 12.; Fabricius, *Biblioth. Græca*, ii. 107—110.; Bentley, *Phalaris*, p. 206.) R. W—n.

ARCHIME'DES (Ἀρχιμήδης) the greatest of the ancient geometers, was a native of Sicily, of the state of Syracuse, and consequently was of Peloponnesian descent. The date of his birth, derived from the statement that he was seventy-five years old at his death, is B. C. 287. He was born about the time that Euclid died, and Apollonius of Perga was born about forty years later. Whether he was of noble birth and a relation of King Hieron II., or whether he was of low descent, has been a matter of discussion. Plutarch makes him the first; Cicero the second. It is, however, certain that he enjoyed, during his long life, the protection and friendship of Hieron and his son Gelon. He is said to have studied under Conon in Egypt, and to have visited other countries. The circumstances which are known of his life, and which we shall presently mention, have no connexion with one another. When Syracuse was taken by Marcellus, after the death of Hieron and the murder of his grandson Hieronymus (B. C. 212), Archimedes was killed by a Roman soldier, while intent upon a problem: much to the grief, it was said, of Marcellus, who had given particular orders to preserve him alive. He was honourably buried, and the conqueror protected his surviving relatives.* On his tomb was engraved, according to his own wish, a sphere inscribed in a cylinder, in memory of one of his discoveries presently mentioned. When Cicero was quæstor in Sicily (B. C. 75), he discovered the tomb of Archimedes by this mark, hidden among weeds and bushes. The life of Archimedes is said by Eutocius to have been written by Heracleius or Heracleides (he writes it both ways in different places); but this life is lost.

The famous story of Hieron's crown is sometimes wrongly told, as if Archimedes had then made a discovery in hydrostatics: the fact being that his new invention was the mode of ascertaining the bulk of an irregular body by means of a fluid. Hieron suspected that a workman who had been furnished with gold to make a crown, had kept back a part and made up the weight with silver: he applied to Archimedes for a mode of detecting the cheat. "While he had the question on his mind," says Vitruvius, "he happened to go to the bath, and on immersing his body he observed that a quantity of fluid ran out of the vessel, which it immediately struck him must be equal in bulk to the part of his body which displaced it. The instant he had thought of this explanation, he did not delay a moment, but leaped joyfully out of the bath, and ran home naked as he was, exclaiming with a loud voice that he had found what he sought. For, as he ran, he called out in Greek εὕρηκα, εὕρηκα." He then constructed two masses of gold and silver, each equal in weight to the crown, and observed the quantity of water which each displaced, when dipped into a full vessel: he then ascertained that the crown in question displaced more than its weight of gold, and less than its weight of silver, and thus determined not only the fact of the fraud, but the extent to which it had been committed. From that moment, according to Proclus, Gelon professed his readiness to believe anything that Archimedes told him; and Hieron, according

* Rivault says he learned from a Greek of his acquaintance the existence of a belief that *Archimedes* was the ancestor of the Sicilian martyr, St. Lucia. In the "Penny Cyclopædia" we have stated also that Rivault says St. Lucia was an ancestress of the Bourbons. This is a ludicrous error; all he says is, that Henry IV. was born on St. Lucia's day.

to the same author, said the same when the machinery of Archimedes enabled him (Hieron) to move, by himself, a ship which all the Syracusans were unable to stir. It is likely enough that on such an occasion, and with such encouragement, Archimedes might have uttered his celebrated saying, that he would move the world if he could get a fixed point on which to place his machinery.

There is no doubt that the successful resistance which Syracuse made against the besieging Romans for three years was mainly due to the contrivances of Archimedes. Polybius, almost a contemporary writer, and one of the best military authorities, describes a variety of new contrivances for throwing missiles, as also for laying hold of and injuring the Roman vessels, and states the loss and annoyance of the besiegers to have been very great. Nor were his methods wholly mechanical: Polybius mentions, as a novelty due to Archimedes, the simple contrivance of cutting loopholes in the walls through which to shoot arrows and stones. But no ancient author mentions his setting fire to the Roman ships by burning mirrors: this story seems to have its first rise in the accounts of Galen and Lucian, but neither Polybius, Livy, nor Plutarch, mentions it. Neither Galen nor Lucian expressly says that the ships were burned "by mirrors:" this is the story of Zonaras and Tzetzes at a later period, and Montucla conjectures that it is the junction of two separate traditions, one that Archimedes used burning mirrors, the other that he set fire to the Roman ships. Nothing is more likely than that Archimedes knew of burning mirrors, which are expressly mentioned even by Euclid.

Putting aside the writings of Archimedes, there would remain to him a traditionary character as the inventor of powerful machines, on evidence considerably better than usual, which alone would rank him among the most remarkable men of antiquity. Perhaps our greatest concern with these is to thank the renown they procured for the preservation of the writings of the inventor; the list of lost writings is trivial as compared with that which is attached to the names of Euclid and Apollonius. Besides the warlike implements with which he defended Syracuse, and the mirrors, which must be rejected as apocryphal (at least as directed against the ships), the following inventions are attributed to him: a sphere on which the motion of the sun, moon, and planets, could be represented, but whether graphically or mechanically is not stated; an hydraulic organ; a polyspast, or collection of pulleys; a screw*, with which he appears to have moved Hieron's ship above mentioned; the celebrated screw tube, called cochlia, for raising water, which he is said to have invented in Egypt; a self-nourishing lamp; a contrivance called *loculus*, consisting of fourteen different pieces, to be put together in various shapes, and which has been aptly said to resemble what is called the Chinese puzzle, but which seems to have had some higher use, as it is said that it was very useful for strengthening children's memories.

The works of Archimedes are mostly preserved in Greek, written in the Doric dialect, which has in some of them partially disappeared under the hands of transcribers. The great point of novelty about the mathematical part of them, as compared with the writings of Euclid, is the approach they make to the principles of the differential calculus, of which, had Archimedes been in possession of algebra, he could hardly have missed the invention. The mechanical writings are not only the first of the kind, but place Archimedes, with respect to statics and hydrostatics, exactly in the position of Euclid with respect to geometry; with this difference, however, that we are certain Archimedes is the first discoverer of every thing, while we have reason to suppose Euclid drew much from what his predecessors had done. It was nearly eighteen hundred years before a single step was made in advance of Archimedes, on any point of theoretical mechanics. As to the qualities of the individual, the impression which his writings give is that of a power which has never been surpassed: no one has a right to say that Newton himself, in the place of Archimedes, could have done more. Those who know how difficult it is to compare the merits of different ages and countries, will not attempt to answer the question, who was the greatest mathematician that ever lived?—but if we were obliged to defend a thesis on this point, we would choose Archimedes, because we think that we could make out that there was, as to the matter of his discoveries, less of previous suggestion than in any other case.

The existing writings of Archimedes are as follows: his principal discoveries are named in connexion with the titles:—1. Περὶ τῆς Σφαίρας καὶ Κυλίνδρου (two books "On the Sphere and Cylinder"). Here he finds all that relates to the surface and solidity of the sphere, cone, and cylinder, and their segments. A modern elementary work on the differential calculus would not give more results than are found here.

2. Κύκλου Μέτρησις ("On the Measurement of the Circle"). After showing that the area of the circle is equivalent to that of a right-angled triangle having the circum-

Archimedes is the first who is said to have moved a ship by a screw.

* The inventor of the screw, which is now being applied to a steam-vessel, called his ship the "Archimedes." This, if intended to imply that the principle resembles what is usually called the *screw of Archimedes*, is a mistake; but it is not impossible that, in right of the screw on which this note is written, the vessel may have some claim to the name: certainly

ference for a base, and the radius for an altitude, Archimedes proves that the circumference of a circle is less than $3\frac{10}{71}$ of the diameter and greater than $3\frac{10}{71}$.

3. Ἐπιπέδων Ἰσορρόπικῶν ἢ Κέντρα Βαρῶν Ἐπιπέδων ("On the Equilibrium and Centre of Gravity of Planes"). This is the well-known theory of the lever extended as in the title. The centre of gravity of a parabolic segment is, mathematically speaking, the most difficult aequisition of this book.

4. Περὶ [Ἀμφλυγωνίων] Κωνοειδέων καὶ Σχημάτων Σφαιροειδέων ("On [obtuse] Conoids and Spheroids"). Where Fabricius gets the second word of the title he does not say; it is not either in Hervagius, Rivault, or Torelli. This work is on the solids generated by the revolution of a conic section, and again gives all that an ordinary book on the differential calculus would undertake to show. It also gives the area of an ellipse in terms of that of the circle.

5. Περὶ Ἑλίκων ("On Spirals"). The spiral which is treated is that which has since been called the Spiral of Archimedes, sometimes of Conon, who seems to have suggested it.

6. Τετραγωνισμὸς Παραβολῆς. ("The Quadrature of the Parabola"). The first quadrature which was achieved independently of the circle.

7. Ψαμμίτης (the "Arenarius" or "Book on Sand"). An arithmetical speculation, showing that on suppositions as to the size of the universe more extensive than were then in vogue, arithmetic was capable of expressing the number of grains of sand which would fill it. This book was written for the information of Gelon, to whom it is addressed.

8. Περὶ τῶν Ὑδατι Ἐφισταμένων ("De iis quæ in Humido vehuntur," "on Floating Bodies"). The above is the Greek title of a fragment which exists; but this work is now only found in Latin. Rivault turned the enunciations into Greek, for uniformity with the rest of his edition: and hence Fabricius says that these books "Græce ac Latine extant," but this is a mistake. That Archimedes did write such a work appears from the testimony of Strabo, who names one proposition which is found in these very books (Torelli, p. xvii.). We owe them to Tartaglia, who found them in a Latin manuscript which is now lost, and published the two books at different times at Venice. They contain a sound and sufficient theory of floating bodies founded on the equal-pressure definition of a fluid.

9. Torelli admits into his edition the book of Lemmas attributed to Archimedes, which Abraham Ecchellensis translated from the Arabic of Thabet ben Korrah, and which Borelli added to the end of his edition of Apollonius (Florence, 1661): but he does not consider it as genuine. A work on Burning Mirrors which Ant. Gongava published at Louvain in 1548 from the Arabic, must also be discarded.

There are one or two Arabic manuscripts which profess to contain writings of Archimedes (Fabricius, *Biblioth. Græc.* iv. 180.), and there are said to be lost the following, Ἀρχαὶ, Ἐφόδιον, Περὶ Ζυγῶν, Μηχανικὰ (though it is doubted whether this be not the preceding, No. 3.), Περὶ Σφαιροποΐας, also a work on the inscription of a heptagon in a circle, and one on conic sections (very doubtful). Proclus mentions the Σφαιροποΐα, and says it describes an *imitation* of the celestial motions. Archimedes was an observer of the heavens, and his observations of the solstices are mentioned with praise by Ptolemy. There are commentaries by Eutocius on the works on the Sphere and Cylinder, on the Circle, and on the Centre of Gravity.

The complete editions of Archimedes are:— 1. The first Greek edition printed by Hervagius at Basle, 1544, 4to., edited by Thomas Gechauff, called Venatorius. It has all the works which are left in Greek, with such commentaries of Eutocius as exist, also in Greek, with a Latin version to the whole. It is said in the preface, that the manuscripts were brought from Constantinople into Italy, and were carried by Regiomontanus into Germany, who made many emendations. 2. Rivault's edition, Paris, 1615, fol. This contains also the work on Fluids. All is in Latin, except that the Greek is added to the enunciations throughout, and to the whole of the Arenarius. The scholia are often taken from Eutocius, but that commentator is not added complete. An edition of Rivault, by the Jesuit Claude Richard, said to be in 1646, is probably a mistake arising out of Richard's Euclid in 1645. 3. Torelli's edition, Oxford, 1793, fol., contains the Greek of Archimedes and Eutocius complete, the work on Fluids, the book of Lemmas, and all the various readings; and is a splendid edition. The University of Oxford (the only learned body which has published editions of the Greek geometers) purchased this edition of the executors of Joseph Torelli of Verona. 4. The French translation of Peyrard, Paris, 1808, 2 vols. 8vo. 5. Fabricius mentions a German translation by Chr. Sturmius, Nürnberg, 1670, fol. 6. The German translation of Ernest Nizze, Stralsund, 1824, 4to.

The different versions of parts of Archimedes are very numerous, but so badly and variously described in bibliographical writings, that nothing but such research as will be made under the names of their several editors [Anderson; Barrow; Commandine; Maurolycus; Rigaud; Tartaglia; Ubaldi, Guido; Wallis] would enable any one to give a correct list. (Fabricius, *Biblioth. Græc.* vol. iv.; *Prefaces* to Rivault, Torelli, and Peyrard.) A. De M.

ARCHIMELUS (Ἀρχίμηλος), the author

of an epigram on a great ship built by Archias of Syracuse for Hieron II., king of Sicily, about B. C. 220. The epigram is given in Athenæus, v. 209. Brunck (*Analect.* ii. 64.) supposes that he was the author of an epigram on an imitator of Euripides, which, however, in the Vatican MS. is ascribed to one Archimedes, a poet of whom no mention is made elsewhere. R. W—n.

ARCHINTO. A celebrated family of Milan, called by Morigi "the glory of our city of Milan," said to be descended from the kings of Lombardy, and two of whom, Anselmo and Manfredo Archinto, founded the celebrated monastery of Chiaravalle in the year 1135. Those most deserving of notice are the following:—

ARCHINTO, ALBERICO, born at Milan in the year 1698, became archbishop of Nicæa in the year 1747, governor of Rome about 1753, and subsequently was created cardinal with the title of S. Matteo in Merulana. He died at Rome in 1758.

ARCHINTO, ALESSANDRO, son of Christoforo Archinto and Maddalena Torriano, was born at Milan at the end of the fifteenth or beginning of the sixteenth century. He was created a count by the Emperor Charles V., and after filling several important posts in his native city he died there in the year 1567. He left the following works:—1. "De Prædestinatione." 2. "De Beatæ Mariæ Magdalenæ Pudicitia ac Virginitate." 3. "Dialogus in quo Philippo Patruo ac Pompilio Nepote disserentibus quis sit Villicus Iniquitatis ex XVI. Capite Lucæ quam diligentissime explicatur." 4. "Dialogus alter, in quo eosdem in eos qui pro Salvatore Servatorem scribunt, colloquentes facit." The whole of these are preserved in manuscript in the Ambrosian library at Milan, and the first two are also in the metropolitan or public library and in that of the Casa Archinta.

ARCHINTO, ALESSANDRO, a Jesuit, son of Orazio Archinto and Eleanora Tonsa, was born at Milan in the year 1577, and died in 1645. He wrote—1. "A Compendium of Rhetoric." 2. "Three Books of Precepts of Rhetoric." 3. "A Treatise on History," preserved in manuscript in the library of the Casa Archinta; and, 4., Several Eloges on the Fathers of his Society, which are deposited in the library of the Jesuits of Brera at Milan.

ARCHINTO, AMBROGIO or GIOVANNI AMBROGIO. He was born at Milan in the latter half of the fifteenth century, and in the year 1518 filled the office of decurion of his native city. He edited the "Descrizione del Viaggio a Jerusalemme di Santa Brasca," published at Milan in 1481, in 4to.; and also published the epistles and other works of Pope Pius II. at Milan in 1496, fol.

ARCHINTO, CARLO, COUNT, one of the most learned and distinguished Milanese noblemen of his time. He was born on the 30th of July, 1669. He commenced his studies under the Jesuits in the college of Brera, and then proceeded to the university of Ingolstadt. He afterwards travelled through France, Germany, Holland, and Italy, and returned to Milan in the year 1700. In 1702 he founded an academy of cavalieri, which embraced all the scientific and noble arts. He formed a very choice library in his palace, which he enriched with a rare collection of mathematical instruments. Argellati having applied to him for the purpose of procuring a proper establishment for the printing of Muratori's celebrated work, entitled "Scriptores Rerum Italicarum," he procured the association of several noblemen, who formed themselves into a body called the Società Palatina, from their meetings being held in the imperial palace, and subscribed very considerable sums for this object. The press was known as the "Ædes Palatinæ," and Muratori's great work was the first that issued from it. The Emperor Leopold made Archinto his chamberlain, and Charles II., king of Spain, created him a knight of the Golden Fleece, and Philip V. a grandee of Spain. Argellati calls him his principal Mæcenas during his residence in Milan. He died on the 17th of December, 1732. He wrote several works both in Latin and Italian; one, "Annotations on the Third, Fourth, and Fifth Books of the Histories of Arnulfo of Milan," is published in tom. iv. of the "Scriptores Rerum Italicarum," and some tables of the sciences were published anonymously at Venice after the author's death, under the title "Tabulæ præcipua Scientiarum et Artium Capita digesta per Ordinem repræsentantes." The others appear never to have been printed. A full list of his works, thirty-one in number, comprising philosophical, mathematical, and theological subjects, and also a collection of Latin poems, will be found in Argellati and Mazzuchelli.

ARCHINTO, CARLO ANTONIO, was born in the first half of the seventeenth century, and became an abbot in the order of the Canons Regular of the Lateran. He wrote 1. "Encomiastica Oratio in Laudem Alexandri Troili Ab. Generalis Lateranensis," Ravenna, 1647, 8vo. 2. "Oratio Panegyrica Theodoro Fantono Visitatori generali Lateranensium," 8vo. 3. "La Scrittura Politica, Discorso," Lucca, 1682.

ARCHINTO, FILIPPO, archbishop of Milan, son of Cristoforo Archinto and Maddalena Torriano, was born in Milan on the 3d of July, 1500. He was doctor of the College of Judges (Dottore del Collegio de' Giudici) in Milan. As one of the council of the Emperor Charles V. many matters of extreme importance were confided to him, among others the management of the cause relating to the disputed succession to the marquisate of Monferrato. He was four

times sent as legate from his native city to Charles V. He was governor of Rome, then apostolical vice-chamberlain, vicar of the pope, a dignity never, before or since, conferred upon any other than a cardinal; bishop of S. Sepolchro; in 1549, bishop of Saluzzo; and, ultimately, archbishop of Milan. By Pope Paul IV. he was sent as legate extraordinary to the Venetian Republic, with the authority of legate a latere. He died in Bergamo on the 21st of June, 1558. His life has been written by Gian Pietro Guissano, published at Como, 1611, 4to. His works are 1. "Oratio de Nova Christiani Orbis Pace habita," Rome, 1544, 4to. 2. "De Fide et Sacramentis, Libri II.," Rome, 1545, 4to.; published again at Ingolstadt in 1546, 4to., and at Turin, 1549, 4to. 3. "Attestatio de Ordine in Urbe observari solito in Processionibus, in quibus Canonici Regulares Monasterii S. Mariæ de Pace præferuntur Monachis Monasterii S. Pauli;" inserted in the work entitled "Allegationes diversorum in Causa Præcedentiæ ortæ in Concilio Tridentino inter Canonicos Regulares et Monachos Cistercienses," Cremona, 1567, fol. He left many orations, &c. in manuscript, which are preserved in the family library at Milan.

ARCHINTO, FILIPPO, COUNT, son of Count Carlo Archinto and the Countess Caterina Aresi, was born in Milan in the year 1649. He became a member of the Collegio de' Nobili Giurisconsulti in Milan, was quæstor of the Magistrati delle Rendite Straordinarie, and royal ducal senator. In 1677 he was sent by Charles II., king of Spain, envoy to the Emperor Leopold, and afterwards chosen to be prime minister to the Prince Alessandro Farnese, in the government of Flanders. He was podestà of Cremona from 1692 to 1694, and died at Milan in the year 1720. His works are: 1. "Il Soglio di Salomone eretto del Tempio della Virtù per lo ricevimento nell' Università di Brera del Sig. Cardinale Luigi Omodeo," Milan, 8vo. 2. "Diario di tutto ciò che gli è occorso alla Corte di Vienna, durante la sua Incombenza d'Inviato alla medesima di Carlo II., Rè di Spagna." This journal was never printed, and fills six volumes. 3. His letters to princes, cardinals, and particularly to the Duke of Parma and Placentia, with the answers to them occupy twelve folio volumes in manuscript, and are in the possession of his descendants.

ARCHINTO, GIROLAMO, archbishop of Tarsus, was born at Milan about the year 1671. In 1696 he became a member of the college of jurisconsults, but finally entered the church, and after obtaining many dignities was made titular archbishop of Tarsus. He was sent as nuncio to the Grand Duke of Tuscany, and afterwards legate a latere to Germany; ultimately he went as nuncio to Frederick Augustus, king of Poland, but died immediately on his arrival in Warsaw, on the 1st of October, 1721. He left behind him an Exposition of the Council of Trent, which was never printed.

ARCHINTO, GIUSEPPE, a jurist, son of Bartolommeo Archinto and Margherita Terzaga, was born at Milan about the middle of the sixteenth century. He filled several important posts in the administration of his native city, and was made regal ducal senator by Philip III., king of Spain, in the year 1606. His death took place in the year 1610. He published a collection entitled "Compendium omnium Ordinationum factarum per Senatum Mediolani Annis MDXCVIII. et MDXCIX. ad relationem Comitis J. Archinti ab eodem collectæ," Milan, 4to. Two of his letters are printed in Part II. of the "Idea del Segretario" of B. Zucchi, pp. 156, 157., Venice, 1606, 4to.

ARCHINTO, GIUSEPPE, cardinal and archbishop of Milan, son of Carlo Archinto, Count of Tainate, and Caterina Aresi, born at Milan in the year 1651. After taking his degree in law at Pavia, he embraced the ecclesiastical state, and was appointed by Pope Innocent XI., vice-legate of Bologna, which office he filled during six years so much to the satisfaction of the pope, that he sent him as apostolic nuncio to Bologna. He was afterwards appointed by succeeding pontiffs nuncio to the republic of Venice and to the court of Spain. By Innocent XII. he was made archbishop of Milan on the 18th of May, 1699, and on the 14th of November of the same year cardinal, with the title of Santa Prisca. He was appointed legate a latere from Clement XI. in order to celebrate the marriage between Philip V., king of Spain, and the Princess of Savoy at Nizza di Provenza. He died on the 9th of April, 1712. A medal was struck in honour of him (see Museum Mazzuchellianum) bearing on the obverse his effigy, with the words "Joseph S. R. E. Card. Archintus Arch. Med.," and on the reverse his family arms, with the motto "Haurietis in Gaudio. Isai. xii." He wrote — 1. "Cœlum ex Terra, Oratio de Spiritûs Sancti Adventu, habita Anno 1670," Rome, 1670, 4to.; 2. "Relatio Legationis a Latere, qua Philippum V., Hispaniarum et Indiarum Regem, Nicææ in Provincia cum Sabaudiæ Ducis Filia Matrimonio junxit;" 3. "Epistolæ plures cum esset Nuncius Apostolicus;" 4. "Acta Visitationis Oppidi Abbiati Crassi per Danielem Porrum Cancellarium Archiepiscopalensem collecta." The last three have not been printed.

ARCHINTO, OTTAVIO, COUNT, was born at Milan towards the end of the sixteenth century. Like the other members of his family he filled various high and important offices in his native city. In the year 1642, Philip III., king of Spain, conferred upon him the countship of Barato. He died on the 13th of June, 1656. He devoted much time and attention to the antiquities of his native dis-

triet, of which he formed a very complete collection; all his writings have a reference to this subject: they are, 1. "Epilogati Racconti della Antichità e Nobiltà della Famiglia Arehinta, e de' suoi Privilegj; aggiuntavi una breve Esposizione degli Antichi Marmi, che ne' Palagj di questa Famiglia si leggono." Milan, 1648, fol. This work was published anonymously. 2. "Collectanea Antiquitatum" (in the Palazzo of Archinto), fol. This work is exceedingly rare, but there is a copy in the Imperiali library at Rome. His unpublished works, eight in number, are deposited in the Archintean library at Milan; of these may be mentioned: 1. "A Description of all the Gems collected by himself and his Ancestors;" 2. "Mediolanensium Familiarum Monumenta," 3 vols. fol.; 3. "Insignia Familiarum Mediolani;" 4. "Collectanea Inscriptionum Veterum;" 5. "Decreti Ducali e Gridarii dall Principio del Governo del Duca di Terranuova sino all' Anno 1654."

(Argellati, *Bibliotheca Scriptorum Mediolanensium*; Mazzuchelli, *Scrittori d' Italia*; Morigi, *La Nobiltà di Milano*, edit. 1619, pp. 152, 153, &c.; *Grosses Vollständiges Universal-Lexicon* and *Supplement*; Ersch und Grüber, *Allgemeine Encyclopädie*; Cardella, *Memorie Storiche de' Cardinali*; Saxius, *Archiepiscoporum Mediolanensium Series*, iii. 1009—1016. and 1171—1183.; Vagliano, *Sommario delle Vite degli Arcivescovi di Milano*, pp. 330—339., and 431—436.) J. W. J.

ARCHI'NUS (Ἀρχῖνος), a native of Coele in Attica, was one of those Athenian exiles who, with Thrasybulus and others, occupied the fortress of Phyle, and, after overthrowing the thirty tyrants, re-established the Athenian democracy B. C. 403. Demosthenes attributes to Archinus the chief share in this revolution, and he adds that he distinguished himself on many occasions as a statesman and general. He is also mentioned by Dinarchus as a leading politician after the re-establishment of the democracy. Archinus co-operated with Thrasybulus in passing the law for a general amnesty, which was enacted after the restoration of the democracy; and he proposed and carried a law for the protection of those who might be harassed by prosecutions contrary to the terms of the amnesty. Archinus also proposed and carried a measure (ψήφισμα) for honouring those who had aided in the restoration of the democracy: this event was recorded in an inscription on the Metroum, which was near the senate-house. Æschines alleges it as an instance of the strict integrity of Archinus, that, though on friendly terms with Thrasybulus, he prosecuted him in the form usual on such occasions (ἐγράψατο παρανόμων) for bringing forward some measure which was contrary to law. The pseudo-Plutarch, in the life of Lysias the orator, states that Thrasybulus proposed to give the citizenship of Athens to Lysias for his services to the state, and that Archinus prosecuted Thrasybulus for the illegal mode in which Thrasybulus made his proposition: the consequence was that Lysias did not obtain the citizenship, and he continued in the rank of an Isoteles. The corrupt passage in the pseudo-Plutarch is judiciously amended by Taylor; and, consistently with this amendment, Thrasybulus must have been the person who was prosecuted, and not Lysias, as it is sometimes stated. It is very probable that Æschines and the pseudo-Plutarch refer to the same event: the only difference is, that Æschines has described it with less particularity.

Archinus was the person who moved and carried the law in the archonship of Eucleides, B. C. 403, which established the new mode of writing in public documents; for that the law referred to public and not to private documents is pretty certain, as Clinton correctly remarks. The change consisted in adopting twenty-four instead of the sixteen letters then in use at Athens: thus, for instance, before the archonship of Eucleides, the same letter was used on inscriptions both for the short *e* and the long *e* (ε and η). Consequently the form of the letters on inscriptions after the time of Eucleides would be different from that of the letters on inscriptions before that date; and Plutarch, in his Life of Aristides (c. i.), uses this distinction as a proof that a certain public document to which he refers could not relate to Aristides the Just. Suidas speaks of this change as an adoption of the Ionic characters. The term Attic characters was equivalent to ancient. (Harpocration, Ἀττικοῖς γράμμασι, and the note of H. Valesius.)

Funeral orations (ἐπιτάφιοι λόγοι) by Archinus are mentioned by Photius (*Cod.* 260.) in conjunction with those of Thucydides and Lysias. Archinus is also mentioned in the "Menexenus" of Plato as a man qualified to pronounce funeral orations, which passage Dionysius of Haliearnassus (*On the Eloquence of Demosthenes*, c. 23.) has misunderstood, for he states that Plato says in the "Menexenus" that he wrote that piece in imitation of Archinus and Dion; whereas Plato merely speaks of Arehinus or Dion as likely to be selected to pronounce a particular funeral oration. (Æschines, *De Falsa Legat.*, c. 54., *Against Ctesiphon*, 62. 65.; Demosthenes, *Against Timocrates*, c. 34.; Isocrates, *Against Callimachus*, c. 1.; Suidas, Ξαμίων ὁ Δῆμος.) G. L.

ARCHIPPUS (Ἄρχιππος), a Comic poet of Athens, was a contemporary of Ameipsias, and consequently belonged to the old Attic comedy. It is recorded that in B. C. 416 (Ol. 91.) he gained a victory in comedy, but further particulars are not known about him. If we may believe the Scholiast on the "Wasps" of Aristophanes, Archippus was chiefly notorious for the coarseness and vulgarity of his poetry, which drew upon him the ridicule of his contemporaries. We know

the titles and possess fragments of six comedies of Archippus. The most celebrated among them was entitled "The Fishes" (Ἰχθῦς), in which he appears to have held up to ridicule the gluttony of the Athenians, and more especially their fondness for fish. The fishes, which probably formed the chorus of the play, made war upon the Athenians to avenge their wrongs. At last, however, a treaty of peace was concluded; the Athenian prisoners were restored, but those who had been most conspicuous as fish-eaters, such as the tragic poet Melanthius, and some other gluttons, were surrendered to the fishes to be devoured. This play must have been performed after the year B. C. 403, that is, after the archonship of Eucleides (Athenæus, vii. 329.). The names of the five remaining plays are Ἀμφιτρύων, Ἡρακλῆς Γαμῶν, Ὄνου Σκιά, Πλοῦτος, and Πίνων. The first of these seems to have been a play similar to the "Amphitruo" of Plautus, but the fragments of this as well as of the four other plays are scarcely sufficient to give us any idea of the plays themselves. There are also about a dozen fragments of Archippus which are quoted without any mention of the plays to which they belonged. It is remarkable that four comedies, viz. "Poetry," "Shipwreck," "The Islands," and "Niobus," which are usually reckoned among the last plays of Aristophanes, are attributed by some of the ancients to Archippus. The Greek grammarians have preserved several words and expressions peculiar to Archippus. (A. Meineke, *Historia Critica Comicor. Græcor.* p. 205—210., where all the passages of the ancients referring to Archippus are collected.) L. S.

ARCHITA, a painter of Perugia, where he was born in 1560. There are three frescoes by him in the church of San Sebastiano, outside the walls of Rome, representing Saints Girolamo, Bernardo, and Carlo. He died in 1635. (Titi, *Pitture, &c. di Roma*; Pascoli, *Vite de' Pittori, &c.*) R. N. W.

ARCHON, LOUIS, or, according to Oroux, JEAN LOUIS, was born at Riom in Auvergne, on the 4th of September, 1645. At the age of fifteen he went to Paris for the purpose of completing his education. In the year 1670 he obtained the canonry of St. Amable at Riom, and was subsequently appointed chaplain to the king, Louis XIV., through the interest of the Cardinal de Bouillon. The cardinal also created for him the post of keeper of the ornaments of the king's chapel. In 1678 the king appointed him to the abbey of Saint-Gilbert-Neuf-Fontaines, in the diocese of Clermont. He died at Riom on the 25th of February, 1717.

He wrote "Histoire Ecclésiastique de la Chapelle des Rois de France, sous les trois Races de nos Rois jusqu'au Règne de Louis XIV." 2 vols. Paris, 1704 and 1711, 4to. The first volume comprises the history of the royal chapel under the kings of the first and second race; the second volume that of the chapel under the kings of the third race up to and exclusive of Louis XIV., with a list of the grand almoners, first almoners, confessors, and principal officers of the chapel. A third volume was advertised to continue the history during the reign of Louis XIV., but was never published. This work was mentioned favourably by the journals of the time; but it has been treated with much severity by later writers. Oroux, in his preface, brings together the criticisms of the Abbé Goujet and the Abbé de Camps—the former of whom objects to the lengthy and unnecessary digressions, the ill-digested learning, disfigurement of proper names, &c.; while the latter characterises the work as composed with every possible sort of negligence—without chronology, without dates, without order in the narration of facts; authors misquoted, and confusion everywhere. Le Long states in 1771 that Oroux was engaged in the preparation of a new edition of this work; but as such an edition was never published, it may be presumed that the work with which Oroux was occupied was his own ecclesiastical history. (Morèri, *Le Grand Dictionnaire Historique*, edit. 1759; Oroux, *Histoire Ecclésiastique de la Cour de France*, 1772, ii. 518, 519.; Richard et Giraud, *Bibliothèque Sacrée*, iii. 29.; Le Long, *Bibliothèque Historique de la France*, edit. Fevret de Fontette, iii. 192.) J. W. J.

ARCHY'TAS (Ἀρχύτας) was a native of Tarentum and the son of Mnesagoras, according to some authorities, but of Hestiæus, according to his biographer, Aristoxenus. He is classed among the Pythagoræans, and is sometimes considered the eighth teacher in descent from Pythagoras. His period is fixed by the fact of his being a contemporary of the philosopher Plato, whom he is said to have saved from the vengeance of the younger Dionysius, the tyrant, by a letter of which Diogenes Laertius has preserved a copy (iii. *Plato*). The accession of Dionysius is fixed at B. C. 367, and he was expelled from Syracuse about eleven years and a half later. Archytas was shipwrecked and drowned on the coast of Apulia, as Horace (*Carm.* i. 28.) states: at least we may consider this ode of Horace as evidence of such a tradition.

The reputation of Archytas was very great, and his character was irreproachable. He was distinguished as a general, and he commanded the forces of his native state for seven years, though the constitution only allowed the same man to be in command for one year. Aristoxenus says that he never sustained a defeat.

Diogenes does not enumerate any writings of Archytas, but a long list of them may be collected from various other authorities. He was a philosopher, a mathematician, and a writer on music and geometry, politics, and ethics. Simplicius attributes to him a work

on Opposites (Ἀντικειμένα), to which he says that Aristotle was indebted for what he says on this subject in his Categories (c. 10.). His Harmonicon is quoted by Nicomachus in his Arithmetic. He wrote a work on Mind and Perception (Περὶ Νοῦ καὶ Αἰσθήσεως); and a treatise on the Nature of the Universe (Περὶ τοῦ Παντὸς Φύσιος), written in the Doric dialect, is attributed to him, but probably on insufficient grounds. In this work the author distributes all things into ten classes, commonly called Categories or Prædicaments, which is said to be the origin of Aristotle's division. Fragments of the works attributed to him "On the Good and Happy Man," and "On Wisdom," are also extant. That he was a man of note appears from the fact of Aristotle having written three books on his philosophy (Diogenes Laertius, v. *Aristotle*), and also having made excerpts from his writings.

Among the mathematical problems which Archytas solved or attempted to solve was the duplication of the cube, for which purpose he attempted to find two mean proportionals between the two right lines formed by the section of a cylinder, as Laertius expresses it. Eutocius, in his Commentary on the Sphere of Archimedes (book ii. prop. 2.) has preserved this solution of Archytas, in which the cylinder is employed, but in far too complicated a manner to allow us to imitate Laertius, and describe it in a few words. On this subject the reader may consult the Penny Cyclopædia, "Duplication of the Cube." Among his mechanical inventions is mentioned a wooden pigeon that could fly, of which Gellius (x. 12.) speaks particularly. The invention of a rattle (πλαταγή), perhaps a child's toy, is also attributed to him. A letter of Archytas to Plato, and Plato's reply, are preserved by Laertius.

Fabricius has given a list of the writings attributed to Archytas. The genuineness of the letters and of the fragments, which are chiefly preserved in Stobæus, is very doubtful. The fragments of the works "On the Good and Happy Man," and "On Wisdom," were published by T. Gale in 1670, and were given again with other things in his "Opuscula Mythologica," Cambridge, 1671, 8vo.; Amsterdam, 1688, 8vo. The fragment of the Greek text of the work on the "Nature of the Universe," was published at Venice, 1561, 8vo., with a Latin version by Dom. Pizimentius, under the title "Architæ Tar. X. Prædicamenta." This edition is often stated as belonging to the year 1571, but perhaps incorrectly. A complete collection of the fragments was published by I. Cn. Orelli, Leipzig, 1821, 8vo. The "Political Fragments of Archytas, Charondas, &c., translated from the Greek by Thomas Taylor," was published at London, 1822, 8vo. There is a work by Nic. T. Reimer intitled "Archytas, eiusque Solutio Problematis Cubi Duplicationis," Göttingen, 1798, 8vo. It appears that Archytas was the first who attempted this problem.

Three other persons of the name of Archytas are enumerated by Diogenes Laertius. One of Mitylene is called a musician or writer on music; a second wrote on agriculture, and is cited by Varro and Columella; a third was a writer of epigrams in the Greek sense, and he may be the Archytas of Amphissa who is mentioned by Plutarch. To this list some add a fifth, an architect, who wrote a work on some mechanical contrivance, the first few words of which are cited by Laertius. (Fabricius, *Biblioth. Græc.*, i. 831., where most of the necessary references are given.) G. L.

ARCIMBOLDI. A noble Milanese family, originally from Parma, which appears to have been settled in Milan from the early part of the fifteenth century until 1727, when, according to Litta, it became extinct. It gave four archbishops to Milan. The following members principally deserve notice: —

Antonello Arcimboldi was son of Giovanni Angelo, archbishop of Milan, before that prelate became an ecclesiastic. It is not known when he was born, but he took his degree of doctor of laws at Pavia in the year 1556. He was apostolical prothonotary, abbot commentatario of the abbeys of Viboldono and Carsenzago. Philip II., king of Spain, created him senator of Milan in 1567, and he was enrolled among the academici affidati, with the name "l' Avvertito." He died at Milan in 1578. He was well versed in the Greek language, from which he made the following translations: — 1. "D. Basilii Magni Homiliæ Octo Antonello Arcimboldo vertente," Milan, 1569, 4to. 2. "D. Basilii Magni de vera et incorrupta Virginitate Liber, A. A. Interprete," Milan, 1573, 4to. 3. "S. Basilii Magni de Gratiarum Actione Liber e Græco in Latinum translatus," Milan, 4to. 4. "Gregorii Nazianzeni Homiliæ IV. e Græco in Latinum transtulit, A. A." Argellati and others attribute to him also the translation of some of the works of Saint Chrysostome: Picinelli appears to be in error in calling him the author of the "Catalogo degli Eretici," as that was published under the name of Arcimboldo, archbishop of Milan.

Giovanni Arcimboldi, son of Niccolò Arcimboldi, was born at the commencement of the fifteenth century. He was enrolled in the college of noble jurists in the year 1436; and, being a man of great ability, was employed by the dukes of Milan in many important missions. He was made ducal counsellor, president of the magistracy of the Entrate Straordinarie, bishop of Novara in 1468, cardinal in 1473, and archbishop of Milan in 1484. He resigned his archbishopric in favour of his brother Guido Antonio, in 1488, and died at Rome on the 2nd of October, 1491. His works are — 1. "Sta-

tuta Plebis Gaudiani, Anno MDLXIX." 2 "Statuta Ripariæ S. Julii Annis MCDLXXIII. et MCDLXXXII." 3. "Statuta pro Cleri Reformatione." 4. "Homiliæ et Orationes." 5. "De Ponderibus, Mensuris et Monetis, Libri III." None of these works appear to have been printed. Ciacconio and Eggs call him the author of a "Catalogo degli Eretici," printed in 1514. It is supposed, however, that the work here referred to was one printed in 1554, and attributed to Giovanni Angelo, his grandson.

GIOVANNI ANGELO ARCIMBOLDI, archbishop of Milan, an illegitimate son of Luigi Arcimboldi, was born at Milan about the year 1485. In 1508 he was enrolled in the college of noble jurists, and his first employment was at the court of Maximilian, duke of Milan, whence he proceeded to Rome. Pope Leo X. in 1514 sent him into Germany as commissary for the sale of indulgences in order to raise funds for the building of St. Peter's at Rome; and in 1516 he proceeded to Denmark and Sweden on the like mission. Christian II., who flattered himself that Arcimboldi might prove useful in reconciling to his government the discontented Swedes, granted him for the small sum of 1120 Rhein gulden, permission to dispose of his indulgences. After a residence of more than a year in Denmark, during which time he had levied considerable sums by the sale of his indulgences, he passed into Sweden, in the year 1518. He had completely gained the confidence of Christian, who not only confided to him all his secrets relating to Sweden, but commissioned him as papal ambassador, to avert by some accommodation the threatened separation of the two countries. As soon, however, as he saw, or thought that he saw, that it would be more to his advantage to adopt the party of Steen Sture the Younger, the Swedish administrator, and Christian's most powerful enemy, he betrayed the trust reposed in him, and revealed to Steen Sture all the king's secrets, and went so far as to confirm the sentence of deprivation pronounced against Trolle, archbishop of Upsala, by the Diet of Sweden, in violation of his duty as papal nuntio, and contrary to the will of the pope. It is supposed that he was induced to take this last step by the artful insinuation of Sture, that he might himself become archbishop of Upsala, and thus stand next in rank to the king. When the king heard of the treachery of Arcimboldi his anger knew no bounds. He stopped all payments on account of indulgences, suffered neither the messengers nor letters of Arcimboldi to leave the kingdom, threw his brother Antonellus into prison, seized about 20,000 ducats that had been collected by the sale of indulgences, and every thing belonging to the two brothers, and pressed Arcimboldi so closely that it was with the greatest difficulty he saved himself. He arrived in Rome again in the year 1520.

Having contrived to regain the favour of the pope, he was made first bishop of Novara, about the year 1523, and archbishop of Milan in 1550. He died on the 6th of April, 1555. No entreaties of the pope could induce Christian to consent to an accommodation with Arcimboldi. His brother was held in confinement until the year 1522, and restoration of the money and goods seized, valued by the losers at one million of ducats, was peremptorily refused. Arcimboldi was the last papal legate who levied contributions in the north by the sale of indulgences; and the injurious consequences resulting from his mission, added to the disgraceful manner in which it had terminated, are supposed to have strengthened the favourable inclination of King Christian for the tenets of the Reformation, and to have greatly facilitated their entrance into the north. Arcimboldi's works are — 1. "Statuta Ripariæ S. Julii." 2. "Ordinationes pro Clero et sua Diœcesi," 1550, fol., reprinted by Saxius in his life of Arcimboldi. 3. "Catalogus Hæreticorum," published at Milan in 1554, which was republished by Vergerius, under the title "Catalogo dell' Arcimboldo, Arcivescovo di Milano ov' egli condanna e diffama per Eretici la maggior Parte de' Figliuoli d' Iddio, e Membri di Cristo, i quali ne' loro Scritti cercano la Riformazione della Chiesa Cristiana: di P. Vergerio," 1554, 8vo. This work, which is extremely rare, has been attributed to Antonello, his son, and Giovanni, his grandfather, but erroneously.

GUIDO ANTONIO ARCIMBOLDI was born at Milan in the first half of the fifteenth century. In the year 1476 he travelled in Palestine with the celebrated Gian Giacomo Trivulzio. He was employed by the dukes of Milan on embassies to the Florentine and Venetian republics, and to the kings of Naples, Hungary, and Spain. In 1488 he became archbishop of Milan by the renunciation in his favour of his brother Giovanni, the preceding archbishop. He died on the 18th of October, 1497.

OTTAVIANO ARCIMBOLDI was born at Milan about the year 1471, and enrolled in the college of noble jurists in 1491. He enjoyed a great reputation for learning, and was a good Hebrew, Greek, and Latin scholar. About the year 1503, after filling several high offices, he was made archbishop of Milan, but died before he took possession of his see, being then about thirty-two years of age. Argellati attributes to him six sonnets, printed amongst those of the Accademici Trasformati of Milan, Milan, 1548, 8vo. But this must be a mistake, as the Academy de' Trasformati of Milan was not founded until 1546, more than forty years after his death. They were most probably the composition of Ottaviano, son of Giovanni Angelo, who lived towards the middle of the sixteenth century.

(Argellati, *Bibliotheca Scriptorum Mediolanensium*; Morigi, *La Nobiltà di Milano*, 145—152.; Mazzuchelli, *Scrittori d'Italia*; Saxius, *Archiepiscoporum Mediolanensium Series*, iii. 944—1008.; Ersch und Grüber, *Allgemeine Encyclopädie*, art. "Arcembold;" Litta, *Famiglie Celebri di Italia*; Affò, *Memorie degli Scrittori Parmigiani*, ii. 229—241., iii. 7—11.; Vagliano, *Vite degli Arcivescovi di Milano*, 322—329.; Münter, *Danske Reformations Historie*, 1 Decl.; Pontoppidan, *Reformations Geschichte der Dänischen Kirche*, 102, &c.) J. W. J.

ARCIMBO'LDI, GIUSEPPE, an Italian painter, born at Milan in 1533. He lived at Prague in the service of the Emperors Ferdinand I., Maximilian II., and Rudolf II. He excelled in portrait painting, and was distinguished for his capricious invention. He painted pictures of the four seasons, which at a distance appeared to be human figures, but upon a nearer approach, Spring was found to be a group of flowers; Summer, a group of pulse and grain in the ear; Autumn was composed of fruit; and Winter was a tree: they have been engraved. He made many other figures in a similar style, as a cook composed of kitchen utensils, &c. He died at Prague in 1593. (Lomazzo, *Idea del Tempio della Pittura*; Lanzi, *Storia Pittorica della Italia*.) R. N. W.

ARCIO'NI, DANIE'LE, an old goldsmith and clever niello worker of Milan, of the fifteenth century: he is praised by Ambrogio Leone (*De Nobilitate Rerum*, c. 41.); and noticed in the "Notizia d' Opere di disegno, &c." of Morelli, but is scarcely known in the history of art. Duchesne (*Essai sur les Nielles*) notices an arabesque design in niello of a knife-handle, marked with the initial letters D. A., which he supposes to have been made by Daniele Arcioni. (Lanzi, *Storia Pittorica, &c.*; Brulliot, *Dictionnaire des Monogrammes, &c.*) R. N. W.

ARCIS, MARC, a French sculptor of Toulouse. He studied drawing under J. P. Rivalz; and in 1684 was made member of the Royal Academy of Paris. There are works by him in the church of the Sorbonne, and in the garden of Versailles. (Füssli, *Allgemeines Künstler-Lexicon*.) R. N. W.

ARCISZEWSKI, (or as the name is incorrectly written by foreign writers, ARTISJOSKY), CHRISTOPHER, a Polish noble, was born towards the end of the sixteenth century, in that part of Poland which now constitutes the grand duchy of Posen in Prussia. He was the son of Elias Arciszewski, the owner of the town of Schmiegel, and pastor of a Socinian congregation in the same place. He was educated at the celebrated Socinian school of Racou, and served for some time in the Polish army. He left Poland, chiefly as it seems on account of some acts of violence in which he was implicated in consequence of a quarrel with the Roman Catholic clergy. He entered the French service, and assisted at the siege of La Rochelle in 1628-29. The Dutch West Indian Company, formed in 1623, undertook the same year an expedition against Brazil. The success of that expedition induced the Dutch to pursue the conquest of Brazil, and they sought for that purpose to enlist officers of talent and experience. The celebrated Polish Socinian writer Wissovatius travelling in Holland in 1629—1630 met with Arciszewski, who was making preparations for his expedition to Brazil. He tried in vain to persuade Wissovatius to accompany him on his voyage, representing to him that he would have in America a fine field for missionary labours. Wissovatius says that Arciszewski had conformed in Holland to the Reformed church, but with reservations which strongly savoured of his former creed.

Arciszewski arrived in Brazil in 1631 with the rank of captain, and commanded, besides his own company, two others, the whole forming a division of the force sent on that occasion under General Pater. He was employed in many arduous affairs, was promoted in 1632 to the rank of major, and returned to Holland in order to raise new troops and to have a consultation with the directors of the company. His services appear to have been greatly approved by the company, for he returned to Brazil in 1634 with a new force, the rank of colonel, and a commission for dividing the authority with Colonel Schuppe, who commanded the whole of the Dutch forces in that country. This arrangement, destroying the unity of the service, threatened to produce disunion between the two commanders, and to become highly injurious to the service of the company. Yet, as the Dutch historian Van Laet, himself a director of the company, observes, Arciszewski acted on that occasion so honestly that this apparently inevitable mischief was avoided. Although he had a positive promise that he should receive orders immediately from the delegates of the company, and not from any military officer, he voluntarily placed himself under the command of Colonel Schuppe, with whom he acted in uninterrupted harmony against the enemy, and with great success. They took the fortress of Parayba, to which Arciszewski particularly contributed by his courage and military skill. Arciszewski was continually engaged in the interior of the country, where he firmly maintained the authority of the Dutch by defeating the enemy and conciliating the inhabitants, particularly the Indian tribes, many of whom he converted into useful allies. One of his most brilliant feats was the capture of the fortress of El Real de Pernambuco in 1635. This place, situated on a mountain near the river Affogados, was of the greatest importance for the security of the country held by the Dutch, as it fa-

cilitated the incursions of the Spaniards into that country. Arciszewski besieged this place with a force not exceeding its garrison in number. He erected several forts round it, of which two were only at the distance of a pistol shot, and opened from them a violent fire on the fortress. The besieged defended themselves with great gallantry, making continual sallies, during one of which Arciszewski was wounded in his arm by a musket shot. This compelled him to keep his bed, whence he continued to direct the operations of the siege. The besieged having made a successful sally, drove the Dutch with great slaughter from a redoubt which they were constructing. Arciszewski on hearing this jumped out of his bed, and mounting on horseback in his shirt, charged the enemy and drove them back into the fortress, which, having received a reinforcement, he soon afterwards obliged to capitulate. Having recovered from his wound, he took the fortress of Nazaret, and defeated in 1636 the Spanish general Don Luis de Borgia with a force inferior to that of the enemy. He thus secured the Brazilian provinces held by the Dutch from further molestation, and the company determined to reward these services by erecting in Brazil a monument to his honour.

Count Maurice of Nassau being appointed by the company governor-general of Dutch Brazil, came to take possession of his command in 1636. Arciszewski joined him at the battle of Porto Calvo in 1637, where the Spanish and Portuguese forces, commanded by Count Bagnuolo, a veteran Italian officer, were defeated. This victory was followed by the capture of the fortress of Parvacaon, and gave a decided preponderance to the Dutch over their enemies. The arrival of the Count of Nassau, under whose orders Arciszewski was placed, seems to have wounded his feelings, as he considered himself entitled by his services to the supreme command in Brazil. He had also a numerous party amongst the directors of the company, who were of the same opinion, although it was no wonder that a foreigner who had no other claims than his services was sacrificed to a relative of the stathouder. In the same year, 1637, Arciszewski repaired to Holland, where he was received with great distinction, and the company caused a gold medal to be struck in commemoration of his services. This medal represents on one side a column, adorned with trophies, and an escutcheon bearing the arms of Portugal; on its top is a laurel wreath, with the inscription "Victricem accipe Laurum(.) Hostis Hispan(us) Profligat(us)." It is the representation of the trophy which had been erected in his honour in Brazil. On the reverse the following inscription: "Heroi Generis Nobilitate, Armorum et Litterarum Scientia longe præstantissimo Christoph(oro) ab Artischau Arciszewski reb(us) in Brazilia per triennii(um) prudentis(sime) fortis(sime) felicis(sime) gestis Societas Americana suæ Gratitudinis et ipsius Fortitudinis ac Fidei hoc Monumentum esse voluit. Anno a Chr(isto) nato, CIↃIↃCXXXVII (1637). This medal, which is found in many collections, has been engraved in the "Histoire Métallique des Pays Bas, par Gerard Loon," Hague, 1732, and in the cabinet of Polish medals, by Count Edward Raczynski, Breslau, 1838.

In 1639, Arciszewski arrived for the third time in Brazil with eight ships and seven companies of troops. He was also the bearer of a commission signed by the States General, the stathouder, and the directors of the company, by which he was appointed inspector of the fortresses, ordnance, and all the appurtenances of war in Brazil, with particular instructions to fulfil the duties of his office.

Arciszewski was received by the Count of Nassau and the delegates of the company with the honours due to his office, but its nature was such, that of necessity it interfered with the authority of the count, who considered that the real object of Arciszewki's mission was to watch his proceedings. This led to perpetual collisions between them, and created universal discord among the Dutch, military as well as civil: many took the part of Arciszewski, and others that of the count. At last Arciszewski wrote a letter to the chief director of the company, complaining of the vexations with which the count persecuted him, to the great injury of the company's service; and he communicated this letter to the delegates of the company in Brazil, and to the count himself. This caused a violent sensation, and the count insisted that either Arciszewski or himself should be dismissed from the service. The delegates, after a vain attempt to effect a reconciliation, dismissed Arciszewski, who immediately embarked for Holland.

Barlæus, whose work was written with the avowed object of eulogising the Count of Nassau, and was even dedicated to him, says, after having related this circumstance: "Being a narrator and not a judge, I do neither accuse nor excuse Arciszewski. He was bred to the profession of arms from his boyhood, and well practised in it by many wars. He united a knowledge of liberal sciences and of history with the arts of war, and he had much applied himself to every thing which is requisite in a military leader. I must add to these praises his sobriety: his glory, which spread over all Brazil, and the favour which he enjoyed with many." (p. 107.)

Arciszewski was well received on his return to Holland, where public opinion was divided between him and the Count of Nassau. He received funds to levy new troops, but the peace with Portugal which followed the separation of that country from Spain in 1640, rendered an increase of military force

unnecessary to Holland. Arciszewski received flattering offers from different kings, but he preferred to serve his own country, notwithstanding the great advantages which he might have obtained from any of the powers which were still engaged in the Thirty Years' War. In a letter addressed from Holland to Ladislaus, the fourth king of Poland, in answer to an invitation which Arciszewski had received to return to his native land, and the offer of a high military rank, he said that he was ready to serve his country without any regard to the rank which was to be assigned to him. We do not know either how long he remained in the Dutch service, or when he returned to Poland, but he was appointed in the last named country master of the ordnance in 1645, and the patent of his nomination, which has been preserved, states that he had been invested with the rank of an admiral in the Dutch service. The last years of Ladislaus' reign were spent in peace, but immediately on his death in 1648, Arciszewski had an opportunity of displaying his talents in the service of his own country. He was at Leopol, the capital of the present Galicia, when it was besieged by Chmielnicki with an immense number of revolted Cossacks and peasants. The town was defended by a wall, but it was of little use, because the town lying in a valley is surrounded by heights, whence it may be easily cannonaded. There were scarcely any troops in the town; the inhabitants were so completely terrified that they did not even think of defending themselves; and the enemy had moreover partisans in the town who kept up a treasonable communication with him. Arciszewski succeeded, however, by great efforts, in inspiring the inhabitants with so much resolution that they burned the suburbs and armed for defence. The traitors were discovered and executed, and several attacks of the enemy were vigorously repelled. This induced Chmielnicki to accept terms, and he retired on the payment of a sum of money. Thus Leopol, which was then perhaps the richest town in Poland, by the extensive trade which the Armenians, by whom it is inhabited, carried on with the East, was saved from apparently inevitable destruction. The same year we find him among the commissioners sent by the election's diet to pacify the Cossack rebellion. In the following year (1649) he accompanied, as master of the ordnance, the newly elected king, John Casimir, on his expedition against Chmielnicki, which, however, ended in the submission of the latter by a peaceful arrangement.

Arciszewski, who was created Castellan of Pirzemysl, bent with age and infirmities contracted by the fatigues of a long warfare in various climates, retired from public service and settled in the town of Lissa, situated in his native province. This place contained at that time a celebrated Protestant academy, and was the residence of several eminent scholars, as, for instance, Comenius, Dr. John Jonstone, and many others. It was probably owing to this circumstance, that he fixed his abode at Lissa, as he had on a former occasion expressed a wish to devote the remainder of his life to literary occupations. He died there in 1656, and his remains, which were placed in the vault of the Protestant church of that place, were burned together with the church in a general conflagration of the town, which took place during the war with Sweden (1656—1660).

Arciszewski left the reputation of great disinterestedness, which is sufficiently proved by the fact, that having commanded for a considerable time in such a rich country as Brazil he returned to his native land poorer than when he left it. He admits in one of his letters to have once levied a contribution from the Spaniards, but he adds that he immediately distributed the money among his troops.

Arciszewski left a treatise in Latin on artillery, which was much esteemed in those times, and translated into Dutch, French, and German; and a treatise in the same language on the gout, to which he appears to have been greatly subject. (The following works may be consulted: *History of the Annual Transactions of the West Indian Company, from its beginning till the year* 1636, by John van Laet, author of many works, and a Director of the above-mentioned Company, Leiden, 1644, in Dutch; Caspar Barlæus, *Rerum per Octennium in Brasiliâ et alibi nuper gestarum sub Mauritio Nassovicæ Comiti*, Amsterdam, 1642; *Bibliotheca Antitrinitariorum*; Bock, *Historia Socinianismi Polon.* Königsberg, ... and several Polish historians. The *Theatrum Europæum*, a kind of annual register, which was published in German at Frankfort-on-the-Maine, from the year 1617—1718, contains a woodcut with the likeness of Arciszewski, and the plan of the fortress of Parvacaon in Brazil, drawn by him.

Arciszewski, Elias, brother of the above, served with distinction in the army of his own country, and afterwards in Denmark. He was finally employed at the court of the king of Poland, which is evident from the apology of his (Socinian) creed, which he published, 1649, where he takes the title of "regis aulicus."

Arciszewski, Elias, father of the two preceding, was owner of the town of Schmiegel and pastor of the congregation of that place. He edited and wrote a preface to the celebrated treatise of Socinus, "De J. Christo Servatore." Ruarus and Socinus speak with great respect of his learning and piety. (Bock, *Historia Socinianismi Polon.*) V. K.

ARCKENHOLTZ, JOHANN, was born

in 1695 in Swedish Finland. About 1730, he accompanied a Swedish nobleman of the name of Hildebrand in his travels through Europe, and, while at Paris, he drew up some remarks on the relative positions of France and Sweden, in which he endeavoured to show that the alliance between the two countries had been prejudicial to the smaller state, and threw out some severe reflections on the incapacity of Cardinal Fleury, at that time prime minister of France. Eight years afterwards, when holding a situation in the Swedish chancery at Stockholm, he gave the manuscript of these observations to a supposed friend to read; the friend communicated them to Count Gyllenborg, then the leader of the Hat or French party in the states, now better remembered as a poet and fabulist, Gyllenborg sent them to the French ambassador, Count Casteja, and the ambassador sent them to his court, on which, much to the surprise of the Swedish ministry, Cardinal Fleury demanded satisfaction. It was found in vain to represent that the remarks had never been published, and that they were not so bitter as many that had been, even in France itself. The cardinal still insisted on redress, and a secret committee of the states which was appointed to consider the matter, finally referred the decision to the king, Frederick of Hesse-Cassel, who in a decree on the subject, dated the 28th of August, 1738, which bears marks of his reluctance, sentenced Arckenholtz to be dismissed from his office and to make a written apology to Fleury. The cardinal returned the letter of apology unopened, and expressed his surprise at the lenity of the laws of Sweden. Arckenholtz had hitherto lived in obscurity: this persecution naturally raised a high opinion of his merits; for the next few years he travelled, and in 1746, Frederick, who, as king of Sweden, had sanctioned his punishment, appointed him, as elector of Hesse-Cassel, to the post of librarian in Cassel, in the place of Küchelbecker. He held this situation for twenty years and returned in 1766 to Stockholm with the appointment of historiographer and a pension from the states of twelve hundred dollars on condition of writing the life of his patron King Frederick. This, however, he never carried into effect, his attention being absorbed in the latter part of his life by the affairs of the invisible world, in the study of which he emulated his countryman Swedenborg. He died on the 14th of July 1777, in the eighty-second year of his age.

The principal works of Arckenholtz are — 1. The "Considerations on France and its Relations to Sweden," already mentioned. By the terms of his sentence it was to be rigidly suppressed, but a French translation of it was printed in Büsching's "Magazin für die neue Historie und Geographie" (vol. viii. p. 295.). The observations are written with considerable liveliness; that portion of them which relates to Cardinal Fleury, the writer professes to have taken from what he heard in common conversation in France. 2. "Mémoires concernant Christine Reine de Suède," four large volumes quarto, Amsterdam, 1750, 1759, 1760. In the list of subscribers we find the names of Lord Granville, of Lord Chesterfield, and of Horace Walpole. Considered as a biography it is full of faults; as a collection of materials it is almost unrivalled for completeness. Every subsequent historian of Christina has made use of it as his chief storehouse of facts. D'Alembert, Lacombe, and Catteau-Calleville have been very severe on the compiler, while Schröckh and Grauert have spoken of him with gratitude. It appears, however, even from the admissions of Grauert that the work is destitute of method, that several portions of it are copied without acknowledgement from Chanut and Puffendorf, that Arckenholtz's quotations are frequently incorrect, and that he is often led into absurdities by his wish to justify every action of Christina's life. A portion of her writings given at the end of the second volume was translated into English under the title of "The Works of Christina, Queen of Sweden," London, 1753, 12mo. The whole memoirs were translated into German, mostly under the inspection of the author, at Cassel. Arckenholtz, who found himself assailed by Voltaire, D'Alembert, and the Danish historian and dramatist Holberg as a heavy pedant who destroyed all the interest of his subject, replied in a "Réponse à la Lettre de M. le Baron de Holberg," Cassel, 1753, 8vo.; and a "Lettre à M. G[esner] à l'occasion des Reflexions sur Christine par M. d'Alembert," Cassel, 1754, 8vo. According to Warmholtz he had the advantage in the controversy. He thought it best, however, to entrust the materials he had collected for the history of Gustavus Adolphus to the editorship of Mauvillon, who compiled from them an "Histoire de Gustave Adolphe," which was printed at Amsterdam in one volume 4to., in 1764, and translated into German, in two volumes octavo, at Breslau, 1775—1776. Arckenholtz himself published at Stockholm in French a "Recueil des Sentimens et des Propos de Gustave Adolphe," 1769, 12mo. The remainder of his writings are a sketch in French of an historical eulogium of Frederick of Hesse-Cassel, attached to Rochemont's funeral oration on that prince, Cassel, 1752; a short work on the same subject in German, also at Cassel, 1752; an "Attempt at a pragmatical History of Conventions and Treaties of a Free State with neighbouring Powers," in German, Cassel, 1753, 8vo.; some "Letters to the Authors of the Journal Encyclopédique on the Lapps and Finns," in French, Frankfort, 1756, 8vo. "Extract of a Letter from Hamburg respecting a Note

inserted in the Journal Encyclopédique," in French, 1756, 8vo.; and "Some Account of the Person and Life of Von Rusdorf," an envoy from the Palatine to England in the Thirty Years' War, in German, Frankfort, 1762, 8vo. (Adelung, *Supplement* to Jöcher, *Allgem. Gelehrten-Lexicon*, i. 1027.; Büsching, *Magazin für die neue Historie, &c.*, viii. 295., xiii. 219., xv. 151.; Grauert, *Christina und ihr Hof. Vorrede*, x.; Warmholtz, *Bibliotheca Sueo-Gothica*, viii. 210.; Arckenholtz, *Mémoires concernant Christine.*) T. W.

ARCO, ALONZO DEL, called Sordillo de Pereda, because he was deaf and the scholar of Don Antonio de Pereda. He was born at Madrid in 1625. The pictures bearing his name are very numerous and many of them very bad, chiefly owing to the cupidity of his wife, who allowed Arco to do very little to them, compelling him to entrust their execution almost entirely to scholars and assistants. Many of his works are well coloured, but they are nearly all badly drawn; he had, however, great facility of execution. He painted many portraits; and was also much employed as a decorative painter, upon occasions of triumphal entries, funerals, canonisations, &c. There are many works by him in Madrid, at the Prado, at Alcalá de Henares, Pareja, Ballecas, Avila, and at Toledo. He died at Madrid in great poverty in 1700: his wife was supported by the generosity of the Marquis de Santiago; his two daughters took the veil. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

ARCO, GIAMBATISTA GHERARDO D', born in 1739 at Arco, in the Italian Tyrol, of the family of the Counts of Arco, studied first at Mantua, where his father was residing, and afterwards at Parma, where he became acquainted with Condillac, and lastly he went to finish his education at Verona, where he had for preceptors Torelli and Pompei. He applied himself chiefly to the study of moral and political philosophy. Having married a lady of the noble house of Canossa of Verona, he fixed his residence at Mantua, where he became a member of the new Academy of Sciences, Literature, and the Arts, which was founded in that city under the auspices of the Empress Maria Theresa. In 1771 the academy proposed a question concerning "the equilibrium which it is desirable to maintain between the population and industry of the town and the population and industry of its rural territory, in order to provide for their respective wants and their reciprocal benefit." D'Arco wrote in reply a dissertation, entitled "Dell' Armonia politico-economica trà la Città e il suo Territorio." Among other suggestions the author recommended the abolition of the fideicommissa and of the law of primogeniture. This dissertation obtained the prize, and was greatly approved. D'Arco received congratulatory letters from Ferdinand, duke of Parma and Frederic II. of Prussia. He afterwards wrote several other dissertations on questions of political economy proposed by various academies, in which he advocated liberal principles, and especially the principle of free trade, which, he maintained, if adopted by all countries, would prove beneficial to all of them. He extended the same principle to the corn trade, admitting, however, the expediency of temporary restrictions which may be required by peculiar circumstances. He strongly supported the right of transit or free passage of goods from one country to another through the territories of the intervening countries. The titles of D'Arco's dissertations are as follows: — 1. "Del Diritto ai Transiti." 2. "Dell' Influenza del Commercio sopra i Talenti e sù i Costumi." 3. "Dell' Influenza dello Spirito di Commercio sull' Economia Interna dei Popoli e sulla Prosperità degli Stati." 4. "Dell' Annona." 5. "Dell' Influenza del Ghetto nello Stato." Ghetto is the name used in Italy to designate the particular district of a city in which the Jews were, and are still in some instances, obliged to reside together under particular and vexatious restrictions.

D'Arco wrote also the following treatises and memoirs: — 1. "Del Fondamento del Diritto di punire" ("On the Grounds of the Right of Punishing, assumed by Society."). 2. "De' Fondamenti e Limiti della Paterna Autorità ("On the Foundations and the Limits of the Paternal Authority"). 3. "Sordello," a memoir on the Mantuan troubadour mentioned by Dante." 4. "Elogio di Carlo Conte di Firmian." Count Firmian was the enlightened governor of Lombardy under the reigns of Maria Theresa and Joseph II. 5. "Elogio di Carlo Ottavio Conte di Colloredo." Count Colloredo was a great promoter of learning and the founder of the Academy of Mantua. 6. "Elogio di Francesco Zannotti." Zannotti was a distinguished philologist and natural philosopher of the eighteenth century, and was secretary and afterwards president of the Institute of Sciences of Bologna. 7. "Della Forza Comica" ("On Comic Power"). 8. "Della Patria primitiva dell' Arti del Disegno," in which D'Arco supports his opinion, paradoxical although it may seem, that the fine arts originated in Italy, and from thence passed into Greece, the reverse of which appears to be the historical fact. All D'Arco's dissertations and memoirs were collected and published at Cremona in four vols. 4to. 1785, including a dissertation by Dr. Scottoni of Mantua on the question whether, in a country with a fertile soil, manufactures ought to be encouraged in preference to the productions of agriculture.

The Emperor Joseph II. appointed D'Arco political intendant or governor of the duchy of Mantua. In this capacity he displayed firmness, integrity, and benevolence. He

caused poor orphan children to be instructed in agriculture; he supported a number of destitute artisans during the dearth of the winter of 1782, and he drained, at his own expence, the marshes near Goito, and, thus restored salubrity to that district. Ill health induced him after some years to tender his resignation, which being accepted, he withdrew to a country house at Goito, near Mantua, where he died in August, 1791. He bequeathed his collection of sculptures to the museum of Mantua. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*; Pecchio, *Storia dell' Economia Pubblica in Italia.*)

A. V.

ARCO, NICCOLO' D', born on the 3d of December, 1479, was the second son of Oderic, count of Arco in the Tyrol, which was at the time of Niccolò's birth within the dominions of the Venetian republic. He spent his earliest years at the court of the Emperor Frederic III. as a page, and left it only to adopt the profession of arms, which, after one campaign in Gueldres under the Count of Furstenberg, he embraced the opportunity of abandoning afforded by the death of his elder brother; but in 1526 he took arms to defend the Cardinal Bernardo Clesio, bishop of Trent, from an insurrection of the vassals of the see. The rest of his life was spent at the emperor's court, or in baronial leisure in his fief of Arco, or in literary leisure in different Italian cities, Pavia and Bologna among others, where he lived in friendship with some of the most distinguished writers of his time, Paolo Giovio, Annibal Caro, Andrea Alciati, Molza, Fracastoro, Flaminio, and Cardinal Adriano. In 1542 he was accused by his cousin, Count Giulio d'Arco, of some heavy crime, probably of disaffection to the Emperor Charles V., and was for a time dispossessed of his fief, which he appears to have finally recovered by the intercession of Ferdinand, king of the Romans, afterwards emperor. He died in 1546, a date the correctness of which was doubted by Mazzuchelli, but has since been fully established by Betti.

The Count of Arco was master of many languages, Latin, Italian, French, German, Greek, and Spanish, and is said to have been able to speak the modern ones with the ease of a native. His compositions, with the exception of a few short pieces in Italian, are all in Latin verse. They were first published at Mantua in 1546, a few months before the author's death, by Giovanni Fruticeno, under the title of "Nicolai Archii Comitis Numeri." In an introductory letter which is addressed to Scipio, one of the six sons of the count, Fruticeno apologises for publishing the poems without the consent of the author, by saying that he thought so highly of them when on a visit to the count he heard them read to console the author during a fit of the gout, that he could not bear to think they should share the same fate as some of his other productions, which had been destroyed during the troubles caused by the accusation of Count Giulio. Some of the poems were reprinted by the brothers Volpi in their edition of the poems of Fracastoro, published at Padua in 8vo. in 1718; and nearly the whole of the edition of 1546 was included, with but a few exceptions, in an edition of the poems of Fracastoro, Fumano, and Arco by the same editors, in two volumes 4to. at Padua, in 1739. In 1762 Zaccaria Betti published the fullest edition of them that has yet appeared, under the title of "Numerorum Libri IV.", the first three books of which correspond with those of the Volpi edition of 1739, which contain three books only, and the fourth consists of some poems which had been inserted in the edition of 1546, but were omitted by the Volpis, and of others which had hitherto remained entirely in manuscript. Betti did not admit into his edition some poems of that of 1546, which he considered too free for publication, and he left some others in manuscript for the same reason.

The poems of Arco are among the best that any modern writer has produced in an ancient language. This will readily be admitted by those who have perused his "Nænia de Morte Matris," a poem which may well sustain a comparison with Cowper's lines on the receipt of his mother's picture. Between these two pieces there is a striking resemblance. Arco, after mentioning that he writes at the distance of nineteen years from his mother's death, and that at the time of the event he was only three years of age,

"Illa tempestate meæ nutricis alebar
Complexu in molli, me tertia viderat æstas
Vix bene firmantem gressum,"

alludes to the funeral,

"Vidi ego cum tristi procederet ordine pompa," &c.

Cowper follows the same line of thought:

"I heard the bell toll'd on thy burial day;
I saw the hearse that bore thee slow away," &c.

Arco relates the efforts of his nurse to quiet his grief:

"—Taceas, mellite puer, puer optime, dixit,
Mater enim spirat, mors illi sæva pepercit;
Rus abiit, dixitque mihi, Cito læta redibo."

This is surely a finer passage than that of Cowper:

"Thy maidens, grieved themselves at my concern,
Oft gave me promise of thy quick return."

But the English poet has, perhaps, the superiority in the description of maternal cares:

"Thy nightly visits to my chamber made
That thou mightst know me safe and warmly laid,
Thy morning bounties ere I left my home," &c.;

for which we have in Arco

"Nam mihi fingebas lusus, et grata canebas
Ad cunas, blandum invitabas voce soporem," &c

concluding with a line which shows that children's coral was known in the Tyrol in the fifteenth century,—

"Nectebasque meo ramosa coralia collo."

Cowper was so fond of modern Latin poetry that it is not improbable he may have seen that of Arco. One piece by that poet was inserted in the collection of the "Selecta Poemata Italorum," published in London in 1684, and afterwards re-published under the superintendence of Pope in 1740, but it was not the "Nænia," which is also omitted in the more ample selection given by Gruter. (Mazzuchelli, *Scrittori d' Italia*; Notes by Betti to Mazzuchelli's life, reprinted as a prefix to Archii *Numerorum Libri IV.*; Cowper's *Works*, Southey's edition, x. 65–68.) T. W.

ARÇON, JEAN CLAUDE E'LE'ONORE LEMICHAUD D', a celebrated French engineer, was born at Pontarlier in Franche-Comté in 1733. His father, a skilful lawyer and author of several pamphlets relating to the legal privileges and customs of the province, destined him for the church; but, perceiving that the youth had a decided inclination for a military life, he gave up the original intention and encouraged him to apply to the study of works relating to fortification and the art of war. At twenty-one years of age, D'Arçon was sent to the military school at Mézières, where he was early noticed for the rapidity of his progress; and after having been one year in the institution, he was admitted in the corps of military engineers. On the completion of the prescribed course of study, he was sent to Germany, where he served during the Seven Years' War, and where he had several opportunities of distinguishing himself, particularly during the defence of Cassel in 1761 and 1762, when that city was the head-quarters of the French army. In 1774 he was appointed to make a military survey of the chains of the Vosges and the Jura, which he executed to the satisfaction of the government; and he is said to have employed, in shading the plans of the ground, a method possessing several advantages over that which had been before in use.

In that age there existed a contrariety of opinion respecting the most advantageous method of disposing troops in order of battle: the great destruction caused by the fire of artillery when directed against dense masses of men had gradually led to a diminution of the number of ranks in the line; but as late as the time of Folard, the battalions were still drawn up five deep, and that writer in his "Commentaries" advocated a return to the ancient practice, proposing to increase the depth of the files to eight men, and occasionally to triple that number. This idea was adopted by M. De Menil Durand, who, in his "Traité des Plésions" (1755), endeavoured to prove that columns so formed would be invincible, adding, that they would infallibly break the line of an enemy less densely arrayed, and thus obtain a decisive victory. The systems of these officers were sanctioned by the authority of the Maréchal de Broglie; but they were strongly opposed by M. Guibert in his "Défense du Système de Guerre Moderne," on the ground of the confusion which would arise among troops in column when under the fire of the enemy, and the impossibility, in such a disposition, of adequately returning a fire of musketry. Though the arguments of M. Guibert in favour of a slender array in the formation of the line of battle, were supported by the practice of Frederick the Great, the question continued for several years to be agitated among military men, and D'Arçon took a part in the controversy on the side of the disciples of Folard. In 1774 and 1775, he published two pamphlets entitled "Correspondance sur l'Art Militaire;" and, at Amsterdam, in 1779, his "Défense d'un Système de Guerre Nationale," in which he replies to the observations of Guibert in the work above mentioned. It deserves to be remarked that, in those days, battles were more frequently than at present decided by charges of infantry, and that the attack in columns gained for the French armies many victories during the wars of the revolution.

But the circumstance by which M. d'Arçon is chiefly distinguished is his proposal in 1782, for constructing a number of floating batteries for the attack of Gibraltar on the sea-side. The project having received the approbation of the King of Spain, D'Arçon was appointed, with the rank of general, to direct the operations in all that related to the formation and employment of the batteries; and he arrived before the fortress with the Duc de Crillon, when the latter assumed the command of the united French and Spanish land forces.

The batteries were commenced at Algesiras about the 12th of May, 1782, by striking the topmasts and cutting down the poops of ten ships of war, from 600 to 1400 tons burthen: the larboard side of each was entirely covered with green timber to a thickness of six or seven feet, the pieces being fastened with iron bolts, and the whole was covered with layers of junk and raw hides. Over the deck also was built a shell-proof blindage, or roof, of strong timbers, forming two inclined planes with a ridge along the middle; and above the lower deck, the starboard side, or that which was to be turned from the fortress, was left open. Port-holes were formed for guns, the number of which, in the different batteries, varied from nine to twenty-one; and a large reservoir was formed in each, from whence, by pumps, water could be thrown over the roof and sides so as to keep the timber constantly wet. It was imagined that the thick masses of

wood forming the sides which were exposed to the fire from the fortress would prevent the vessels from being sunk, and that the pumps would secure them against being set on fire. The ten battering ships were to have been moored within half gun-shot of the walls by iron chains, and to have been supported by ten Spanish ships of the line, besides bomb-vessels and gun-boats. Large boats filled with troops protected by mantelets were to be in readiness; and the mantelets being provided with hinges were to be let down, when the boats approached the shore, in order to facilitate the landing of the men.

The combined fleets of France and Spain, consisting of forty-seven sail of the line, besides frigates, gun-boats, and the ten battering ships, came before the fortress on the 12th of September; and on the following morning the latter got under weigh in order to proceed to their stations, D'Arçon himself keeping a-head in a small boat and taking the soundings. The garrison of the fortress, which during the siege was commanded by General Elliot, in the mean time, lighted the furnaces which had been prepared for heating shot. The two greatest ships anchored about nine hundred yards from the ramparts; but from insufficiency of sail or want of skill in the commanders, the eight others remained at a greater distance. As soon as the ships were moored, the firing commenced on both sides, the garrison discharging red-hot shot, carcasses, and shells. For several hours, however, very little effect seemed to be produced on the floating batteries, the heaviest shells often rebounding from the roofs; and thirty-two-pounder shot made no visible impression on the hulls of the vessels; but, in the afternoon, a red-hot ball lodged in the side of the Talla Piedra, and could not be extinguished. An order was then precipitately given to wet the powder in the magazine, and the guns, in consequence, ceasing their fire, the ship was no longer covered with smoke, so that it became completely exposed to the artillery of the garrison. D'Arçon, who was in the ship, proposed to send out an anchor for the purpose of warping her beyond the range of the English guns, but a sufficient number of men could not be obtained to perform the duty; he then, about midnight, went to the admiral's ship to solicit assistance, but he could obtain none; and during the night, or in the following morning, all the ten ships either blew up or were burned to the water's edge. In his "Mémoires pour servir à l'Histoire du Siège de Gibraltar," which he published at Cadiz in the following year, General D'Arçon ascribes the disaster to the jealousy of the Spaniards; and the fact that the battering ships were not supported by the rest of the fleet affords some ground for the charge. There was, apparently, great jealousy between the French and Spanish officers, and considerable mismanagement in the conduct of the attack, but D'Arçon was certainly mistaken in his opinion that the battering ships were proof against the effects of red-hot balls.

After residing for some time in Spain, D'Arçon returned to France where, till the year 1793, he appears to have lived in retirement at his estate, and he employed his leisure in studies relating to the military profession. In 1786 he published at Paris a pamphlet entitled "Considérations sur l'Influence du Génie de Vauban dans la Balance des Forces de l'Etat;" and in 1789, at Strassburg, two small works, the first of which was designated "Examen détaillé de l'Utilité des Places Fortes et Retranchemens," and the other "De la Force Militaire considérée dans ses Rapports conservateurs." In the years 1789 and 1790, the regulations respecting the corps royale du génie being considered such as tended to diminish the efficiency of that corps, memorials suggesting the adoption of certain measures for its improvement were addressed to the National Assembly by several officers; and General D'Arçon published on the subject a pamphlet entitled "Réponse aux Mémoires de M. de Montalembert sur la Fortification perpendiculaire," Paris, 1790. About the same time also he proposed, in order to increase the strength of fortresses, the construction of lunettes (a species of redoubts) having in their interior casemated buildings, by the fire from which the works might be vigorously defended; and in 1792 he published a pamphlet on the method of attacking the outworks of fortresses by a sudden assault.

Having joined the revolutionary party, D'Arçon was appointed to make a military survey of Mount St. Bernard; but his fidelity being suspected, the appointment was cancelled and he remained at St. Germain; where for a time he lived in retirement. In the year 1794 the invasion of Holland being projected, D'Arçon commanded in the Netherlands a division of the French army, with which he took several places, and among others Breda after a siege of three days; but it does not appear that he was afterwards employed in the field. In the same year he wrote a pamphlet on the attack and defence of fortresses; and in 1795, his principal work, entitled "Considérations Militaires et Politiques sur les Fortifications," which contains a recapitulation of all that he had previously written on the subject, was published at the expense of the French government. He was admitted a member of the Institute, and also of the Conservative Senate, in 1799. He died at Auteuil, July 1. 1800, in the sixty-seventh year of his age. (Drinkwater, *Account of the Siege of Gibraltar*; D'Arçon, *Mémoires pour servir à l'Histoire du Siège de Gibraltar*; *Biographie Universelle*.) J. N.

ARCONA'TI, PADRE, born at Sarnano about 1610, was of the order of Franciscan

friars. He was esteemed a skilful musician, and wrote a large number of masses, motets, and other compositions for the service of the church, which are chiefly to be found in the monastery of S. Francesco at Bologna. He succeeded Guido Montalbani as maestro di capella of that institution in 1653, and died in 1657. (Fetis, *Biographie Universelle des Musiciens.*) E. T.

ARCOS, DON RODRIGO PONZ DE LEON, DUKE OF, was born towards the end of the sixteenth century of an old and noble Spanish family. He filled several important offices, among others that of captain-general of the kingdom of Valencia, whence he was removed by King Philip IV. to the post of viceroy and captain-general of the kingdom of Naples in 1646, as successor to Don Juan Enriquez, admiral of Castile. Enriquez had resigned because he would not oppress the Neapolitans with fresh taxes and exactions, especially the new house-tax on Naples, which, being contrary to the old privileges and usages of that city, was resisted by the people. The Duke of Arcos, in his government of Valencia, had acquired a character for stern determination. He arrived at Naples in February, 1646, and found the country in a very excited state, owing to the heavy taxes and other burthens, rendered still more galling by the vexatious manner in which they were levied, the old system of general misgovernment, the numerous banditti who infested the provinces, and the increasing poverty of the population. At the same time the court of Spain was urgent in its demands upon Naples, Sicily, and its other possessions in Italy, for remittances of money and supplies of men and provisions to enable Spain to carry on its wars against France, Portugal, and the revolted Catalonians.

The Duke of Arcos, perceiving the difficulty of imposing new taxes, thought it best to enforce the payment of the large arrears of those already existing, and he appointed a Junta or commission to perambulate the provinces for that purpose. The Junta performed their duty in a harsh manner. To the innumerable complaints which reached Naples the viceroy turned a deaf ear. One of his officials, to whom it was represented that in many places it was impossible to collect money, that the poor country people had not even a bed to lie upon, is said to have replied that "they had at least wives and daughters, by whose means they might raise the money," — an expression which, whether true or not, went round the country, and added to the general exasperation. In the mean time Cardinal Mazarin, who governed France during the minority of Louis XIV., and who was watching every opportunity for humbling the power of Spain, prepared an expedition against its Italian possessions. A French fleet sailed from Toulon in May, 1646, with troops under the command of Prince Thomas of Savoy, and attacked the Spanish garrisons on that strip of land called "Stato dei Presidj," on the coast of Tuscany, which was a dependency of the viceroyalty of Naples. The French took Talamone and Santo Stefano, at the foot of Mount Argentaro, and laid siege to Orbetello, the chief town of the district. The Duke of Arcos sent reinforcements, partly by sea and partly by land through the Papal territory, and a Spanish fleet having soon after appeared off the coast, the French in July raised the siege of Orbetello, and returned to France. In the following September, however, the French fleet sailed again out of Toulon, and easily took Piombino, the chief town of a principality belonging to the family of Ludovisi, under the protection of Spain. The French then laid siege to Porto Longone, a strong fortress in the island of Elba, which was part of the same principality, but was garrisoned by Spanish troops. After a brave resistance, Longone capitulated at the end of October, and the French, having thus obtained a settlement on the Italian coast, sent a squadron to cruise off the coast of Naples, and even into the Bay, to insult and threaten the capital. They reckoned probably on some demonstration in their favour from the remains of the old Angevin party among the barons, in which they were disappointed, for the general feeling was not favourable to the French. The Duke of Arcos exerted himself in repairing and provisioning the forts on the coast, and collected troops for the defence of the kingdom. The ships of war that were in the harbour were hastily manned, and sent out to encounter the French, when the Spanish admiral-ship took fire and blew up with the loss of four hundred men. The French squadron, after capturing some small craft, almost within cannon shot of the forts of Naples, sailed out of the Bay. The viceroy, being hard pressed for money to provide for the defence of the kingdom, assembled the "Piazze" or "Seggi" of the city of Naples, which were meetings of the representatives of the town, convoked in their various districts, five of the Piazze consisting of deputies of the nobility and one of the deputies of the people. These bodies, which had in some measure succeeded to the old parliaments, had the power of granting extraordinary supplies to the crown, which were called "donativi" or gifts. On this occasion the Piazze voted one million of ducats; and to raise this sum it was resolved to lay a duty on the fruit and vegetables brought into the market, the principal food of the Neapolitans. The edict announcing the new duty was published in January, 1647. The experiment had been tried forty years before, under the viceregal administration of the Count of Benavente, when it occasioned a popular outbreak, and the duty had been soon after repealed. The people began to

cry out against the new tax, and as the summer drew near, their discontent was still more apparent. The duke again assembled the Piazze to deliberate about abolishing the obnoxious duty, and providing for the exigences of the state. While they were deliberating the insurrection broke out.

The revolution of Naples of 1647—1648, which is commonly associated with the name of Masaniello, consists of three distinct phases or periods. The first was a popular outbreak against the excise duties, which lasted a few days, during which Masaniello figured as the leader. Then came a hollow truce, followed by a second revolt against the viceregal government, which lasted some months. The last period was that in which the Neapolitan insurgents renounced their allegiance to the Spanish king, proclaimed a republic, and chose first Gennaro Annese and afterwards the Duke of Guise for their leaders.

One of the first instigators of the insurrection was a certain Giulio Genoino, who was assisted by two others, Domenico Perrone and Giuseppe Palombo. These three men employed a Carmelite monk called Frà Savino to diffuse their principles among the lowest class. Frà Savino met with a young fisherman called Tommaso Aniello, or vulgarly Masaniello, a comely youth of great natural abilities, who was very popular among those of his own calling, and who bore a grudge to the excise-officers for having roughly used and imprisoned his wife because she had been detected in smuggling some flour into the town. The friar gave Aniello twenty carlins to distribute among his friends to provide themselves with canes for a customary mock fight which used to take place about the middle of July. Before the appointed day an affray broke out in the great market-place on the 7th of July between some sellers of green figs and other fruit and the excise-officers. As the tumult rose high, the Elect of the people, Andrea Nauclerio, ran to the spot to restore order, but in vain; and one of the countrymen in a rage upset a basket of figs and began trampling on them, exclaiming that he would rather destroy his property than pay the abhorred duty. A parcel of lads, Masaniello's friends, crowded round to pick up the figs, and being driven away by the birri or policemen, they began to use their canes, and to pick up stones, with which they assailed the birri, and the Elect of the people was glad to escape and ran to the viceroy's palace. The people in the market-place took the part of the lads, and cried out that they would not pay the gabella or duty. At this moment Masaniello stood forth and cried out, "Away with the gabella! I will settle this business! Come along with me!" The mob then shouted, "No more gabella! Masaniello for ever! Long live the king!" The police were driven away, the toll-house was destroyed, and the mob, following Masaniello, proceeded to the viceroy's palace to demand the abolition of the duty. The Duke of Arcos seeing the vast multitude became alarmed, and after giving them some sort of half promise made his escape into the castle. Masaniello now became the ruler of Naples. He obliged the viceroy to come to terms, to abolish many duties, and to acknowledge him as captain of the people. [MASANIELLO.] On the 16th of the same month Masaniello was murdered by some of his own party, directed by the traitor Genoino, who wished to make his peace with the viceroy; but it appears that the viceroy was not privy to the assassination. The leader being thus out of the way, the Duke of Arcos rode through the streets and was saluted with acclamations by the fickle people. The terms which he had made with Masaniello remained in force, all the duties on provisions were given up, and the people continued under arms. But having once obtained redress of what appeared to be real grievances, the people went on increasing in their demands. Bread now rose in price, and this gave rise to loud complaints. The silk-weavers went in a body to the viceroy's palace, to demand that no silk should be woven outside of the town. A number of women threatened to set fire to the Monte di Pietà, because the governors of that institution had ceased to advance money on pledges during the anarchy. The students of the university demanded that the customary fees on obtaining degrees should be abolished. Even the beggars, who, by an old bequest of Queen Joanna, were in the habit of receiving certain sums of money and other assistance on certain days at the gate of the convent of S. Martino, now objected to the distance, and requested that the customary distributions should be transferred to a place within the town. As the monks would not comply, the beggars, armed with sticks, spits, and pikes, went to assault the convent, but finding the monks prepared for defence they scampered back down the hill to their own haunts. The viceroy endeavoured to humour the various deputations that waited upon him with continually increasing demands. He referred the petition of the silk-weavers to the civil court; but the weavers objected to the president Fabrizio Cinnamo, because his house having been burned by the people during Masaniello's insurrection, they considered him as likely to be biassed against the popular cause. Genoino, whom the viceroy had appointed to a judicial office as a reward of his secret services, had also become the object of the popular hatred. On the 21st of August a body of insurgents went to the court of justice at La Vicaria with the intention of seizing Cinnamo and Genoino, but finding them gone, they ran to the viceregal palace to demand their persons. Being disappointed they began hostilities, and formed

a line of posts to blockade the palace and the adjoining castle, in which the viceroy was again obliged to seek shelter. Murders were committed in the streets, and houses were plundered and burned. The unfortunate Cinnamo having fallen into the hands of the insurgents was put to a cruel death. The leaders of the people perceiving the necessity of some sort of discipline, offered the supreme command to General Don Francesco Toraldo, prince of Massa, who was obliged to accept the perilous office, as his wife was detained as a hostage by the people. He appointed Onofrio di Sio, an old officer, for his lieutenant, and these two men endeavoured to manage matters so as to bring about a reconciliation between the contending parties. The castle of Sant' Elmo being in want of ammunition, they contrived to introduce secretly into it a supply of gunpowder. They then intimated to the popular leaders how difficult it would be for them to take the castles, and afterwards to resist the whole power of Spain. The insurgents had not yet renounced allegiance to King Philip, but professed to have risen only against the viceroy. A popular parliament or assembly of delegates being convened in the church of St. Augustine, it was agreed to lay before the viceroy, through the mediation of Cardinal Filomarino, fifty-eight demands on the part of the people, which were conceded by the Duke of Arcos upon his oath, on the 7th of September, in the church of Santa Barbara, before the Cardinal, General Toraldo, the Elect Arpaja, and other officers of the people. The only demand which the viceroy refused was to give up the castle of Sant' Elmo to the people.

Peace being again restored, the viceroy ordered all foreigners to leave the country, and shipped off for Sardinia Giulio Genoino and two of his nephews, who could not have remained in safety at Naples. This man, the chief promoter of the insurrection, was well received at Cagliari by the Spanish viceroy of Sardinia; but after a time, as he wished to proceed to Spain, he was sent to Mahon, where he died.

The news of the second insurrection having reached Madrid, a fleet was hastily sent from the ports of Spain under Don Juan of Austria, the illegitimate son of Philip IV., who received full authority to settle the affairs of Naples, as generalissimo and plenipotentiary of the king. The fleet anchored in the Bay of Naples at the beginning of October, being saluted by all the forts, including that of the Carmine, which remained in the hands of the people. General Toraldo, having gone on board to compliment Don Juan in the name of the city, the generalissimo replied that he should not land nor hold any communication with the popular delegates, unless the people first laid down their arms. The Prince of Massa exerted himself to persuade the people to consent to this condition, but he could only get their consent to restore the ordnance belonging to the king. To this both the viceroy and Don Juan refused to listen, and they prepared for coercive measures. The Duke of Arcos contrived to entice a number of the popular leaders into the Castle Nuovo, under pretence of a conference, and then arrested them and gave them up to trial before a Junta appointed for the purpose, by which they were condemned and immediately hanged, except Arpaja the Elect of the people, who had been substituted for Nauclerio, and who was transported to Oran on the Barbary coast. On the 4th of October, three thousand Spanish soldiers landed from the fleet, and the garrisons marching out of the Castles at the same time, they drove the insurgents before them and recovered possession of a great part of the town. But the people made a stubborn resistance in the intricate narrow streets and massive buildings of the old city, whither the Spanish soldiers could not penetrate. The higher class of citizens were by this time sick of the insurrection, and the provincial nobility armed their tenants to scour the country and prevent the insurgents receiving provisions. The people suspecting the Prince of Massa of betraying them, which his lieutenant certainly had done, cut off his head, and sent his heart to his wife. The last words of the unfortunate nobleman were, "I die for my king." Gennaro Annese, a gunsmith, who had assumed the command of the Fort del Carmine, was saluted by acclamation captain-general of the people. Soon after, the royal insignia were pulled down, and the republic was proclaimed. On the 17th of October, a manifesto was issued in the name of the Neapolitan people, exposing the bad faith of the Spaniards, their infraction of the conditions sworn to by the viceroy, and their cruelty, and inviting the pope, the emperor, and all kings and republics, to aid the Neapolitans. This manifesto is inserted in Lünig's collection. A certain Luigi del Ferro, who had been liberated from prison by the people, showed a letter from the Marquis of Fontenay, the French ambassador at Rome, which promised support of arms, men, and money. In the following November, the Duke of Guise repaired from Rome to Naples, and put himself at the head of the insurgents. [ANNESE, GENNARO.]

Don Juan of Austria, seeing that the insurrection became more serious and had spread to the provinces, thought that the removal of the Duke of Arcos might be of some use. The duke, having assembled the council of state, professed himself willing to retire and leave Don Juan at the head of the government until further orders from Spain. This being approved of by the majority of the council, the duke left Naples on the 26th of January, 1648, after two

years of a most unfortunate administration. He used to say that he had paid the penalty of the faults of his predecessors. He returned to Spain in disgrace, and his name does not appear in history afterwards.

The insurrection lasted till the following April (1648), when the Count d'Oñate, who had been sent from Spain as viceroy, succeeded in taking prisoner the Duke of Guise, and, being assisted by Annese himself, subdued the insurgents and restored the kingly authority over Naples. (Parrino, *Teatro Eroico e Politico dei Vicerè di Napoli*; Giannone, *Storia Civile del Regno di Napoli*; Botta, *Storia d' Italia*; Orloff, *Mémoires Historiques sur le Royaume de Naples.*) A.V.

ARCQ, PHILIPPE AUGUSTE DE SAINTE-FOI, CHEVALIER D', was an illegitimate son of the Count of Toulouse, who was an illegitimate son of Louis XIV. He supported the character both of a man of letters and of a man of pleasure, and died in 1779, at Tulle, in exile, but none of his biographers inform us on what account he was exiled. The Abbé Sabatier de Castres speaks of his writings in the highest terms, and Grimm with the greatest contempt; the judgment of the latter, who calls him a cold and clumsy writer, appears to be that of posterity. Sabatier, however, gives him one praise, which was at all events uncommon for one of his contemporaries — that of having not only respected religion in his writings, but defended it with zeal against those who attacked it. The works of D'Arcq are: — 1. "Lettres d'Osman," 3 vols. 1753, 12mo., the supposed letters of a Turk in Paris, a poor imitation of Montesquieu's "Persian Letters." 2. "Le Roman du Jour," 2 vols. 1754, 12mo. 3. "Le Palais du Silence," 1754, 12mo. 4. "Mes Loisirs ou Pensées Diverses," 1755, 12mo., a collection of vague philosophical remarks thrown into alphabetical order. 5. "La Noblesse Militaire," 1756, 12mo. This book, which is anonymous, is a reply to one by the Abbé Coyer, entitled "La Noblesse Commerçante," in which the abbé endeavoured to show the advantages that would result if the French nobility engaged in commerce. 6. "Histoire Générale des Guerres," 2 vols. 4to., vol. i. 1756, vol. ii. 1758, the commencement of a great undertaking, a general history of wars, for which the learning and the talents of the writer were altogether inadequate; it was therefore relinquished, when carried no farther than the history of Great Armenia, of Paphlagonia, &c. 7. "Histoire du Commerce et de la Navigation des Anciens et des Modernes," 2 vols. 1758, 12mo. This work was also stopped short by the author's want of support or discovery of his own incompetence. The two volumes published contain his account of the commerce of the ancients only, in which, from want of materials, he speaks less of commerce than of politics in general, and his observations are as usual vague and valueless. The whole of D'Arcq's works were published at Paris, though the "Palais du Silence" bears in its title-page the date of Amsterdam, and the "Roman du Jour" that of London. (Sabatier de Castres, *Les Trois Siècles de la Littérature Françoise*, edit. of 1774, i. 51.; Grimm and Diderot, *Correspondance Littéraire*, edit. of 1829, i. 9. 456., ii. 25. 93.; D'Arcq, *Mes Loisirs.*) T. W.

ARCTINUS (Ἀρκτῖνος) of Miletus, one of the earliest epic poets of Greece, and one of those who contributed to what is usually called the epic cycle. From the little which we know about him, it is probable that as a poet he was not inferior to Homer. According to Artemon of Clazomenæ, a contemporary of Pericles, Arctinus was a pupil of Homer, and was, accordingly, one generation younger. Suidas states that his father's name was Teles, and that he was a descendant of Nautes. Hieronymus places him in the first Olympiad (about B. C. 776), and others in the fourth Olympiad (about B. C. 760), though some authorities of little weight place him as late as the eighteenth Olympiad (B. C. 708), and others have erroneously inferred, from a passage of Dionysius of Halicarnassus, that he lived before Homer. He is the earliest Greek poet whose name is a genuine proper name, and not a mere generic one, like those of all his real or fictitious predecessors. Concerning his life nothing is known, but he is mentioned as the author of two or three epic poems, all of which belonged to the epic cycle. They are now lost, with the exception of short summaries of their contents in the "Chrestomathia" of Proclus, and a few fragments. These poems are — 1. "The Æthiopis" (Αἰθιοπίς), which, in the epic cycle, followed immediately after the "Iliad," of which it was a continuation. It consisted of five books; it opened with the arrival of the Amazons, under their queen, Penthesilea, to the assistance of the Trojans, and carried the story down to the dispute about the armour of Achilles. The poem had its name from the circumstance that the second book contained an account of Memnon and his Æthiopians, and of his defeat by Achilles. In the remaining four books the Æthiopians probably did not appear, so that the name of the whole poem was, strictly speaking, applicable to a part only. In some MSS. of the "Iliad," the last line is somewhat altered, and another is added to it, —

ὣς οἵγ' ἀμφίπυρον τάφον Ἕκτορος, ἦλθε δ' Ἀμαζὼν
Ἄρεος ἐκγεγαυῖα μεγαλήτορος ἀνδροφόνοιο,

and these lines may have formed the beginning of the "Æthiopis," and intimated to the reader where he had to look for a continuation of the story. In the epic cycle the "Æthiopis" was followed by the "Little Iliad" (Ἰλιὰς μικρά) of Lesches,

and after it came the second epic of Arctinus, called, 2. "The Destruction of Troy" (Ἰλίου Πέρσις), which consisted of two books, and began with the deliberation as to what was to be done with the wooden horse. It ended with the departure of the Greeks from Troy, under the anger of Athena, for the outrage which Ajax had committed on Cassandra, who had taken refuge in the temple of the goddess. A scholiast on the "Iliad" (xv. 515.) has preserved eight lines of this poem. Aristotle and Pausanias speak of the "Little Iliad" of Lesches as having also contained an account of the destruction of Troy, but this differed widely from the work of Arctinus. Proclus, in his abstract of the "Little Iliad" of Lesches has passed over that part containing the destruction of Troy, probably because he did not wish to repeat the same story. Respecting a third epic poem, the "Titanomachia" (Τιτανομαχία), the ancients themselves were uncertain whether to attribute it to Arctinus or Eumelus of Corinth (*Athenæus*, vii. 277., i. 22.); but it is more commonly ascribed to Eumelus. [EUMELUS.] The fragments of Arctinus are collected in Düntzer, *Die Fragmente der Epischen Poesie der Griechen*, 2. 16, &c. 21, &c.; *Nachtrag*, 16.; and in Dübner, *Homeri Carminum et Cycli Epici Reliquiæ*, Paris, 1837. (C. W. Müller, *De Cyclo Græcorum Epico*, 1829; Welcker *Der Epische Cyclus*, 211, &c.; K. O. Müller, *History of the Literature of Ancient Greece*, i. 65, &c.) L. S.

ARCUDI, ALESSANDRO TOMMA'SO, the descendant of a family which had originally been settled in Corfu, was born in 1655 at Galatina in the province of Lecce in the kingdom of Naples. In 1672 he entered the order of St. Dominic, for which it appears that his lively and fiery temperament but ill qualified him. "The quarrels in which he plunged," says Afflitto, "and his sharp, satirical writings, placed his superiors under the necessity of confining him in the little convent of Andrano, an obscure village, at which he died in 1718 at sixty-three years of age." Afflitto gives a list of his writings, the most important of which appear to be—1. "Anatomia degl' Ipocriti" or "The Anatomy of Hypocrites," Venice, 1699, 4to., a tedious attack on the vice referred to, written in a very incorrect style and stuffed with commonplace quotations, the title-page of which bears the pseudonyme of "Candido Malasorte Ussaro," but towards the end of the volume the name of the author is revealed by some complimentary sonnets; 2. "Galatina Letterata," Genoa, 1709, 8vo., a very incorrect account of the literary men who had been born at or connected with Galatina, which was severely censured by different writers and unsuccessfully defended by its author, under the feigned name of Francesco Saverio Volante in. "Le Due Galatine difese, il Libro e la Patria." 3. "Il Atanasio Magno," Lecce, 1714, 4to, a life of St. Athanasius, to whom the author modestly compares himself as a great man labouring under persecution. Arcudi left some writings in verse which show, according to Afflitto, that he wrote poetry still worse than prose. (Afflitto, *Scrittori del Regno di Napoli*, i. 422—426.; Arcudi, *Anatomia degl' Ipocriti.*) T. W.

ARCU'DIUS or ARKOU'DIOS (Ἀρκούδιος), PETER, was born in Corfu probably about 1570, but was taken at the age of ten to Rome, and received his education in the Greek college there. After having been ordained as priest and received the degree of doctor in philosophy and theology, he was sent in 1591 by Pope Gregory XIV. to Poland, with the view, it is said, of effecting a reconciliation of the Russians with the Roman church. The Russians alluded to were probably those of the Russian provinces under the dominion of Poland, not the Muscovites, to whom the term has of late years been generally applied. In the dedication of one of his works to *King Sigismund III. of Poland*, Arcudius returns him thanks for having received him with kindness, and assigned him funds for his maintenance. "Supported," he adds, "by your regal authority, I have gone over Poland, Lithuania, Russia, and even Muscovy, and spent twenty years in propagating with great labour the orthodox religion, partly in bringing back and partly in keeping the Russians to obedience to the holy see." He proceeds to eulogise the determination of Sigismund, in refusing, in opposition to all his nobility, to sanction concessions to the religion of the schismatic Cossacks, perhaps the very act that more than any other has contributed to effect the fall of Poland and the rise of the Russian empire. The twenty years that Arcudius spent in the Slavonic kingdoms, from 1591 to 1611, are some of the most interesting in their history, comprising the invasion of Russia by Poland in behalf of the false Demetrius, and the check given to the Protestant religion in Poland by the zeal of Sigismund. On his return to Italy, Arcudius attached himself to Cardinal Scipio Borghese, the nephew of Pope Paul V., but either dissatisfied with his patron, as some assert, or with patronage altogether, which is said by others, he spent the latter years of his life in learned ease, in the Greek college at Rome. About three years before his death, he was thrown down while walking in the street by a horse laden with wine, and received so much injury, that he was afterwards unable to make use of his legs. After this he used to have himself carried every day to the library of the college, which he never left till after sunset. The date of his death is fixed by Niceron to some period between 1633 and 1637, probably not long before the latter.

The works of Arcudius are in Greek and Latin. They are: — 1. "Libri VII. de Con-

cordia Ecclesiæ Occidentalis et Orientalis in Septem Sacramentorum Administratione," the first edition of which was printed at Rome, at what date is not known, but others appeared at Paris in 1619, 1626, and 1672. That of 1626 is a large folio of more than six hundred pages, closely printed in double columns. This is the book which is dedicated to King Sigismund of Poland. The tone adopted in it towards the Protestants is extremely violent: their opinions respecting the sacraments are stigmatised in the dedication as the opinions "hominis impudenter insanientis." The position assumed by the author that the eastern and western churches coincide in their view of the sacraments is supported by an imposing array of learning; but the work is said to be defective both in style and arrangement as well as in moderation. 2. "Utrum detur Purgatorium et an illud sit per Ignem," Rome, 1622, 4to., a discussion of the question whether purgatory exists, and whether its purgations are effected by fire, which was also the subject of his last composition; 3. Περὶ τοῦ καθαρτηρίου Πυρὸς κατὰ Βαρλαάμ, Rome, 1637, 4to., Greek and Latin, under the editorship of Pantaleon Ligaridios, a Chian or Sciote, who then taught the Greek language at the Greek college of Rome. An elegy on the author by the editor is the authority for the statement that Arcudius died before 1637. In addition to these original works, Arcudius collected, translated, and edited under the title of "Opuscula Aurea Theologica quorundam clarissimorum Virorum posteriorum Græcorum," Rome, 1639, 4to., several short treatises by Veccus, Palama, Bessarion, Demetrius Cydonius, and Planudes; and he also translated some of the Greek liturgical books. The most conspicuous of these is the "Menologium," or Calendar of Saints, drawn up by order of the Emperor Basil, a translation of six months of which by Arcudius was published at Rome in folio in 1659, and reprinted in Ughelli's "Italia Sacra" in 1664. This translation forms the basis, as far as it goes, of that given by Joseph Simon Assemanni in the "Menologium Græcorum," published in three volumes folio at Urbino, in 1727, but it is stated in the preface that the errors of Arcudius's translation or rather paraphrase were so numerous and so glaring, that but for the authority of Ughelli, it would have been considered absurd to attribute the authorship of such a work to such a scholar. Several Catholic critics, among others Allatius and Renaudot, have censured the zeal of Arcudius against the Greek and Protestant churches as carried to an absurd and pernicious extent. (Leo Allatius, *Apes Urbanæ*, Rome, 1633, p. 216., edition of Fabricius, Hamburg, 1711, p. 306.; Fabricius, *Bibliotheca Græca*, edition of Harles, xi. 448.; Niceron, *Mémoires des Hommes Illustres*, xi. 56–61.; *Menologium Græcorum*, Urbino, 1727, preface; some of the works of Arcudius.)

T. W.

ARCULF. [ADOMNAN.]

ARCUSSIA DE CAPRE, CHARLES D', seigneur of Esparron, Pallières, and Le Revest in Provence, was descended from Eliseo Arcussia, count of Capri in the kingdom of Naples, who was general of the galleys to the Emperor Frederic Barbarossa. One of the ancestors of Charles named Francesco espoused the party of Queen Joanna of Naples, and died in her cause in a naval battle in Provence, as a recompense for which the queen bestowed estates in that country on his unborn child, who proved to be a son, and became the founder of the French branch of the family.

Charles appears to have been born about 1548. He visited the principal courts of Italy and that of France; but after his marriage with Marguerite Forbine de Jauson, which took place in 1573 according to Artefeuil, in 1572 according to Weiss, he retired to his estate at Esparron, where he divided his time between study and falconry, to both of which he was much attached. In 1596 he was elected first consul of Aix and Procurator of the Country (Procurateur du pays), an office which placed him at the head of the administration of the province, and it was at his house that the deputies of the states of Provence assembled in 1597, to draw up a protest against the intention of the Duke of Guise to transfer the assembly of the states to Marseille. The business connected with this affair occasioned D'Arcussia to remain some time at Aix, and he spent his leisure in drawing up a treatise on falconry, which was first published in that city in 1598 in 8vo., and afterwards ran through numerous editions. Weiss, in the "Biographie Universelle," after stating that Bouche, the historian of Provence, places the death of D'Arcussia in 1579, which is evidently a mistake, adds his own conjecture that he died in 1617; but the prefatory epistle to D'Arcussia's "Lettres de Philoierax à Philofalco," published in 1626 shows that he was then living; and there is an advertisement to the reader by himself prefixed to the "Discours de Chasse," published in 1627. From the epistle before the letters, we learn that he had had twenty-two children, fifteen of whom were sons, and four of whom had died knights of St. John of Jerusalem.

D'Arcussia's work on falconry was at first a small book, but was gradually enlarged to a thick quarto; which, as it is rare and appears never to have been accurately examined hitherto, it may be well to describe with some minuteness from a copy in the British Museum. In the title-page it is called "La Fauconnerie de Charles d'Arcussia de Capre, Seigneur d'Esparron, de Pallières et

du Revest en Provence, divisée en Dix Parties," and stated to be published at Paris by Jean Houze in 1627. The ten parts are enumerated on the back of the title-page. According to this list, the first is on the knowledge and nature of birds, &c.; the second, of their diseases with the remedies; the third, of the ways of using them; the fourth, of their anatomy; the fifth, of hawks and hawking. This fifth part extends to page 328., and is followed by a poem on falconry, and a general index, from which it clearly appears that these five parts in some previous edition (probably, from the date of the dedication, in one published in 1621) formed the whole of the work, and that what follows was subsequently added and connected with the earlier portion by a new title-page, with the list at the back of it. According to that list, the sixth part contains "The King's Falconry as it was in 1615;" and the seventh, "The Conference of the Falconers." Both of these are, in fact, included in one tract, entitled "La Fauconnerie du Roy avec la Conférence des Fauconniers," bearing date Paris, 1626, printed in a totally different type from the first five parts, and separately paged. In the dedication, which is dated by D'Arcussia from Esparron on the 25th of May, 1625, he mentions that he wrote the treatise by the express command of the king, Louis XIII. The "Conference of Falconers" consists of sixteen dialogues, on subjects of sport, the general tone of which strongly reminds the reader of the "Complete Angler" of Izaak Walton, who may have taken the hint of the form of his work from D'Arcussia. The eighth part, according to the list, is a dialogue on the chase, and the ninth, "The last Resolutions of the Falconers, with a Recital of the History of Queen Joanna, falsely accused by the Invaders of the Neapolitan State." Both of these are also in one tract, the "Discours de Chasse," Paris, 1627, separately paged, which chiefly consists of twelve additional dialogues of falconers, in the manner of the former. The tenth and last part is the "Letters of Philoierax to Philofalco:" this, which in the running title is called the sixth instead of the tenth part, is printed in the same type as the first five, and paged in continuation of them. It is prefaced by an epistle signed by "J. D. P. Docteur en Théologie," who, if the Gascons have the same propensity to commit bulls as the Irish, must certainly have been a Gascon. He states that he procured the letters surreptitiously from their writer the Seigneur d'Esparron, and that as he knows that the author would not like them to appear under his name, he has entitled them the "Letters of Philoierax." He takes the opportunity of giving at the same time a genealogical history of D'Arcussia's family, and some biographical particulars relating to D'Arcussia himself.

This seems to be the most complete shape in which the work has appeared. From the fourth edition, published in 1605 at Paris, also by Jean Houze, a copy of which formerly belonging to Isaac Casaubon is in the British Museum, it appears that it then extended to four parts only; and a treatise on hawking, "De l'Autourserie," by P. de Gommer, published also at Paris by Houze, in the same year, is appended, instead of the fifth. Weiss must therefore be wrong in stating that the edition of Aix in 1598, and that of Paris in 1604, contain five books. He mentions one of Rouen in 1647 as being the most complete; but Brunet, who says nothing of that edition, speaks of one of Rouen, dated 1643 and 1644, as merely a copy of that of 1627. Brunet mentions also that an edition of Paris in 1608 generally contains the "Autourserie" of Gommer, which seems to show that Weiss is also incorrect in speaking of that edition as containing five books by D'Arcussia.

The "Fauconnerie," like the "Complete Angler," is interesting even to those who feel nothing but indifference for its subject, from the liveliness with which it is written, and the numerous anecdotes with which it is interspersed. As a book of ornithology it is by no means destitute of merit, as the author was a good observer, as well as learned in what had been written before him, learned in fact to a degree which is sometimes an incumbrance, as he quotes, not only orators, poets, and philosophers, but rabbis and fathers of the church, both in and out of season. An analysis of his work is given at some length by Lallemant in his "Bibliothèque Historique et Critique des Auteurs qui ont traité de la Chasse." (Lallemant, *Bibliothèque, &c.*, prefixed to Le Verrier de la Couterie, *L'Ecole de la Chasse*, i. cxvii.—cxxv.; article by Weiss in *Biographie Universelle*, edit. of 1843, ii. 166; Brunet, *Manuel du Libraire*, edit. of 1842, i. 145.; Papon, *Histoire Générale de Provence*, iv. 412.; Artefeuil, *Histoire de la Noblesse de Provence*, i. 51.) T.W.

ARCY, PATRICK D', born in Galway, September 27, 1725, of a good family. His parents were of Jacobite and Roman Catholic principles, and sent him to Paris, in 1739, to an uncle. He was placed, as it happened, in the house in which lived M. Clairaut, father of the celebrated mathematician of that name, whose pupil he became, and the two boys were companions. The progress of young D'Arcy in mathematics, at the age of seventeen, was extraordinary; it is represented as little short of that of Clairaut [CLAIRAUT], which is unique. He left his studies for the army, and after serving two campaigns, was ordered to join some troops destined for the assistance of Prince Charles Edward, in 1746. Count Fitzjames was their commander, and D'Arcy was his aid-de-camp. The whole force was captured at sea

by Admiral Knowles, and D'Arcy, though amenable to English law, had the good fortune to be treated as a French officer. In 1747 * he was released, and in 1749 became a member of the academy of sciences, to which he had presented two able memoirs on mechanics. In 1750 he wrote in favour of a principle which he called the *conservation of action*, against the principle of least action of Maupertuis. He then devoted himself for a time to electricity, and, in conjunction with M. Roi, constructed an electrometer. In 1750 he began to write on artillery, and collected his results in a work which he published in 1760. He made many experiments on the force of powder, using the ballistic pendulum in which the gun and not the object fired at is the pendulum, as well as the common one. He was dissatisfied with the common law of resistance, but his experiments did not give him confidence in any other, and, not leading to any result, they were lost. On examining Hutton's Dictionary, as the work of an authority in matters of gunnery, we find it stated that D'Arcy's experiments and results are improvements on those of Robins, but in so vague a manner, that we are satisfied Hutton was copying Condorcet: we conclude that these experiments had not been examined in England.

The breaking out of war called him again to his profession, and after being present, as colonel, at the battle of Rosbach, in 1757, he was employed in the preparations which were then made for an invasion of Britain. After the peace, in 1765, he made many experiments on the duration of vision, and gave a memoir on the subject. He also gave several other memoirs. He had by this time risen high in the army. In 1777 he married a niece who had been educated under his eye. He died October 18, 1779, of cholera.

He was once in London (no doubt, though Condorcet does not say it, as a prisoner on the occasion above-mentioned), and was well received, and treated as a man who did honour to his country, but his position prevented his being elected at the Royal Society, though the general feeling protected him against the law. The position of an Irish catholic in that day, before the penal laws were repealed, seems to have been, if we may trust M. Condorcet, (from whose éloge the preceding is taken almost verbatim,) considered a perfect excuse to public opinion in England, for bearing arms against the English government. Condorcet adds, that D'Arcy was thoroughly British in all his sentiments, and looked upon every success of the British arms with pride. But he refused the most tempting offers from a relation in Ireland, to induce him to settle under a government which he considered as headed by a usurper, as well as unjust to those of his way of thinking in religious matters. Condorcet's *Eloge*; it is stated in the *Biogr. Univ.* that Condorcet was the object of most violent and unjust hatred on the part of D'Arcy; this éloge is written with a degree of panegyric, accompanied by close statement of the grounds of it, which, under such circumstances, is exceedingly remarkable, whether we regard it as the reality or the affectation of generosity.) A. De M.

* Probably sooner; March 28, 1746, a vessel was ordered to carry back Count Fitzjames and others, on parole.

ARDABU'RIUS (*Ἀρδαβούριος*), the name of two successive generals of the eastern empire during the fifth century. They stood to each other in the relation of grandfather and grandson, the one being the father, the other the son of Aspar. [ASPAR.] The elder Ardaburius, who is said to have been of Teutonic birth, is for the first time mentioned as commander of the imperial forces in the war with Persia, A. D. 422. He entered the enemy's territory through Armenia, and while in the course of ravaging the neighbouring districts, encountered the Persian commander, Narseus. Narseus shut himself up in Nisibis in Mesopotamia, and challenging Ardaburius to name a day and place for a battle, the latter answered that the Roman commanders were not wont to fight whenever their enemies requested them, but to trust in Providence for a favourable juncture. The Romans afterwards besieged the Persians in Nisibis, erecting wooden towers against the walls. The siege was raised by the approach of the Persian king at the head of a large body of his own subjects and of Saracen allies, and the imperial troops retreated, burning their wooden towers. Socrates and the other annalists relate many marvels in connection with this event, and among others that the troops of the Persian monarch, to the number of upwards of a hundred thousand, being seized with a panic, threw themselves into the Euphrates. In A. D. 425 Ardaburius was sent by Theodosius the Younger to Italy, with his son Aspar, to assist in suppressing John, the usurper of the western empire. Ardaburius commanded the infantry, Aspar the cavalry. Procopius says that the Ardaburius who went on this expedition was the *son* of Aspar; and the circumstance that the name of the latter is that which is principally connected with the expedition, would seem to justify the statement; but Aspar, who was killed in the year 471, was not likely to have a son commanding an army in 425. The fleet which conveyed Ardaburius was dispersed by a storm, and he was carried a prisoner to Ravenna; while Aspar, who had seized Aquileia, was waiting for his co-operation. Ardaburius, in his captivity, however, succeeded in gaining over a body of the troops, and procured the gates of Ravenna to be opened to Aspar, who approached by paths supposed to be impassable through the morasses of the Po.

It is probably Ardaburius the Younger

who is stated by Evagrius (lib. i. c. 13.) to have, by direction of the Emperor Leo, attended the body of S. Simeon Stylites to Antioch. He was engaged in the conspiracies of his father against that emperor, and was put to death with him in 471. (Socrates, *Hist. Eccles.* p. 182—183, Frankfurt, 1588; Philostorgius, apud Photium, lib. xii. tit. 11, 12.; Procopius, *Hist. Vandalica*, apud Grotius, *Hist. Gothorum*, Amsterdam, 1655, p. 10. 21.; Theophanes, *Chronographia apud Corpus Script. Hist. Byz.* 131—133, 179—182.; Gibbon, *Decline and Fall*, c. 32, 33.) J. H. B.

ARDELL, JAMES MAC. [MAC ARDELL, JAMES.]

ARDEMA'NIO, GIU'LIO CE'SARE, was maestro di capella and organist of the churches of S. Maria della Scala and Santa Fedele at Milan, as well as court musician. He died there in the year 1650. Of his compositions, there were printed at Milan in 1616 and 1628, a collection of motets and other pieces for the service of the church. (Picinelli, *Ateneo dei Letterati Milanesi.*) E. T.

ARDEMANS, DON TEODO'RO, a painter and architect, born at Madrid in 1664. His father was a soldier in the noble body guard, in which Ardemans served also for a short time, but his love for the arts led him to place himself with Claudio Coello to learn painting. He commenced at the same time to study mathematics and architecture. In 1688 or 1689, when only in his twenty-fifth year, he contended at Granada against Bocanegra, then painter to the king of Spain, for the place of chief master (maestro mayor) to the cathedral of Granada. They were ordered to paint each other's portraits, and Ardemans, who was the first to begin, in less than one hour painted a very masterly likeness of Bocanegra, which so discouraged the latter that he deferred his trial to another day, but not appearing upon the day fixed, Ardemans obtained the appointment. This defeat is said to have caused the death of Bocanegra.

Ardemans remained a few years in Granada practising both painting and civil and hydraulic architecture. In 1694 he was appointed maestro mayor of the cathedral of Toledo; and in 1700 he received a similar appointment at Madrid; and again, in 1702, from Philip V., over the alcázar of Madrid and other palaces in the neighbourhood, with the salary of four hundred ducats per annum. In 1704, after the death of Ruiz, the king appointed Ardemans his cabinet painter. He died at Madrid in 1726.

His pictures are scarce, says Bermudez, because he applied himself chiefly to architecture; but this writer praises a fresco by Ardemans, both for its architecture and other parts, which he painted on the ceiling of the sacristy of the chapel of the third order of Franciscans at Madrid.

Ardemans designed the decorations at the celebration of the funerals of the Dauphin of France in 1711, and of the Queen Maria Louisa of Savoy in 1715, at the convent of the Incarnation at Madrid. He designed also in 1719 the principal part of the palace and gardens, the collegiate church, and the great altar of San Ildefonso; and in 1722 the church of San Millan at Madrid.

Ardemans is known also as an architectural and scientific writer. In 1719 he published at Madrid a work entitled "Declaracion y Extension sobre las Ordenanzas de Madrid, que escribió Juan de Torija y de las che se practicaban en Toledo y Sevilla, con algunas Advertencias á los Alarifes;" and in 1724 a book entitled "Fluencias de la Tierra y Curso subterráneo de las Aguas." In 1723 he wrote an eulogium upon Antonio Palomino, which was inserted at the beginning of the second volume of Palomino's work on the arts. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

ARDEN, EDWARD, descended from a very ancient and honourable family seated at Parkhall in Warwickshire, was born in 1531. He succeeded his grandfather Thomas Arden in the family estate in 1563. Thomas Arden, his grandfather, was squire for the body to Henry VII.; and he was the son of Walter Arden, who married Eleanor, daughter of John Hampden, of Buckinghamshire. The younger brother of Walter Arden was the great-grandfather of Mary Arden, the mother of William Shakspere; and thus there was a family connection between the great poet of the days of Elizabeth and the staunch opposer of the claims of Charles I. to tax the people without consent of parliament. Edward Arden married Mary, the daughter of Sir George Throckmorton. At the Reformation he held to the old forms of religion, but this did not prevent him filling the office of sheriff of Warwickshire in the year 1568. The Earl of Leicester was Arden's neighbour. He was an enemy of the Throckmortons (Sir John and Sir Nicholas), and Arden, who appears to have been a man of high spirit, not only partook of the general dislike of his wife's family to that nobleman, but openly quarrelled with Leicester, called him an upstart, and, as it would appear, publicly reflected upon his connection with the Countess of Essex. One of Edward Arden's daughters was married to John Somerville, a young gentleman of family and fortune in Warwickshire, a Roman Catholic, of violent temper. In Whitsuntide, 1583, Somerville and his wife were at Mr. Arden's, and Hugh Hall, Arden's priest, appears to have persuaded Somerville to attempt the death of Queen Elizabeth, as an incorrigible heretic, as one who was daily growing worse, and whom it would be a service to the cause of true religion to destroy. Somerville appears to have brooded upon this after his return home till he became so melancholy that his wife wrote to Hall to

come and converse with him. Hall did not come, but he wrote to Somerville a long letter to incite him to prosecute his plan for the destruction of Elizabeth; and this letter seems to have produced the effect intended, for Somerville immediately set out for London; but when he got to Warwick he attacked some Protestants with his sword, and was seized. Somerville's wife, after his departure, had found Hall's letter, and took it to her father Arden, who threw it into the fire. On the 30th of October, 1583, Somerville was committed to the Tower on a charge of high treason, and having on his apprehension said something of his father-in-law and mother-in-law, orders were sent into Warwickshire for their apprehension. On the 4th of November, Hall was committed to the Tower, and on the 7th Arden. On the 16th Mary, Arden's wife, Margaret, Somerville's wife, and Elizabeth, Somerville's sister, were committed. On the 23d Arden was tortured in the Tower, and on the following day Hugh Hall also. On the 16th of December Edward Arden, Mary his wife, John Somerville, and Hugh Hall, were tried for high treason in Guildhall; they were all found guilty on the confession extorted from Hall, and were all sentenced to death. On the 19th December Arden and Somerville were removed from the Tower to Newgate. Here Somerville was strangled, by his own hands, as it was given out, but by others who were afraid of what he might say, as was suspected. On the 20th December, 1583, Arden was executed in Smithfield. He asserted that Somerville was murdered, that he himself was innocent, and that he was to be executed, not for conspiring against the queen, but for his firmness in maintaining and asserting his religion as a Roman Catholic. He excited general commiseration. His head was set on London Bridge, his quarters on the city gates. Somerville's head was also set on London Bridge, but his body was interred in Moorfields. Mrs. Arden was pardoned, but the queen gave away her husband's estate to Edward Darcy. Hall, the priest, was also pardoned, and it was said that Leicester tried to induce Chancellor Hatton to banish him, but without success.

Hollinshed, Stow, and others speak of Arden as a traitor justly convicted, but Camden says, "The woful end of this gentleman, who was drawn in by the cunning of the priest, and cast by his evidence, was generally imputed to Leicester's malice. Certain it is that he had incurred Leicester's heavy displeasure, and not without cause, for he had rashly opposed him in all he could, reproached him as an adulterer, and defamed him as a new upstart." The account which Dugdale gives of him is as follows: — "Which Edward, though a gentleman not inferior to the rest of his ancestors in these virtues wherewith they were adorned, had the hard hap to come to an untimely death in 27 Eliz., the charge laid against him being no less than high treason against the queen, as privy to some foul intentions that Master Somerville, his son-in-law (a Roman Catholic), had towards her person: For which he was prosecuted with so great rigour and violence, by the Earl of Leicester's means, whom he had irritated in some particulars (as I have credibly heard), partly in disdaining to wear his livery, which many in this country, of his rank, thought, in these days, no small honour to them; but chiefly for galling him by certain harsh expressions, touching his private accesses to the Countess of Essex before she was his wife; that through the testimony of one Hall, a priest, he was found guilty of the fact, and lost his life in Smithfield." (Camden, *History of Elizabeth, Queen of England; Biographia Britannica;* Dugdale, *Antiquities of Warwickshire.*)

Robert Arden, the son of Edward, was a lawyer, and is said to have succeeded in recovering from Darcy by lawsuits the greater part of his father's estates. C. K.

ARDEN, JOHN. [Ardern, John.]

ARDEN, RICHARD PEPPER, LORD ALVANLEY, was the second son of John Arden, Esquire, a gentleman of good family and estate in Cheshire. He was born in the year 1745 at the parish of Bredbury in Stockport. He received his early education at the grammar school in Manchester, and in 1763 was admitted a gentleman-commoner of Trinity College, Cambridge. Although he did not attain the highest academical honours, he maintained a respectable character at the university, having been seventh wrangler, and subsequently a fellow of his college. He was admitted a member of the Society of the Middle Temple in the year 1762, and was called to the bar in 1769. After having spent two years as a pupil to an equity draftsman, he commenced practice in the Court of Chancery and joined the northern circuit. Soon after he was called to the bar, his family connections procured for him the honorary appointment of recorder of Macclesfield. His forensic business was never large; and he was certainly not sufficiently distinguished by his professional reputation or by his practice in the courts to be noticed as a probable candidate for the high judicial offices which it was subsequently his fortune to fill. At the commencement of his professional life, however, he became the associate and friend of Mr. Pitt; and his intimacy with that statesman in the first instance, and, at a later period, the services which he rendered to his party in parliament, were undoubtedly the efficient causes of his success. In 1776 he was appointed a judge on the South Wales circuit in conjunction with Mr. Justice Barrington; and in 1780 he became king's counsel and a bencher of the Middle Temple. When Mr. Fox and Mr. Burke,

with other members of the Whig party, seceded from the administration in 1782, upon the death of the Marquis of Rockingham, Mr. Arden was appointed solicitor-general, and in the latter part of the same year he first came into parliament, as member for Newtown in the Isle of Wight. In April, 1783, when the coalition between Lord North and Mr. Fox was formed, he resigned his office of solicitor-general, and became one of the most constant and strenuous supporters of Mr. Pitt in his opposition to that ministry. Upon the rejection of Mr. Fox's India Bill, the coalition ministry was broken up, and Mr. Pitt being again placed at the head of the government, Mr. Arden was re-appointed solicitor-general. This occurred in December, 1783; and in March of the following year he became attorney-general, and chief justice of Chester upon the removal of Mr. Kenyon to the Rolls. At the new parliament which was called in May, 1784, he sat for the borough of Aldborough in Yorkshire. He retained the office of attorney-general for four years, and when Lord Kenyon was appointed lord chief justice of the King's Bench, in the summer of 1788, Mr. Arden, by reason of the customary privilege of an attorney-general, was entitled to the vacant office of master of the rolls. His pretensions to this promotion were, however, vehemently opposed by Lord Thurlow, who, though he was at an earlier period the friend and patron of Mr. Arden, and was personally indebted to him for zealous aid in defending in parliament the gift of a tellership of the exchequer to Lord Thurlow by the king, was now at variance with the premier, and disposed to thwart every measure as well as every appointment which originated with Mr. Pitt. Notwithstanding this opposition Mr. Arden received the appointment of master of the rolls, though it became necessary to appeal to the king upon the subject, whose decision compelled Lord Thurlow to submit. The lord chancellor, however, never overcame the ill-humour occasioned by this transaction, and during the few years that he retained the great seal, treated the master of the rolls with marked dislike, and on several public occasions spoke of him with his characteristic rudeness. On receiving this promotion Mr. Arden was knighted, and was again returned to parliament for Aldborough. In the new House of Commons, which assembled in November, 1790, he sat as one of the members for Hastings.

Shortly after the close of Easter term, 1801, Lord Eldon having relinquished the office of lord chief justice of the Court of Common Pleas, Sir Richard Pepper Arden was appointed to succeed him, and was created a peer by the title of Baron Alvanley of Alvanley in the county palatine of Chester. He presided in the Court of Common Pleas less than three years. He was suddenly seized with an inflammation of the bowels, and died on the 19th of March, 1804, after an illness of a few days.

Lord Alvanley married in 1784 a daughter of Richard Wilbraham Bootle, Esq., and sister of Lord Skelmersdale. By this lady he had two sons and three daughters, who all survived him.

Lord Alvanley was popular and amiable in his manners, and much beloved in society. As a member of parliament he was assiduously devoted to his early friend, Mr. Pitt, and to his party; he was a frequent speaker, and appears to have always enjoyed the attention of the house; but his reported speeches, though discreet and sensible, and occasionally humorous, display no eloquence nor any remarkable talent. As attorney-general he conducted the duties of his office with propriety and moderation; and although he was a warm partisan, and held the office during a period of much party excitement, he is entitled to the praise of having in no instance used his official authority for party purposes; the only informations filed by him being those which prosecuted Lord George Gordon, in 1787, for libels upon the administration of the law and upon the queen of France. His judicial decisions, both in the Rolls Court and in the Court of Common Pleas, are respected by the profession at the present day; but with his contemporaries, his frequent jocoseness on the bench, and his habitual disregard of judicial dignity in his personal demeanour, materially injured his reputation as a judge. (*Law Magazine*, xix. 20.; Dodsley, *Annual Register*, 1804.) D. J.

ARDENE, ESPRIT-JEAN DE ROME D', a French poet and miscellaneous writer, was born at Marseille on the 3d of March, 1684. He studied at Nancy, and afterwards lived with his parents in a retired spot near Lyon, where he is said to have so far affected a pastoral simplicity as to engrave his earliest literary attempts on the bark of trees. Soon after the year 1711, when he was married, he visited Paris, and attached himself to the brilliant literary circle of Racine, Fontenelle, Dauchet, Dubos, &c. He died on the 27th of March, 1748. He is described as having been reserved and diffident to strangers, but full of lively wit in company where he was at ease. His works are — "Le Nouvelliste," a comedy in three acts, in verse. "Recueil de Fables Nouvelles," in verse, 12mo. 1747. His "Œuvres Posthumes," consisting of fables, odes, and miscellaneous essays, were published at Marseille in 1767, 4 vols. 12mo. (*Nouveau Dictionnaire Historique*, voce "Rome"; Quérard, *La France Littéraire*; *Biog. Universelle.*) J. H. B.

ARDENE, JEAN PAUL DE ROME D', was born at Marseille in 1689. He was distinguished in early life for his poetical powers, and obtained several prizes for his poetry from the academy of the province in

which he lived. He was educated for the church, and became a preacher of the Oratory, and was appointed superior of the college of his congregation. His health, however, was delicate, and feeling unable to discharge his public duties, he retired to his château d'Ardene, near Sisteron, where he spent a quiet life, dividing his attention between the study of plants, and a benevolent devotion to the interests of the poor around him. He had a garden where he cultivated with much care a large collection of curious and interesting plants. He died on the 5th of December, 1769. He published several works on plants which display more devotion to their culture and uses than to their botanical characters. His first work, published at Paris in 1746, was on the genus Ranunculus, and entitled "Traité des Renoncules avec des Observations Physiques et des Remarques pour l'Agriculture et le Jardinage," 8vo. In this work there is little with regard to the botanical characters of the plants spoken of, but there is much valuable information on their culture. In 1761 he published at Avignon, a work of similar character to the last, on the hyacinth and plants related to them, entitled "Traité sur la Connoissance et la Culture des Jacintes," 12mo. He also treated the tulips and carnations in the same manner, in the following works; "Traité des Tulipes," Avignon, 1760, 12mo., "Traité des Œillets," Avignon, 1767, 12mo. In 1759, he published a work in two volumes duodecimo for the use of clergymen and medical men, with the title, "Lettres intéressantes pour les Médecins de Profession, utiles aux Ecclésiastiques," Avignon. His last work has the title "Année Champêtre," and was published at Paris in three volumes, 12mo., in 1769. This work is regarded as one of the best of the kind that has been published. It is principally devoted to horticultural subjects. The management of the kitchen garden, the planting, pruning, and manuring of fruit trees, the production of varieties of fruit by artificial fecundation, the introduction of new plants for ornament or use into the garden, and the use and relative value of various kinds of manures, are some of the principal topics discussed. The subject of this notice was the brother of Esprit Jean Rome d'Ardene, and published an edition of his works after his death. (Haller, *Bibliotheca Botanica*; *Biographie Universelle.*) E. L.

ARDENNE, RE'MACLE D', or REMA'CLUS ARDUENNA, who also adopted the Latin surname Florenas, from Florennes, a small town in the principality of Liège, where he was born about the year 1480. He went early to Paris; and in the year 1512 proceeded to London, where he is supposed to have employed himself in teaching. The assertion that he taught in St. Paul's school, founded in that year by Dean Colet, does not appear to be supported by any evidence. He returned to Paris at the end of 1512, or beginning of the following year, and having become known to Margaret, duchess of Burgundy, governor of the Low Countries, was, about the year 1517, sent for by her to Mechlin and made secretary to her privy council. He filled this post until his death, which took place on the 13th of May, 1524. He is interred in a chapel of the parish of St. Pierre at Mechlin. Brunet calls him secretary to Charles V. He wrote:—1. "Epigrammaton Libri Tres," Paris, 1507, 4to. This edition has been assigned to the Cologne press, but the majority of opinions appears to be in favour of Paris. 2. "Remacli Arduenne Florenatis Palamedes," printed by Gilles de Gourmont, Paris, 1512, 4to. The dedication is addressed to Petrus Gryphus, and dated from London, January, 1512. Brunet mentions an edition under the title "Palamedes Pallicta Comedia" as printed by Pinson, at London, in fol., in 1512, but it does not appear in any list of Pinson's productions: Pallicta is apparently a misprint for Palliata; and it is most probable that Pinson's is the first edition of the work. The "Palamedes" is a dramatic composition in five acts, preceded by an argument and a prologue. This is followed by a second part, comprising the mysteries of the life of our Saviour, in verse, and an elegy on the Assumption of the Virgin Mary; the whole concluding with a panegyric on the Duchess of Burgundy. 3. "Remacli Arduenne Florenatis Amorum Libri," printed by Jean Petit and J. B. Ascensius, Paris, 1513, 4to. This and the epigrams were likewise printed by Gilles de Gourmont in 4to. without date. Rémacle is classed among the best poets of his time and country, with the qualification, however, that the best did not surpass mediocrity. (Paquot, *Mémoires pour servir à l'Histoire Littéraire des Pays Bas*, ii. 459—461.; Peerlkamp, *Vita Belgarum qui Latina Carmina composuerunt*, p. 27, 28., Brussels, 1822.; Brunet, *Manuel du Libraire*, art. "Palamedes.")

J. W. J.

ARDE'NTE, ALESSA'NDRO, an Italian historical and portrait painter of Faenza, of the sixteenth century. He is sometimes called a native of Pisa, and sometimes of Lucca; but on a picture of Saint Antonio Abate, in the church of San Paolino at Lucca, there is the inscription, "Alexander Ardentius Faventinus, 1565," which states clearly that he was of Faenza, though he may have lived some time at Lucca. He resided chiefly at Turin, where he was court-painter to Carlo Immanuele, duke of Savoy; and after his death, in 1595, the duke pensioned his widow and family. Ardente was an excellent portrait-painter; he drew and composed in the style of the Roman school. At the Monte della Pietà at Turin, there is an excellent "Conversion of St. Paul" by him; there is also an "Epiphany" at Moncalieri, near Turin; and there are several of his

works in and about Lucca. Lanzi mentions a "Baptism of Christ" in San Giovanni of that place, which is remarkable for the originality of its treatment. (Lanzi, *Storia Pittorica, &c.*) R. N. W.

ARDERN, JOHN, or ARDEN, JOHANNES DE ARDERNE, was a surgeon of great reputation in the fourteenth century. He says that he lived and practised at Newark from the breaking out of a plague in 1349 to 1370, when he removed to London; and his patients appear to have been both numerous and of high rank. He has left a work on medicine and surgery, of which there are several more or less complete manuscript copies, variously illustrated with painted figures of patients, in the library of the British Museum, and elsewhere. A translation of the most remarkable part of this work was published by John Read, a surgeon, in 1588. It bears the title "A Treatise of the Fistula, and of Impostumes causing Fistulaes, and of the Office pertaining to the Chirurgion, with certaine other things. By M. John Arden;" and was published, together with the same John Read's translation of Arcæus's "Treatise on Wounds." In the library of the British Museum there is also a manuscript translation of all Ardern's writings, which was made about 1580. On one of its first pages is written, "Here begianeth the translacon of Arden his Latin practises and counsayles concerning the helping of all diseases. Translated by me, E. H."

Ardern was the first English surgeon who deserves to be particularly mentioned in the history of the art. He appears from his writings to have been a man of observation and experience, and some dexterity in operating; and he relates his cases briefly and honestly. He had, indeed, the usual confidence in a multitude of inert medicines, and in methods of treatment, which could act upon the imagination alone; but he introduced from the ancient writers and invented many improvements in English surgery, and it was long before a better English work upon the subject was composed. Among the improvements which he invented, Dr. Freind, who seems to have carefully examined all his works, enumerates the employment of enemata, in the administration of which Ardern used with great success an instrument of his own invention. For the treatment of fistula, of which his immediate predecessors knew nothing, Ardern relates the operations by incision and by ligature employed by Paulus Æginetæ and Celsus, and describes some new instruments which he himself employed. He adopted either or both of the operations according to the nature of the case, and his success appears to have been very great; a fact, however, which is the less remarkable when it is considered that in those times fistula must, from the want of skilful surgery, have been a much more frequent disease in persons of healthy constitution than it is now.

Ardern is often mentioned as one of those who has described the venereal disease before its supposed origin at the end of the fifteenth century. But the description which he gives of the diseases of those parts which are affected in primary syphilis, is far too obscure for any safe deduction regarding the history of that affection. He expresses no suspicion of their originating in the ordinary mode of syphilitic infection, neither is there any evidence that they did so; indeed, those which most nearly resemble syphilitic affections he refers to the irritation of calculi, or merely to depraved humours. (Freind, *History of Physick*, p. 325.; Ardern, *MSS. in the Library of the British Museum.*) J. P.

ARDERNE, JAMES, D.D., an English ecclesiastic of the seventeenth century. He was descended of an old family in Cheshire, where he was born. He was matriculated at Cambridge in 1653, and entered Christ's College; but he became, in 1673, a fellow-commoner of Brazen-nose College, Oxford, "partly," says Wood, "for the conversation of the divines and others in this university." He was minister of St. Botolph's, Aldgate, in London, and chaplain in ordinary to Charles II., who bestowed on him the deanery of Chester, in which he was installed in July, 1682. He died on the 18th of September, 1691, bequeathing his books and the greater part of his property to maintain a public library in the cathedral of Chester, for the use of the city and clergy. He wrote "Directions concerning Matter and Style of Sermons," 1671, 12mo.; "Conjectura circa Ἐπινομὴν D. Clementis Romani. Cui subjiciuntur Castigationes in Epiphanium et Petavium de Eucharistiâ, de Cœlibatu Clericorum, et de Orationibus pro Vitâ functis," London, 1683, 4to.; and a few sermons applicable to temporary and local matters. (Wood, *Fasti Oxonienses*, ed. Bliss, part ii. 338.) J. H. B.

ARDESHI'R. [ARDSHIR; ARTAXERXES.]

ARDICES, an ancient designer or draughtsman of Corinth, who, with Telephanes of Sicyon, according to Pliny, was the first among the Greeks to practise outline drawing, or, as Pliny terms it, linear painting (pictura linearis). These drawings are what were termed by the Greeks monograms, and what we term outlines; such as we find upon the ancient Greek vases, or such as the outline drawings of Flaxman. Ardices, if he lived at all, lived before the Trojan War, for at that time the Grecian women were skilful embroiderers of the human figure, and outline drawing must have been common (Homer, *Il.* iii. 126.). Böttiger has remarked that this name is not Greek. (Pliny, *Hist. Nat.* xxxv. 5.; Böttiger, *Ideen zur Archäologie der Malerei.*) R. N. W.

ARDI'TI, ANDRE'A, an Italian sculptor of Florence of the early part of the fourteenth century, and the author of the silver head of San Zanobi, in which a part of the head of that saint was deposited when his body was discovered, in the year 1330, in the vaults of Santa Reparata. This head is of the natural size, and is still carried in procession. Vasari, in his account of Agostino Agnolo of Siena, speaks of it as a work of great celebrity in its time, but he attributes it to Maestro Cione, the father of Orcagna; an error which has been pointed out by Cicognara. The work itself bears the following inscription in enamel:—"Andreas Arditi de Florentia me fecit." (Vasari, *Vite de' Pittori, &c.*; Cicognara, *Storia della Scultura.*)

R. N. W.

ARDIZON, JAMES, latinised JACO'BUS DE ARDIZO'NE, a civilian, and writer on feudal law, of the fourteenth century. He is known as the author of "Summa Feudorum." There are several old editions of this work, and it has been printed in the "Tractatus Tractatuum," tom. x. part 1. p. 225—263. In the title the author calls himself Veronensis; and in the first chapter, in which he makes some remarks on the extent of his own labours, mixed up with appropriate passages from the Corpus Juris, he calls himself "De Broilo." "A quo," he continues, "originem sumpsi." He tells us that he studied law with great diligence at Bologna, first under Azon, a professor of that science, and at his death under Ugolinus, an ecclesiastic. His work belongs to that class of juridical treatises which are now seldom used, as they only contain the matter of the "Consuetudines Feudorum," in new words, and seldom give any documentary or practical information on the working of the feudal system. (*Work referred to above.*)

J. H. B.

ARDIZZO'NI, FABRI'ZIO, practised as a physician at Genoa, during the middle of the seventeenth century, and published two works. The first, on the Plague, was published at Genoa in 1667, with the title "Ricordi intorno al Preservarsi e Curarsi della Pesta," 4to. The second work was on the composition and effects of the mineral waters of Corsena, entitled "Ravivamento; osia, Discorso dimostrativo sopra l'Essenza, Caose ed Effetti dell' Acque Minerali singolarmente del Monte di Corsena, Stato della Republica di Lucca," Genoa, 1680, 4to. This work treats on the subject of bathing generally, and on the effects of thermal springs on health, but the knowledge of analytical chemistry was too little advanced to render the remarks on the composition of mineral waters of much value. (*Mazzuchelli, Scrittori d'Italia.*)

E. L.

ARDOIN. [ARDUIN.]

ARDOI'NO, SA'NTES, called in Latin ARDOYNUS and ARDOYNIS, was born at Pesaro in Italy, and practised medicine at Venice during the middle of the fifteenth century. He published a work on poisons at Venice in 1492, entitled, "Opus de Venenis in quo naturalis primum Historia Venenorum omnium, &c." folio. Several editions of this work were subsequently published at Basle and other places. The best is that by Ferdinand Ponzetti, who has added a treatise of his own on the same subject. Two other works are attributed to Ardoino, one "De Odoratione," and another "De Prolificatione." Mazzuchelli suspects that neither of these works were ever printed. Tommasini also mentions a book "Contra Sterilitatem," published in 1412, but this seems to be the same as the work "De Prolificatione." (Mazzuchelli, *Scrittori d' Italia*; *Biographie Médicale.*)

E. I.

ARDO'NO, R. BENJAMIN (ר' בנימין מארדונו), a German Rabbi, the author of a work called "Mitzvoth Nashim" ("The Precepts of Women"). It is in the Judæo-Germanic dialect, and treats of three special observances, ordained for the Hebrew women at the time of their monthly impurity. This book has been frequently printed, and is of great authority among the Jews. It was printed at Venice, A. M. 5312 (A. D. 1552), which edition is in R. Oppenheimer's library, now in the Bodleian at Oxford; also at Salonichi, A. M. 5362 (A. D. 1602), and at Basle the same year by Joseph ben Eliezer; these editions are in 4to. It was printed at Dessau, A. M. 5452 (A. D. 1692). It was translated into Italian by R. Jacob ben Elchanan Alpron, and printed at Venice by Giov. Lamberti, A. M. 5442 (A. D. 1652) in 4to. with a dedication by R. Isaac the Levite, to Luba, the wife of R. Moses de Spilemberg. Julius Morosini in his work called *Via della Fede*, gives an account of this work, but calls the author Adorno. (Wolfius, *Biblioth. Hebr.* i. 245., iii. 149., iv. 797.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 672.; Buxtorfius, *Synagoga Judaica*, p. 656.)

C. P. H.

ARDOYNIS or ARDOYNUS. [ARDOINO, SANTES.]

ARDSHI'R BA'BEGAN, or the son of Bábeg, a celebrated king of Persia, who reigned about the middle of the third century of the Christian æra, was the founder of the dynasty commonly called the Sassanidæ, being on the mother's side a descendant of Sassan, of the ancient dynasty. His father Bábeg, according to the Persian historians, was a descendant of the ancient kings of the Kaianian dynasty, and about A. D. 206 he held an inferior office under Peri, the governor of Darábjird or Darábgird. At this period Ardshír, though quite a youth, had so distinguished himself for talent and courage, that he attracted the governor's attention. Peri sent for him, and appointed him to an honourable situation near his own person, and so satisfied he was with Ardshír's abilities and fidelity, that whenever any cause prevented his attending to the duties of

government, he committed the charge to his young favourite, who gained so much credit by his conduct on these occasions, that when Peri died he was recommended as his successor.

At the same time Ardaván (Artabanus), the weak monarch of Persia at that period, and the last of his race, probably jealous of Ardshír's rising fame, bestowed the governorship of Darábgird on another. This step in all probability gave the first impulse to Ardshír's ambition; and ultimately cost Ardaván both his crown and his life. According to the Chronicle of Tabarí Ardshír thus made good his claim to the Persian throne:—"The Grecian Alexander treacherously slew my ancestor Dárá (Darius), and bestowed his kingdom on those who had been his slaves. The blood of Dárá flows in my veins, and I will yet gain possession of his kingdom. I will exterminate from the land the minions of the Greek invader, and rescue the regions of Irak from the Arabs." Ardshír having thus assured himself that he was the lawful heir to the throne of Persia, proceeded to put his designs in execution. His first step was to seize and put to death the governor appointed by Ardaván in the town of Darábgird, in the province of Fars, of which he thereby became master. His father Bábeg, however, was partial to Ardshír's eldest brother Sháhpúr, and proclaimed him ruler of that province. Soon after Bábeg died, and Sháhpúr advancing with an army against his brother, was deserted by his troops on the field of battle, and thenceforth gave up the contest. After having settled Fars, Ardshír advanced against Kermán, which he subdued. He afterwards made himself master of Irák and Isfahán before Ardaván, the reigning prince, took the field against him. Ardaván remained in the mountainous regions about Hamadán and Kermán Shah till he was compelled by the success of Ardshír, either to oppose his further progress or to abandon the throne. He resolved to put all to the hazard of a single battle. The armies met in the plain of Húrmaz, where a desperate battle was fought, in which Ardaván lost his life. The victorious Ardshír was hailed on the field with the proud title of Sháhan Shah, or King of Kings, a title ever since assumed by the sovereigns of Persia. Ardshír immediately took advantage of the impression produced by this great victory, not only in subduing the remainder of the Persian empire, but in extending its limits so as to equal, if not surpass, what it had been previous to the invasion of Alexander. According to the "Tarikhi Tabarí," the oldest and best history of that period, the first thirty years of Ardshír's reign were passed in war and conquest. He first conquered the dismembered provinces on the west, extending from Georgia along the Euphrates as far as the Persian Gulf. On the north-east he successively defeated and reduced under his power a number of petty princes that had sprung up after the death of Alexander, such as those of Kh'árizm, Herát (Aria), and Bokhára (Bactria). Lastly, he extended his victorious arms over the lawless tribes who dwelt to the east and south-east as far as the banks of the Indus. But the fame of Ardshír rests not on his conquests, but on the more rare qualities by which he retained them. To every province of his vast empire he appointed as rulers men of acknowledged abilities and integrity, who furnished him with daily reports of what passed within their particular departments; and his knowledge on these points extended even to the private actions of his subjects, who, aware of his extraordinary information, regarded him with that mixed love and awe which it was the object of his rule to inspire. The last fourteen years of Ardshír's long reign were passed in profound peace; his fame had extended far and wide; and the greatest monarchs of the east and west courted his friendship, by sending to his court the most magnificent presents and splendid embassies. It is difficult to ascertain the precise period of Ardshír's death, as the oriental historians have no precise æra to which we can refer, previous to the time of Mohammed. They merely mention the number of years each king reigned, and not unfrequently a portion of one reign may be included in that of the preceding. In the reign of Ardshír, however, we begin for the first time to receive some faint collateral light from the historians of the west, to whom Ardshír became known as Artaxerxes, or as Agathias more correctly has it "Artaxares" (Ἀρταξάρης). Herodian states that in the fourteenth year of the reign of Alexander Severus, about A. D. 236, intelligence was brought from the east, that "Artaxerxes, king of the Persians, had defeated the Parthians and slain Artabánus, who was before called the Great King, and enjoyed the double tiara." We may here observe in passing that Ardshír is acknowledged king of the Persians, and it is very probable that he had for several years previous reigned over the kingdom of Fárs or Persia Proper. Again we may safely infer that Herodian's information is inaccurate. He ought to have said that Artaxerxes, and not Artabánus, was first styled the Great King, and in possession of the double crown, which would be in accordance with all the eastern historians. It is a curious fact that the eastern historians make no allusion whatever to the war of Ardshír with the Romans. Gibbon seems to discredit a flaming oration, still extant, (Herodian, book VI.) delivered by Alexander Severus to his soldiers, but in reality, like some of Napoleon's bulletins, intended to impose upon the Roman senate, setting forth an immense victory which he had gained

over the Persian monarch; and from the total silence of oriental historians on that subject, we are inclined to agree with him, particularly as the Romans had ultimately the worst of it. Gibbon states, "we are inclined to suspect that all this blaze of imaginary glory was designed to conceal some real disgrace." We would further suggest, that there was neither glory nor disgrace in the case — that the hosts of Rome never came in contact with those of Ardshír, or at best, that they merely encountered some of Ardshír's governors on the western frontiers of the empire, and were driven back so easily that the circumstance deserved not a place in the annals of Persia. According to Sir John Malcolm, Ardshír died, or resigned his crown to his son Sháhpúr, about A. D. 260. It is strange, however, that Sir John, whose narrative is founded on oriental authorities, should have made the reign of this monarch only fourteen years. All the oriental historians whom we have seen, and they are very numerous, agree in making his reign extend over a space of from forty to forty-four years. Perhaps the best authority is the Chronicle of Tabarí, where it is stated that "Ardshír reigned forty-four years, thirty of which were spent in war and conquest, and the remaining fourteen in promoting the arts of peace and the diffusion of justice."

The Persian historians consider Ardshír as one of the wisest and most valiant princes that ever reigned over that country. In fact his life affords the best evidence of his extraordinary abilities. He raised himself from a low situation to be the sovereign of a great nation. His countrymen deem him the restorer of that splendid empire created of yore by Cyrus and lost by the last Darius. This empire he found at the outset of his career shattered into many fragments; in the course of thirty years he succeeded in re-establishing it into one compact whole, bounded by the Euphrates, the Indian Ocean, the Indus, and the Oxus. Many of his maxims are still preserved by Persian writers, and they display both goodness and wisdom. He was wont to observe "that when a king is just, his subjects must love him and continue obedient," and by acting on this maxim he was enabled to secure his numerous conquests. He used also to say that "kings should never use the sword where the cane would answer," — a fine lesson to despotic monarchs, whom it was meant to teach that they should never take away life when the offence would admit of a less punishment. He was wont to say that there were four qualities essential for the sovereign of a great empire, which, we may observe, he himself possessed in a high degree — true and innate magnanimity of soul; real goodness of disposition; firmness sufficient to repress all who went out of their proper sphere; and fixed principles of conduct, which prevented those who served him from ever entertaining apprehensions respecting their property, their honour, or their lives. Such is the character given of this monarch by the historians of his own country. It may be entertaining to contrast with this the account given of him and his son by Agathias, the self-conceited Byzantine historian. He says, book iv. cap. 23.: "Verily the first two sovereigns who ruled over Persia after the overthrow of the Parthians (I mean Artaxáres and Sapóres) were most atrocious villains and abounding in iniquity. One of them slew his own master, and forcibly and tyrannically seized the crown; the other was the author of the most unheard-of atrocities." It is needless to say which is the better authority, the Persian historians or the bigoted Greek who viewed every nation but his own as barbarous. The poet Firdausi has given us the testament of Ardshír in the form of a dying charge to his son. The conclusion of it is worthy of the wisest monarch that ever lived. He says, "Remember, my son, it is the prosperity or adversity of the ruler that forms the happiness or misery of his subjects; and the fate of the nation depends on the conduct of the individual who fills the throne. The world is exposed to constant vicissitudes; learn therefore to meet the frowns of fortune with courage and fortitude, and to receive her smiles with moderation and wisdom. To sum up all, may your administration be such as to bring at a future day the blessings of those whom God has consigned to our paternal care, on your memory and mine." (Sir John Malcolm, *History of Persia*; *Tarikhi Tabarí, Pers. MS.*; Gibbon, *Decline and Fall of the Roman Empire*; Herodian, lib. vi. c. 6., Oxford, 1678; Agathias, ed. Bonn, 1828.) D. F.

ARDSHI'R-DARA'ZDUST. [ARTAXERXES LONGIMANUS.]

ARDUENNA, REMACLUS. [ARDENNE, REMACLE.]

ARDUIN, or ARDOIN, king of Italy, called also ARDWIG, was, according to some, a descendant of King Berengarius II., but according to other and more probable accounts was the descendant of a Norman adventurer called Roger, who, in the early part of the tenth century, had acquired by marriage the county of Ivrado in Piedmont. Roger left two sons; one, Arduin, surnamed Glabrio, became Count of Susa, which country had been devastated by the Saracens, and which he restored and re-peopled. This Arduin, who is mentioned in the "Chronicle of Novalesa," died about 975. Roger's other son, Oddo, or Dodo, became Marquis of Eporedia, now Ivrea, and was the father of Arduin, king of Italy. When the Emperor Otho III., the last of the imperial line of Saxony, died near Rome, in January, 1002, leaving no issue, Henry, duke of Bavaria,

who was of a collateral branch of the same house, aspired to the crown of Germany, and having obtained the votes of a part of the electors, was hastily crowned at Mainz; but the Archbishop of Cologne and the states of Suabia and Lorraine having protested against his election, Henry, after a short contest, contrived to conciliate his opponents by submitting to undergo a second election, when he was crowned at Aix-la-Chapelle by the title of Henry II., king of Germany. Many of the Italian feudatories, seeing the line of Saxony extinct, assembled at Pavia, and resolved to elect one of their own countrymen as king of Italy, and thus to separate the Italian crown from that of Germany, as it was before the coronation of Otho I. Their choice fell upon Arduin, who was crowned in the church of St. Michael by the Bishop of Pavia, the 15th of February, 1002. Arduin was known as a man of courage and abilities, but his temper was violent; and he is reported to have killed in some quarrel, a few years before his election, Peter, bishop of Vercelli, for which deed Pope Sylvester II. denounced him as an outlaw, and gave his property to the church of Vercelli. However, the affair seems to have been hushed up, as we find Arduin possessed of the marquisate of Ivrea, when his brother feudatories selected him for their king.

Arnulfus, archbishop of Milan, was absent at the time of Arduin's election, having been sent the year before by Otho III. on a mission to Constantinople to bring over his intended bride, Helena, a Byzantine princess. On his return to Italy, Arnulfus strongly disapproved of Arduin's election, especially as it had been effected without his participation, it being an ancient prerogative of the metropolitan of Milan to preside in the diet for the election of a new king, and to crown the king elect. Arnulfus then entered into correspondence with Henry of Germany, and neither he nor the city of Milan, of which the archbishop was lord, would acknowledge Arduin. Other Italian prelates and lords followed the example of Arnulfus, although several of them professed all the while allegiance to Arduin. It is said that Arduin contributed to raise this feeling against him by his haughtiness and violence, and that on one occasion he laid violent hands upon the Bishop of Brescia, and threw him on the ground. It ought to be observed, however, in explanation of these repeated quarrels of Arduin with bishops, that many of the bishops of those times were militant prelates and feudal lords, and likely to make as much use of the sword as of the crosier.

Henry being now secure of his German throne, turned his attention to Italy, and sent Otho, duke of Carinthia, with troops to attack Arduin, who marched to meet him at the defile of Chiusa, in the valley of the Adige above Verona, where Otho was defeated. But in 1004 Henry came himself with a large force, and finding the defile of the Adige too well guarded, he struck across the mountains, descended by the valley of the Brenta, and advanced towards Verona. Theudaldus, count of Mantua and Ferrara, and his son Boniface, the father of the famous Countess Matilda, declared themselves for Henry; their example was followed by others, and Henry made his entrance into Verona soon after the Easter festivals. The Archbishop of Ravenna, as well as the Archbishop of Milan, acknowledged Henry; and Arduin, forsaken by most of his followers, withdrew into the strong country of Piedmont, where he had friends and family connections. Henry proceeded without opposition through Brescia and Bergamo to Pavia, where he was solemnly crowned by the Archbishop of Milan, on the 14th of May, by the title of Henry I., king of Italy, his predecessor, Henry I. of Germany, not having worn the Italian crown. In the afternoon of the day of the coronation an affray, originating in drunkenness, took place between the German soldiers and the people of Pavia; and it is hinted by the chroniclers that some of Arduin's partisans took an active part in the tumult. The Bishop of Cologne endeavoured in vain to restore order, and was obliged to fly for his own safety. The fighting lasted the whole night: at last the Germans, in order to dislodge their antagonists from the windows and roofs of the buildings, from whence they kept up a continual discharge of all kinds of missiles, set fire to some houses; the fire spread rapidly, and a great part of Pavia was burned. Henry took refuge in the convent of St. Peter, styled "in cœlo aureo," from whence, when the tumult had subsided, he set out on his return to Germany. Arduin then came out of the highlands, and returned to Pavia, where he was received with open arms. He continued, for years, to be acknowledged as king of Italy by a part of the country; but Milan, Ravenna, Piacenza, Cremona, and all Eastern Lombardy, acknowledged Henry. There is an act of donation to the see of Pavia, made by Count Otho, son of Arduin, and dated the seventh year of the reign "of his most serene, most pious, and most dread father and lord." It was during this long contest about the crown of Italy that several commercial towns, such as Pisa, Lucca, and Genoa, began to govern themselves as independent municipalities, professing, however, a nominal allegiance to one or the other of the two rival kings. About the year 1011 or 1012, Arduin appears, by the account of the chronicler Arnulfus, to have waged an active war against those towns of Lombardy which were for Henry. Arduin took Vercelli, demolished some minor places, and besieged Novara and Como, but was not able to attempt anything against Milan. It was then that the seeds were sown of the rivalry between Milan and Pavia,

each of those cities claiming the rank of capital of Lombardy, which rivalry broke out afterwards in frequent wars. Arduin, however, does not seem to have had his permanent residence at Pavia, for we find him residing at one time in the episcopal palace of Bobbio, in the Ligurian Apennines.

Pope Benedict VIII., who succeeded Sergius IV. A. D. 1012, being opposed by the antipope, Gregory, who had a strong party in Rome, was obliged to leave that city, and he went to Germany to seek the support of Henry, who, on his part, wished to be crowned emperor at Rome. In the autumn of the following year, 1013, Henry and his wife Cunegund repaired to Italy, accompanied by a large force, and celebrated the Christmas festivals at Pavia, which town opened its gates to them, Arduin having retired into his hereditary territories, where he defended himself bravely in the castle of Sparrone, on the river Orco, near Ivrea, against the forces of Henry. Henry himself went on to Rome, whither Pope Benedict had preceded him, and where he was crowned emperor in February, 1014, by the title of Henry I. The emperor and his consort returned to Germany after the Easter festivals, and this was the signal for Arduin to take the field again. The chronicler Ditmarus of Merseburg says that Arduin had sent envoys to Henry offering to renounce the crown of Italy if Henry would guarantee to him certain territories for himself and his heirs, which Henry refused to do. Arduin took Vercelli again, and the bishop of that town was obliged to run away. Arduin was supported by some of the great feudatories, several of whom were outlawed as rebels by Henry. The war seems to have been one of devastation, and to have affected also the people of Pavia, as the bishop and clergy of that city appealed to the emperor for his protection. In the year 1015, Arnulfus, archbishop of Milan, at the head of a strong force of the partisans of the emperor, besieged Arduin in the town of Asti, according to some, but according to other accounts which appear more probable, he drove him away from the town of Vercelli. Arduin, finding himself forsaken by most of his followers, and being worn out by bodily infirmities, retired into the monastery of St. Benigno, called of Fructuaria, lately erected, partly by his own donations, in a forest between the rivers Orco and Malone, in the diocese of Ivrea, where having placed the royal insignia on the altar, and assumed the garb of a monk, he lingered for a few months, and died in the following October, 1015. Henry was then universally acknowledged king of Italy.

The troubled reign of Arduin, which lasted about thirteen years, is remarkable as being the last attempt made by the Italians to have a native king. The inveterate dissensions and jealousies between the various provinces, towns, lords, and prelates, and that personal ambition and consequent insubordination which have been designated as characteristic of the Italians of the middle ages, prevented the consolidation of the kingly power in the person of Arduin, who, on his part, had not all the qualities requisite for such an arduous office. It ought to be observed that the records of this period are scanty and obscure. (Sigonius, *De Regno Italiæ*; Bossi, *Storia d'Italia*; Cibrario, *Storia della Monarchia di Savoia*; Verri, *Storia di Milano*; Muratori, *Annali d'Italia*.) A. V.

ARDUINI, PIETRO, was born at Verona. In 1759 he published a work entitled "Animadversionum Botanicarum Specimen," Padua, 4to. This was the first part, a second part having been published at Venice five years after. This work was a description of the new and rare plants growing in the botanic garden of Padua, as well as of many of the wild plants growing in the neighbourhood of Padua. The first part was illustrated with twelve copper plates of the new plants, and the second with twenty. The plates were good, and many plants are here described for the first time, as Salvia serotina, Salvia syriaca, Sagina apetala, Alyssum orientale, Salix purpurea, &c. Subsequent to the publication of this work, he was made professor of agriculture and rural economy at Padua. In 1766 he published a work on the culture and use of different plants which are employed in domestic and rural economy, under the title, "Memoria di Osservazione e d' Esperienze sopra la Coltura e gli Usi di varie Piante che servir possono all 'Economia," Padua, 4to. In this work he has treated of the vegetable kingdom, only as it contributed to the wants of man in the purposes of agriculture. Several articles of his also on this subject occur in the sixth volume of the "Opuscula Scientifica." Linnæus commemorated him in the name of the genus *Arduinia*. (Haller, *Bibliotheca Botanica*; Bischoff, *Lehrbuch der Botanik*.) E. L.

ARDUINO, MAESTRO, a Venetian artist of the fourteenth century. He appears to have been architect and sculptor. There is in the monastery del Carmine, at Venice, a Madonna and child inscribed with his name, and he is said also to have laid the foundation and commenced the building of San Petronio at Bologna. Masini, in his "Bologna Perlustrata," mentions an Arduino of that place, beadle of the college of philosophy and medicine, in 1515, who was painter, engraver in wood, and skilled in the knowledge of herbs. (Orlandi, *Abecedario Pittorico*; Cicognara, *Storia della Scultura*.) R. N. W.

ARDWIG. [ARDUIN.]

ARDYS (Ἄρδυς), king of Lydia, was the successor of his father Gyges. His reign commenced B. C. 680, if we admit that of Gyges to have commenced B. C. 718, and it

lasted forty-nine years. Ardys was succeeded by his son Sadyattes. The events of the reign of Ardys are his capture of Priene, one of the states of the Ionian confederation, his invasion of the Milesian territory, and the inroad of the Cimmerians, who, being driven from their homes by the Nomadic Scythians, made their way into Asia Minor, and took Sardis, except the Acropolis. Pausanias (iv. 24.) makes Aristomenes the Messenian hero a contemporary of Ardys, which is consistent enough with the period here assigned to Ardys. (Herodotus, i. 15, &c.) G. L.

ARE HIN FRODE. [ARI HIN FRODE.]

ARECHIS. [ARIGISUS.]

ARE'GIO, PA'BLO DE, a Spanish painter of great merit of the beginning of the sixteenth century. He painted, in 1506, together with Francisco Neapoli, the doors of the great altar of the cathedral of Valencia. Each door contains six pictures, three upon the inside and three on the out. The subjects are from the life of the Virgin; they are executed in the style of Lionardo Da Vinci, and the design, style, and expression of the figures are admirable. Aregio was paid three thousand ducats for these works. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

ARE'GON (Ἀρήγων), a Corinthian painter of uncertain period, who, together with Cleanthes of Corinth, executed some works in the temple of Diana Alpheionia, at the mouth of the Alpheus in Elis. Aregon painted Diana riding upon a griffin. From the nature of the works alluded to of these artists it is improbable that the Cleanthes spoken of is the same as the Cleanthes who, according to Pliny, is said to have been the inventor of the monogram or outline drawing. [CLEANTHES.] (Strabo, vii. 343.; Pliny, *Hist. Nat.* xxxv. 5.) R. N. W.

AREGONDA. [CLOTAIRE I.]

AREIUS (Ἄρειος) occurs several times as the name of one or more ancient medical writers, for it is impossible to say whether all the passages refer to the same individual. The person of this name who was very intimate with Lecanius Bassus and Dioscorides, and to whom the latter dedicates his work on Materia Medica, has been supposed by some critics to have been the Stoic philosopher of Alexandria, who was a favourite of Augustus. This conjecture, however, has been refuted by Fabricius, who considers that Dioscorides more probably meant the same individual who is several times called by Galen a follower of Asclepiades, and whose medical formulæ are frequently quoted. Galen also quotes the prescriptions of a native of Tarsus of this name, who may perhaps be the same person; as also the Lecanius Areius mentioned by Andromachus, who must have lived about the same time, that is, in the first century after Christ. A person of this name is mentioned by Soranus as having given an account of Hippocrates, in which he had inserted his genealogy. Whether this be still the same individual is uncertain, though there seem to be no difficulties in the supposition. (Fabricius, *Biblioth. Græca*, tom. iv. p. 675. ed. Harles; tom. xiii. p. 84. ed. vet.) W. A. G.

AREIUS. [ARIUS.]

ARELLA'NO, GILLES (or ÆGIDIUS) RAMIREZ DE, a Spaniard of noble birth, lived in the early part of the seventeenth century. He is understood to have been a member of the noble family of Arellano, counts of Aguilar. He attained high reputation for his erudition in Spanish history and antiquities; and his library gradually acquired a valuable collection of original ancient documents, and of copies of others, obtained with great trouble and at heavy expense. Possessing many claims to respect, in his own person and in the dignity of his family, he received public distinctions too numerous to be specified. He became a knight of Sant' Iago, primarius professor of laws at Salamanca, and a counsellor, not only in the Inquisition, but in more than one of the supreme courts of the kingdom. The literary work by which his name has been preserved, was a genealogical history of the family to which he is believed to have belonged. It is entitled "Memorial en justification de la grandeza Antigua de los Condes de Aguilar," Madrid, fol., no date. It was composed for the purpose of being presented to Philip III. of Spain, in support of the claim of Filipo Ramirez de Arellano, count of Aguilar, to rank as a grandee of Castile. The work is commended by more recent Spanish historians as a model in its kind, and as having furnished very valuable materials for succeeding writers, both in genealogy and in local antiquities. Don Gilles de Arellano is said likewise to have written a law treatise on the title of the Digest of Justinian, "De Privilegiis Creditorum." (N. Antonius, *Bibliotheca Hispana Nova*, ii. 314., edit. 1672; De Franckenau, *Bibliotheca Hispanica Historico-Genealogico-Heraldica*, 1724, p. 3.; Struve, *Bibliotheca Historica*, vol. vi. part i. p. 399., edit. 1782—1804.) W. S.

ARELLA'NO, JUAN DE, a Spanish painter, born at Santorcaz in 1614. He first studied at Alcalá de Henares, and afterwards with Juan de Solis at Madrid; but finding that even in his thirty-sixth year he had made little progress in drawing, he took to copying the flower pieces of Mario, and at the same time studying nature; and such was his application in this branch of art that he eventually surpassed every Spanish painter in the same line, and his pictures were sold for very high prices. He died at Madrid in 1676. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

ARELLA'NO, PIERFRANCESCO, PE'TRUS FRANCISCUS ARELLA'NUS, was born at Agliano in Piedmont about the

middle of the sixteenth century. He practised and taught medicine at Asti, where he enjoyed a great reputation, not only as a physician, but also as a theologian and philosopher. He died when he was fifty years old, and it is wonderful, says Rossotto, how a man, so occupied as he was in the treatment of the sick, could transcribe, much more compose, so many books as he did. A part only of these books was printed, namely, 1. "Trattato di Peste," Asti, 1598, 4to. 2. "Avvertimento sopra la Cura della Contagione," Asti, 1599, 8vo. 3. "Theses variæ de Trinitate," Asti, 1604. 4. "Carmen ad . . . Paulum V. in Turcarum Adventu contra Cæsaream Majestatem, &c." Asti, 1605, 4to. 5. "Praxis Arellana super Tribus Instrumentis totius Medicinæ, victus inquam Ratione, Sanguinis Missione, et Pharmacorum Administratione," Turin, 1610, 8vo. His numerous manuscripts on theology, natural philosophy, &c. were preserved by his nephew's son Carlo Antonio Arellano. (Bonino, *Biografia Medica Piemontese.*) J. P.

ARE'LLIUS, a Roman painter of ability, who lived a little before the time of Augustus, and obtained a notoriety for his pictures of goddesses, all of which were painted from loose women, his companions. His pictures, therefore, says Pliny, "formed a gallery of harlots' portraits." (Pliny, *Hist. Nat.* xxxv. 37.) R. N. W.

AREMBERG or AREMBERGH (a territory lying partly in the Westphalian dominions of Prussia, partly in Hanover, and partly in Belgium), COUNTS AND DUKES OF. The earliest possessors of Aremberg were of the family of the counts of Hostad. In 1298 the heiress of Aremberg, Mechtilde, married Engelbrecht II., count of the Marck. Aremberg fell to the share of their third son, Everhard, and continued in the family till 1547, when Mechtilde, heiress of Aremberg, married Johan von Ligne, in whose successors the territories have continued. On the death of her husband in 1568, the widow obtained the erection of the county into a ducal principality, with a seat in the diet for herself and afterwards for her son, who, by her contract of marriage, was bound to bear the title and arms of the house of Aremberg. She was succeeded by her son Karl, who added to his dominions the lordship of Enghien, and obtained the rank of a grandee of Spain in right of his wife, Anna of Croy, through whom he acquired the dukedom of Aarschot, and other considerable accessions of territory. He succeeded his father in the confidence of Philip II., was made a knight of the Golden Fleece, an admiral of the Spanish fleet, and treasurer of the Spanish Netherlands. In 1587 he was provisionally appointed to succeed as governor of the Netherlands, in the case of the death of Count Mansfeld. He died in 1616. His successors were successively Philipp-Karl (who died in 1640), and Philipp Franz (who died in 1674). The territory coming through these in linear succession, fell, by the death of the latter, to his brother, Karl Eugen, who was first a canon of Cologne and afterwards captain-general of Hainault, and a knight of the Golden Fleece. He died in 1681. His two sons, Philipp Karl Franz, who was his successor, and Alexander Joseph, were killed in battle; the former at the battle of Salenkemen in Hungary in 1691, where he performed brilliant services against the Turks, the latter in 1683, also in the war with the Turks in Hungary. His widow, Maria Henrietta, marchioness of Grana in her own right, was celebrated for her masculine courage and firmness. Left a young widow and the guardian of her children, she refused to acknowledge the claims of the Duke of Anjou to the Spanish crown, and being thus, in the course of the War of the Succession compelled to leave the family possessions, she lived in poverty at Cologne till the battle of Ramilies made an opening for her return. (Moreri, voc. "Aremberg," and "Ligne;" Anselme, *Histoire Généalogique*, vii. 165—171., viii. 39—42.; Ersch and Gruber, *Allgem. Encyclop.*) J. H. B.

AREMBERG, AUGUSTE MARIA RAYMOND, PRINCE OF, was a younger son of Karl Leopold, and brother and successor of Ludvic Engelbert of Aremberg. He was born at Brussels in 1753. Before succeeding to his patrimonial honours, he enjoyed in France the title of Compte de la Marck, from his having succeeded through his maternal ancestors to a German regiment in the service of France. His mother, who was heiress of the Marck, had brought considerable territorial possessions into the family, and this portion of it probably fell to the younger son, because it could not be held by the elder, who was blind. In 1778 he served with his regiment in India. On his return to France in 1784, he was seriously wounded in a duel, in which he killed his antagonist. He adopted the doctrines of the revolution, and procured himself to be elected a member of the States General in 1789, as representative of the portion of the paternal territory which lay in French Flanders. He sat in the minority of the nobles who continued in the general sittings of the estates, and remained as a member of the National Assembly. When the revolutionary movement extended to the Netherlands, he went thither to support it. He soon saw danger, however, to his family possessions in the storm he had assisted to raise. He was deprived of the command of his regiment, probably because he was an aristocrat; and losing, at least within the soil of France, all privileges of high birth, he gradually became disgusted with the principles of the revolution. He had been a follower of Mirabeau in the National Assembly, and became the agent through

whom his chief offered to betray their common party to the court. He was one of Mirabeau's executors, after whose death he took refuge in his paternal territories. The approach of the French army suggested to him the imprudence of trusting to such a retreat, and he sought and obtained protection from the Emperor of Austria. He held the rank of major-general in the imperial army, and was trusted with some diplomatic services, but received no active military employment. It is said that he afterwards offered his services to Napoleon, and that they were declined. On the restoration of the Bourbons, he returned to Brussels, and received the rank of lieutenant-general from the King of the Netherlands. He attached himself to the Belgian kingdom at the disruption of the Netherlands in 1830. He died at Brussels in September, 1833. He had collected a mass of memoirs, and some amusing anecdotes are told of his having employed men of letters to reduce them into order, who were successively driven from the task by his parsimony and vanity. (*Biog. Universelle, Suppl.*) J. H. B.

AREMBERG, CHARLES, of the order of St. Francis. Feller says the name Charles was assumed according to custom on his entering the order, that his christened name was Antoine or Antonius, that he held the title of Count of Seneghem, and that he was the son of Karl von Ligne, duke of Aremberg. He is said to have joined his order on the 4th of March, 1616, at the age of twenty-three, and thus appears to have been born in the year 1593. He died in 1669. He wrote "Flores Seraphici, sive Icones, in quibus continentur Vitæ et Gesta illustrium Ordinis Fratrum Minorum S. Francisci Capucinorum, qui ab Anno 1525, usque ad Annum 1612 in eodem Ordine, Miraculis, ac Vitæ Sanctimonia, floruerunt," printed at Cologne in two vols. folio, 1640—1641, with plates; also "Clypeus Seraphicus, sive Scutum Veritatis in Defensionem Annalium Fratrum Minorum Capucinorum," printed at Cologne, in 1643. The titles of these works are not to be found in the catalogues of the great public libraries, and the bibliographical writers do not mention the books as if they had seen them. Clement, whose version of the title-pages is given above, as the most full and apparently authentic, says they are very rare, and admits that he takes his account of them at second hand. It appears that the second work is a vindication of the veracity of the first, which the continuator of Wadding's History refers to once or twice with little respect. (Clement, *Bibliothèque Curieuse*; Ancona, *Annales Minorum*, xix. 406. 416.; *Nouveau Dictionnaire Historique, Suppl.*; Feller, *Dict. Historique*; Jöcher, *Allgem. Gelehrten-Lexicon*; *Biog. Universelle.*) J. H. B.

AREMBERG, JOHAN VON LIGNE, COUNT, a general in the service of Spain, in the War of Independence in the Netherlands. His patrimonial title was Baron of Barbançon, which he possessed together with La Bussière, Gouy, and Heemskirk; and he obtained the title by which he is known in history, by marrying the heiress of the house of Aremberg. The emperor, Charles V., bestowed on him the order of the Golden Fleece in 1546, and Maximilian II. granted him a diploma as a prince of the German empire. He was chosen by Philip II. governor of Friesland and Overyssel, and the Duchess of Parma, the regent, is said to have relied on him as likely to be active in suppressing the progress of Lutheranism. When the views of the Prince of Orange and his friends began to assume a hostile appearance, Aremberg early showed himself disposed to support the Spanish authority, and he had a personal dispute with Count Egmont on the subject of the remonstrance transmitted to Spain in 1563 against the administration of Cardinal Granvell. On the signing of the covenant by the associated lords in 1566, he offered his aid to the king. When France, in 1567, requested assistance from Spain against the Hugonots, Alba sent Count Aremberg to that country, at the head of two thousand foot and twelve hundred horse. Such a force could, at that juncture, be ill spared by the Spanish party, but it appears that Alba's object was, by sending against the Protestants of France a hostile force raised in the Netherlands and commanded by a man connected with these provinces, to familiarise the Hugonots with the feeling that the Protestants of the Netherlands were their enemies rather than their friends. On the breaking out of hostilities with the Prince of Orange, at the commencement of the year 1568, great reliance was placed in Aremberg by Alba, as one who knew the nature of the country and the people, yet was a steady friend of Spain. He did not long survive the commencement of the war. The Princes Lewis and Adolphus of Nassau had entered Friesland, where Aremberg was governor, and taken the town of Dam. Aremberg being sent against them, retook the town, and drove his opponents into nearly impregnable swamps at some distance from it. The Spanish part of his army, looking on the Dutch with contempt, urged Aremberg to make a charge on their position, which it is said his cooler judgment and his knowledge of the character of the men to be attacked, would have prompted him to avoid, if he had not feared the charge of pusillanimity. This affair, called the Battle of Groningen, occurred on the 4th of May, 1568. Aremberg died of wounds received in single combat with Prince Adolphus of Nassau, who was left dead on the spot where the two commanders met. There is a portrait of Aremberg in the

ordinary editions of Strada: it represents a man of mild and thoughtful character. (Strada, *De Bello Belgico*, dec. i. lib. i. iii. vii.; Le Clerc, *Histoire des Provinces Unies*, liv. ii.; Ersch and Gruber, *Allgem. Encyclop.*) J. H. B.

AREMBERG, KARL LEOPOLD VON LIGNE, DUKE OF, son and successor of Leopold Philip, was governor of Hainault, and a field-marshal in the Austrian service, and distinguished himself in the Seven Years' War. In the campaign of 1757, he commanded a detachment of the forces which advanced on Dresden immediately before the battle of Prague. After the battle of Kolin, in which Frederic had been defeated, he harassed the retreating army of the Hereditary Prince of Prussia at the head of twenty thousand men, and took the town of Gabel in the face of the Prussian army. In the following year he led the right wing in the successful attack made by Daun on Frederic's forces in Hochkirchen. In 1759, in an attack on the Prussian camp, he was defeated by Wünsch, who took twelve hundred prisoners. He was married to Louise Margarethe of the Marck, who brought considerable territorial additions to the house of Aremberg. (Ersch und Gruber, *Allgem. Encyclop.*; Lord Dover, *Life of Frederic II.*, 39. 63. 143. 180.) J. H. B.

AREMBERG, LEOPOLD PHILIP KARL JOSEPH VON LIGNE, DUKE OF, was born at Mons in 1690. He early exhibited the hereditary attachment of his family to the house of Austria; and, joining the imperial army in the War of the Spanish Succession, was wounded at the battle of Malplaquet in 1709. He held the rank of major-general in the Austrian service in the war with the Turks in Hungary in 1716. He was wounded in the face at the siege of Temeswar, and as commander of the right wing of the infantry, contributed greatly to the success of Eugene's army at the great battle fought under the walls of Belgrade in 1717. He was appointed grand bailiff of Hainault, and afterwards, in 1719, made governor of Mons. He obtained the order of the Golden Fleece, and in 1725 was appointed honorary member of the new Council of Regency of Flanders. After the peace of Utrecht he was in the habit of visiting Paris, and he became popular among the literary circles of France. He was a patron of men of letters, and rendered himself remarkable for acts of kindness and generosity to the poet Jean Baptiste Rousseau, which are said to have been ill requited. He was one of the men of rank who paid homage to Voltaire, from whom he was honoured by a visit at his residence at Enghien. The recurrence of hostilities between Austria and France in 1733 broke for a time the duke's connection with his friends of the latter country, and he served under his old commander, Prince Eugene, in the operations against the Duke of Berwick on the Rhine. In 1737 he was raised to the rank of field-marshal, and made commander-in-chief of the imperial forces in Flanders. He served Maria Theresa in the War of the Austrian Succession, and, commanding her forces in Flanders, joined the army of Marshal Stair in its progress along the Rhine in 1743, and was wounded at the battle of Dettingen. He was afterwards chosen governor of Hainault. He died at his castle of Héverlé near Louvain, on the 4th March, 1754. He had been married on 29th March, 1711, to Maria Louisa, daughter of Nicolas Pignatelli, duke of Bisaccia in Naples. (Moreri, voc. "Ligne;" Anselme, *Histoire Généalogique*, viii. 42.; *Biog. Universelle, Suppl.*; Ersch and Gruber, *Allgem. Encyclop.*) J. H. B.

AREMBERG, LUDVIC ENGELBERT VON LIGNE, DUKE OF, son and successor of Karl Leopold, was born on the 3d of August, 1750. At the age of twenty-four, and just after his marriage, he was rendered totally blind for life by an accident incurred in shooting, and lived the life of a recluse at his estate at Enghien. He is chiefly remarkable for having had honours heaped on him by Napoleon, whose policy it was to attach to his empire the heads of the noble houses in the smaller states of Europe. In 1806 he was appointed a member of the conservative senate, and was invested with several of the titular honours of the empire. On the fall of Napoleon he retired to Brussels, where he died in 1820. He was succeeded by his younger brother, Auguste Maria Raymond. (*Biog. Universelle, Suppl.*) J. H. B.

ARE'NA, ANTOINE D', a jurist, but chiefly known as one of the earliest writers of Macaronic verses, was born at Souliers, in the diocese of Toulon, in France, near the end of the fifteenth or at the commencement of the sixteenth century. He studied civil law at Avignon. He is said by the French biographical authorities to have published several tracts on jurisprudence, distinguished for their barbarous latinity; but the writer of this notice has not succeeded in finding the titles of any of his juridical works in the bibliographical collections or the catalogues of the principal libraries. It is probable that he may sometimes be confounded with Jacobus Arena. As he was judge of St. Remi, near Arles, he must have been at least nominally a lawyer; and there is a characteristic illustration of his studies in the dedication to his Macaronic poem on Charles V., where he endeavours to create a joke by referring to a passage in the "Extravagantes," which the editor of the edition referred to below shows is not to be found in that collection, but is in the Decretals. The work here referred to was first published in black letter at Avignon, in 1536, the year in which the event it commemorates, the invasion of Provence by

Charles V., occurred. Arena was then living at the town of Aix; and having been an eye-witness of the invasion, he is referred to by Bouche, in his "Histoire de Provence," as giving a very accurate detail of the principal events of the invasion. The first edition of this book is very rare: Bouche mentions his having seen two copies, and having heard of only a third being extant. There is an edition printed at Lyon, in 1760, by an editor who confesses his inability to obtain a copy of that of 1536, and who prints from one bearing date in 1670, and having the mystical imprint "Stampatus in stampatura stampatorum." The title of the edition of 1760 is "Meygra Entreprisa Catoliqui Imperatoris, quando de Anno Domini MDXXXVI. veniebat per Provensam bene corrossatus in postam prendere Fransam cum Villis de Provensa; propter grossas et menutas gentes rejohire: per Antonium Arenam Bastifausta." There is a dedication to the vice-chancellor of Provence, which is a not unsuccessful caricature of the fulsome dedications of the day. The principle on which the Macaronic poem is composed is the adaptation of French, Italian, German, or provincial words to the inflexions, syntax, and prosody of the Latin. The grammatical form of the modern languages does not appear to be used, except in the occasional introduction of the articles. The effect of bombast appears to be aimed at by the partial introduction of passages from classical poetry, familiar to the ear by their frequent use:—

"Sum Dominus mundi; gladii est mihi cessa potestas,
Atque meis regitur legibus omnis homo.
Parcere subjectis, gentes frenare superbas
Sum solitus, Reges atque tuare malos.
Non possem vobis tantas recitare menassas,
Quantas cum furiá babilha lingua refert.
Nunc pro veraiho le mondus cregneret ipsum,
Atque bonetatas quisque gitaret ei;
Et sibi prestarent de tota parte secorsum,
Sensa denariis cum sûa bursa foret."

Of another of Arena's works which is very rare, the following account, a mixture apparently of title-page and address, is copied from Clement:—"Antonius de Arena, Provençalis de bragardissima Villa de Soleriis: ad suos compagnones studiantes, qui sunt de persona friantes, bassas dansas in galanti stilo bisognantes: et de novo per ipsum correctas, et soliter augmentatas, cum guerra Romana totum ad longum sine require, et cum guerra Neapolitana, et cum revolta Genuensi et guerra Avenionensi: et epistola ad falotissimam garsam pro passando tempus alagramentum mandat. Leges dansandi sunt hic, quas fecit Arena, Bragardisanus, atque falotus homo." Printed at Lyon, 1529, and 1533, 12mo. There are other two editions of this work slightly different in the title; the one printed at Paris, 1575, the other without date. (Ersch and Gruber, *Allgem. Encyc.*; *Jöcher, Allgem. Gelehrten-Lexicon, Suppl.*; Moreri, *Diction. Histor.*; Clement, *Bibliothèque Curieuse*; *Works* referred to.) J. H. B.

ARE'NA, BARTOLOMME'O, was born at the town of Isola Rossa in Corsica, probably about 1760, and was by profession an advocate. His first conspicuous appearance in public life was in 1789, when on his return to Corsica from Paris, to which he had been paying a visit, he made himself particularly active in organising the Corsican national guard. In 1790 he was chosen secretary to the assembly of Corsican electors met at Orezza, of which General Paoli, then not long returned from England, was president, and Pozzo di Borgo and Joseph Bonaparte were members, while Napoleon was present as a spectator. It is said to have been against the will of Paoli, who had been his friend, but to whom his violent opinions were not acceptable, that Arena was next year elected one of the members for Corsica of the Legislative Assembly of France. He took an active part in promoting some of the most violent measures of the Revolution, and was secretary to the assembly on the memorable 10th of August. He soon became the declared enemy of Paoli, and excited suspicions at Paris of the intentions of that general at a time when it has since been ascertained that Paoli, however disgusted at the conduct of the republicans, had taken no step against the government of France. The partisans of Paoli expressed their indignation at Arena's conduct by burning his house at Isola Rossa, and destroying his large and beautiful garden in open day. Arena repeated his denunciations more vehemently in 1793, when the indignation of Paoli at the execution of Louis XVI. could hardly be concealed, and the general was in consequence summoned to the bar of the National Convention, to which he replied by inviting the English to Corsica. Arena, who in a printed letter had boasted that it was he who had denounced Paoli to the National Convention, the executive council and the popular societies of France, was, on the 27th of May, 1793, declared infamous by the National Assembly of Corsica at Corte, and banished the island. He had already, in 1792, shown some military talent while accompanying the unsuccessful French expedition against Sardinia, of which the National Convention had appointed him superintendent, and he now, in conjunction with Casabianca, held out Calvi against the English, who were under the command of Nelson. On the 10th of August, 1794, Calvi surrendered on condition that the garrison should be sent to France, where Arena warmly declaimed against the apathy of the French at the loss of Corsica. On the evacuation of the island by the English he returned, and in 1798 was chosen member of the Council of Five Hundred by the electors of Golo, after a severe contest and a succession of riots, ending in a double return, which was finally decided in his favour. He continued a member of the

Council of Five Hundred till its forcible dissolution on the 18th Brumaire by Napoleon. None of the members exhibited greater energy in opposition to that military revolution than Arena, who was reported and currently believed at the time to have rushed at Napoleon with a dagger, and exclaimed, that if Corsica had produced a Cæsar, it should also have a Brutus. Arena denied the charge of attempting assassination, in a letter to the journals in the following month; and he repeated the denial in a letter to the Italian journals in May, 1815, having been deprived of the opportunity of making his contradiction sufficiently public during the whole interval of Napoleon's power between. The consequence of his opposition to the revolution of the 18th Brumaire was, that with thirty-six other republican members he was condemned to deportation to French Guiana; but public opinion was against the execution of the sentence, and Arena was finally allowed to retire to Leghorn, where he spent the remainder of his life in quiet. He was accustomed to resort to a favourite coffee-house, where he might constantly be heard maintaining his old republican opinions, and was always prophesying the establishment of a European democratic commonwealth. His death is stated in the "Biographie Universelle" to have taken place in 1829, but Renucei, in his "History of Corsica," gives the 19th of April, 1832, as the date of the event. Though he had many opportunities of enriching himself during the revolutionary times in France, he closed his career in honourable poverty. (Renucci, *Storia di Corsica*, Bastia, 1833, i. 227. 290, &c., ii. 13. 151, &c.; *Biographie des Hommes Vivants*, i. 103.; *Biographie Universelle*, edit. of 1843, ii. 173.) T. W.

ARE'NA, GIUSEPPE, a Neapolitan musician, born at the beginning of the eighteenth century, was the author of several successful operas; among them "Achille in Sciro," produced at Rome in 1738; "Tigrane," at Venice in 1741; "Alessandro in Persia," at London in 1741; and "Farnace," at Rome in 1742. (Gerber, *Lexicon der Tonkünstler.*) E. T.

ARE'NA, GIUSEPPE, brother of Bartolommeo, was a native of Corsica. At the age of twenty-one years he was appointed chef de bataillon, on the first organisation of the national guard. He served in the campaign of Italy, during which he attained the rank of adjutant-general, and distinguished himself at the siege of Toulon in 1793. In the year 1796 he was elected deputy to the council of five hundred from the department of Golo. He afterwards became chief of brigade of the gendarmerie, but resigned this post on the revolution of the 18th Brumaire, in order to avoid serving under the orders of Napoleon. On the 9th of November, 1800, he was arrested at the opera on the charge of being concerned with Ceracchi, Topino-Lebrun, Demerville, and Diana, in a plot to assassinate the first consul on that night, and delivered over to the criminal tribunal of Paris. The process was much delayed by the want of direct evidence of his criminality, and it is supposed that he would have been acquitted, but for the attempt made by the explosion of the infernal machine on the 24th of December following. This second attempt, however, hastened the proceedings, and led to his condemnation on the 9th of January, 1801. He was executed on the 30th of the same month. The whole process has been printed under the title "Procès instruit par le Tribunal Criminel du Département de la Seine contre Demerville, Céracchi, Aréna et autres, prévenus de Conspiration contre la Personne du Premier Consul Bonaparte," Paris, 1801, 8vo. (*Encyclopédie des Gens du Monde*; Rabbe, *Biographie des Contemporains*; Arnault, *Biographie des Contemporains*; *Biographie Moderne.*) J. W. J.

ARENA or HARENA, JACOBUS DE, a civilian, who lived about the end of the thirteenth and the beginning of the fourteenth centuries. It is not known in what country he was born: some of the ordinary authorities say he was a native of Parma, others that he was a Belgian. He is said to have taught civil law at Padua in the year 1300. He wrote several treatises on branches of the civil law, which are in the collections of the works of the minor civilians. Those which have come under the notice of the present writer are — 1. "De Præceptis Judicum," *Tractatus Tractatuum*, tom. iii. p. ii. f. 34.; consisting of twenty-three sections, and containing remarks on practice in relation to jurisdiction, the forms of judgments, appeals, &c. 2. "De Cessione Actionum," *ib.* f. 74.; consisting of eighty-six sections, and, like the other, relating to practice. 3. "De Excussionibus Bonorum," *ib.* f. 141.; consisting of thirty-six sections, and treating of execution against the property of a debtor. This tract is also contained in the collection published at Amsterdam in 1669, called "Benvenuti Stracchæ aliorumque Juriseonsultorum de Mercatura, Cambiis, &c.," and in the "Tractatus de Fidejussoribus" (1607) of Hippolytus Marcilius. 4. "De Sequestrationibus," *Tr. Tract., ut sup.*, f. 143.; consisting of twenty-six sections, relating, like the preceding work, to the practice of debtor and creditor. This also is in the collections of Stracchæ and Marcilius. 5. "De Expensis in Judicio factis," *Tr. Tract., ut sup.*, f. 394.; consisting of twenty-six sections. In the title of this tract the author is called "Parmensis," and "V. I. D. Doctor of Civil and Canon Law." 6. "De Positionibus," *Tr. Tract.* iv. f. 3.; consisting of forty-four sections. This is also a work of practice, and professes, in the preface, to have been sug-

gested by the demand for such a book for the use of professional lawyers. It might be called an essay on pleading. 7. "De Commissariis," *ib.* viii. p. i. f. 191.; consisting of fifty-three sections, and relating to testaments and their execution. 8. "Solennis Tractatus de Quæstionibus," *ib.* xi. p. i. f. 291.; consisting of fifteen sections, and relating to the forms of administering the torture. 9. "De Bannitis," *ib.* f. 355.; consisting of fifty sections, relating to the punishment of banishment, and incidentally to that of transportation. (Jöcher, *Allgem. Gelehrten-Lexicon*; *Works* referred to above.) J. H. B.

ARENAS. [EGAS, ANEQUIN DE.]

AREND, BALTHASAR, was the son of Caius Arend, or more correctly Arents, a distinguished divine; he was born at Neudorf, in the duchy of Holstein, about 1640. After having studied divinity at Jena, Leipzig, and several other German universities, as well as at Copenhagen, he became minister at Delmenhorst, in the present duchy of Oldenburg, where he lived from 1668 till 1675, when he was appointed minister at Berdum in Ostfriesland. He died there in 1687. He is sometimes called "Glückstadiensis," from which, however, we must not conclude that he was born at Glückstadt, where his father was minister from 1654 till 1678. He wrote several works on divinity, of which the principal are:—1. "Geistlicher Krieg, das Himmelreich mit Gewalt zu stürmen," Glückstadt, 1671, 12mo. 2. "Geistlicher Friede mit Gott," Glückstadt, 1671, 12mo.; these are two sermons. He published some other sermons, the most remarkable of which is:—3. "Des Leibes und der Seelen Zustand nach dem Tode," Glückstadt, 1776, 4to. This is a funeral sermon on the death of Anton Günther, the last count of Oldenburg. 4. "Disputatio Historico-Theologica de Resurrectione Christi, adversus Hæreticos et Hostes alios," Strassburg, 1664, 4to. He left three MSS. in German, two of which treat of the history and geography of Ostfriesland, and the third, "Exilium Mortis" or "Der Todes-Vertreiber," is a collection of two thousand three hundred religious and moral sentences, in two volumes in 4to. These MSS. are in the archives of Aurich, the capital of Otsfriesland. Arend is the editor of J. V. Andreæ, *Vox Libera* (*de Statu Ecclesiæ Lutheranæ Corruptissimo*), &c. Glückstadt, 1667, 12mo. (Mollerus, *Cimbria Literata*, vol. i. p. 20.) W. P.

AREND, or more correctly ARENTS, CAIUS or KAY, was born on the 1st of December, 1614, at Hanrove, a royal castle in Holstein, of which his father George, prætor of the King of Denmark, was the governor. In 1633 he went to the university of Rostock, where he studied divinity under the celebrated Lauremberg, and only one year after entering the university, he gave private lectures on logic and metaphysics. In 1636 he went to Göthaborg in Sweden, as instructor to the children of a wealthy merchant, and in 1639 he married Maria Braun, the daughter of an alderman of that city. In the same year he was appointed minister at Hendorf in Holstein; in 1654 he became dean at Glückstadt, and in 1661 minister of the royal chapel of that town, which office he held till 1678, when he was appointed minister at Meldorf, and superintendent of the church in the district of Ditmarschen. He died at Meldorf on the 14th of March, 1691. He was the father of Balthasar Arend, the divine, and John George Arend, a physician.

Caius Arend was an orthodox, and very laborious divine, and endured many hardships and moral sufferings during the Thirty Years' War. In 1643 his house was burned by the Swedes; he was robbed of all his property, and narrowly escaped assassination. His symbol was "Geduld frisst den Teufel" (Patience devours the devil). Moller gives a complete catalogue of his theological productions, most of which are sermons, the principal of which are:—1. "Uebung des Kleinen Catechismi, in Fragen und Antwort vor die Kinder," Glückstadt, 1648, 12mo.; 2. "Der Herrscher des Lebens und Todes," Glückstadt, 1653, 4to.; 3. "Der XCI. Psalm," Glückstadt, 1663, 12mo.; 4. "Goldhauns Christlicher und von Gott gesegneter Ehefrauen," Glückstadt, 1666, 12mo.; 5. "Drei Schöne Amaranthen auf den Sarg Dr. Christiani von Stöcken," Glückstadt, 1685, 4to. All these are sermons. A short time before his death, he ordered that the text of his funeral sermon should be Job, xix. 25—27., and he wrote his meditations on this text, which were afterwards published by the Rev. Henry Hahn, together with his funeral sermon upon Arend. Moller mentions several other Arends, who wrote on divinity, but they are only important for the ecclesiastical history of the duchies of Schleswig and Holstein. (Mollerus, *Cimbria Literata*, i. 20—21.) W. P.

ARENDS, JAN, a Dutch painter, born at Dordrecht in 1738. His father was a surgeon, and he was the brother of the poet Roelof Arends. He first learned painting of J. Ponse at Dordrecht, and afterwards studied some time at Amsterdam. After his return home he commenced as a painter of all subjects, but subsequently almost confined himself to marine pieces. From Dordrecht he went to Middelburg, where he lived some years, and he was chiefly occupied in making drawings of country houses, some of which he etched himself, others have been engraved by French artists. He died in 1805 at Dordrecht. (Van Eynden and Vander Willigen, *Vaderlandsche Schilderkunst, &c.*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ARENSBECK, PEDER DIERK, a

Swedish scholar, and a native of Nerike, was probably born in the beginning of the seventeenth century. After having completed his studies of the classical and oriental languages in the universities of Sweden, he visited several foreign universities at the expense of Queen Christina. After his return to his native country he was appointed professor of classical and oriental languages in the gymnasium at Strengnäs. In 1656 he became minister at St. Catherine's at Stockholm, where he died in 1673.

A new Swedish translation of the Bible having become necessary, bishop John Matthäi engaged Arensbeck to co-operate in this undertaking, and Arensbeck accepted the proposal. An account of the principles which Arensbeck observed in translating is given in his little work, "Specimen Conciliationis Linguarum ex nativis earundem Proprietatibus, in Textus aliquot Sacros ad veram et convenientem Linguæ Suecicæ Versionem Deductum, et Censuræ literatorum Exhibitum," Strengnäs, 1648, 4to. This work is not in the library of the British Museum. (Adelung, in his *Supplement* to Jöcher's *Allgemeines Gelehrten-Lexicon*, refers to Fant, *Historia Literaturæ Græcæ in Suecia.*) W. P.

ARENTS. [AREND.]

AREPOL, SAMUEL. [ARIPOL, SAMUEL.]

A'RESAS (Ἀρέσας), a Lucanian, probably of Croton, who succeeded Tydas as the head of the Pythagorean school of philosophy. Beyond this fact nothing is known of him. He wrote a work on the nature of man (Περὶ Φύσεως Ἀνθρώπου), of which a fragment is preserved in Stobæus. From this fragment it appears, that Aresas considered the soul of man to consist of three parts, reason, passion, and propensities. (Iamblichus, *De Vita Pythagoræ*, c. 36.; Stobæus, *Eclogæ Physicæ*, i. 847. ed. Heeren.) L. S.

ARE'SI, PA'OLO, an Italian ecclesiastic, possessed for a considerable time no mean reputation as a writer on practical theology. His father, a noble Milanese, having been appointed podestà of Cremona, he was born in that city about the year 1574. In early youth he entered the order of Theatine Clerks Regular, and assumed thenceforth the name of Paolo instead of that of Cesare, which he had received in baptism. His precocious learning gained for him, before he had completed his twenty-fourth year, a lectureship in philosophy and theology at Naples; and he afterwards taught theology at Rome, devoting special attention to homiletics. He was not less successful in the practice of sacred eloquence than in teaching its theory. His fame as a preacher spread all over Italy, although he laboured under natural impediments which might have altogether stopped the career of any one less enthusiastic and resolute. In 1620, when he was confessor at Turin to the Princess Isabelle of Savoy, he was appointed by Pope Paul V. to the bishopric of Tortona. He held that see for twenty-four years, ending with his death in 1644; and during that long period he distinguished himself highly, not only for his activity in the literature of his profession and for his patronage of literary men, but for the earnestness and zeal with which he performed the ordinary duties of his office. He was a voluminous writer, both in Latin and in Italian, and left a large number of manuscripts unpublished. The following are his published Latin works: — 1. "In Libros Aristotelis de Generatione et De Corruptione," Milan, 1617, 4to. 2. "De Aquæ Transformatione in Sacrificio Missæ," Tortona, 1622, Antwerp, 1628, 8vo. 3. "Constitutio Synodalis," Tortona, 1623, 4to. 4. "De Cantici Canticorum Sensu, Velitatio Bina," Milan, 1640, 4to. 5. "Velitationes Sex in Apocalypsim," Milan, 1647, fol. His works in Italian are greatly more voluminous; and of those in the following list there is hardly any, which did not pass through several editions in the course of the seventeenth century. An enumeration of editions, with fuller details as to the contents of each work, will be found in Mazzuchelli: — 1. "Arte di predicar Bene," Venice, 1611, 4to.; his first publication, containing the matter of his lectures on homiletics at Rome. 2. "Imprese Sacre, con Triplicati Discorsi illustrate ed arricchite," the author's largest and most esteemed work. The substance of it was twice published at Verona, 1613 and 1615, in one volume 4to. Afterwards it was rewritten and enlarged to seven volumes 4to., which were published as follows: — vols. i. and ii. at Milan, 1621, 1625, at Tortona and Venice, 1629; vols. iii., iv., and v., at Tortona, 1630; vol. vi., at Tortona, 1634; vol. vii., at Tortona, 1635. To the first book of the first volume the author made an addition, called "La Penna Raffilata," Milan, 1626, fol.; and, as a supplement to the whole work, he published an eighth volume of a polemical cast, entitled "Retroguardia in Difesa di Se Stesso, con un Trattato dell' Arte e Scienza Impresistica," Genoa, 1640, 4to. There is a Latin translation of a great part of the "Sacre Imprese," published at Frankfurt in 1700, 1701, and 1702, in three volumes folio. 3. "Della Tribolazione e suoi Rimedj," Tortona, 1624, 2 vols., 4to. 4. "Panegirici Fatti in Diverse Occasioni," seventeen in number, collected into one volume, Milan, 1644, 8vo. 5. "Guida dell' Anima Orante, o sia Prattica dell' Orazione Mentale," Tortona, 1623. (Mazzuchelli, *Scrittori d' Italia*; Ghilini, *Teatro d' Huomini Letterati*, 1647, i. 182.; Ughelli, *Italia Sacra*, in Episcopis Derthonensibus.) W. S.

ARESON, JON, the last Roman Catholic bishop in Iceland, was born in 1484 at Grita in the district of Eyafiord. Harboe in his "History of the Reformation in Iceland," gives a genealogical table drawn up by

Areson himself, in which he traces his descent downward from Adam, from whom he makes himself the eighty-fifth. He lost his father early, and had to support his mother by daily labour, though his maternal uncle, Einar Isleifsson, was abbot of the neighbouring monastery of Munkathveraa. In his extreme poverty he was often on the point of becoming a sheep-stealer, and was only prevented by the remonstrances of his mother. His uncle had him taught to read and write and to "sing in Latin," but his education never extended so far as to understand that language, which was, it appears, at that period a most unusual accomplishment for the priests of Iceland, though, of course, the service was in Latin. When about the age of twenty he took holy orders, and was appointed priest of Helgastad in Reikiadal. He was taken under the patronage of Bishop Gottskalk of Holum, a fierce and warlike prelate, and twice sent by him on missions to Norway, by his conduct in which he appears to have acquired such reputation among his colleagues, that after the death of Gottskalk he was chosen by them first "Dispensator," then "Officialis," and finally, in 1522, when the canons of Trondhiem or Drontheim conceded to the clergy of Holum the power of electing a successor to Gottskalk, was raised to the bishopric. The nine preceding bishops had all been foreigners, and it was a hundred and eighty-six years since the diocese had been governed by an Icelander. The elevation of Areson, however, excited discontent, and one priest, of the name of Bodvar, entered a protest against his election on the ground of his ignorance of Latin, to which Areson, who was the best Icelandic poet of his time, replied in Icelandic verse. A more formidable opposition was that of Ogmund, bishop of Skalholt, the other Icelandic diocese, who on some pretence that it was to himself that the canons of Drontheim had conceded the privilege of filling up the vacant see, marched against his newly-elected colleague at the head of three hundred armed men. Areson took refuge on board a German ship in the port of Kolbeinsaar, which, setting sail, was driven by a storm to the coast of Greenland. During his absence Ogmund called together the clergy of Holum and forced them to elect a nominee of his own, which they did unanimously with the exception of one, who, by Ogmund's orders, was torn from the altar of the cathedral, to which he had fled for refuge, and dragged for several miles at a horse's tail. The cause was finally heard before Archbishop Olaus and the canons of Drontheim, when Ogmund brought forward a charge against Areson of having decamped from his diocese with the treasures of the see, and employed them for his own behoof: but Areson, who had returned to Holum immediately after Ogmund left it, brought ample proof that he had buried the treasures, before his departure, in the cathedral, as the only way of securing them from the rapacity of the Bishop of Skalholt. The violence of Ogmund was universally condemned. The canons, though unwilling at first to sanction the precedent of a bishop without Latin, confirmed the election of Areson as a sort of recompense for the persecution he had suffered, and in 1524 he was consecrated bishop of Holum. The next years of his life were occupied with quarrels of his own with some of the leading men of Iceland, in which he was no less violent than his episcopal adversary had been, and in fact such a course of action seems to have been at that time the ordinary one for an Icelandic bishop. A more trying period was approaching. Oddur Gottskalksson, the son of the predecessor and patron of Areson, but a very different character from his father, had while in Denmark heard of the doctrines of Luther, had gone and studied at Wittenberg, and had returned a concealed Reformer to Iceland, where he converted Oddur Eiolfsson, who began translating the New Testament into Icelandic. The Reformers worked for some time in secret, as Areson and Ogmund were difficult men to deal with; but the same doctrines had made their way to the ruling country, and in 1540, royal letters arrived from Frederick III. of Denmark, commanding the adoption of different measures preparatory to the introduction of Lutheranism. Areson adopted a daring tone of opposition in the "Althing" or annual public assembly of the Icelanders. He drew up a document in reply to the royal letter, in which the Althing denied the authority of the king to act as their religious head, though they acknowledged his civil power. At first many of the clergy were willing to sign this, but ultimately they all refused; the only signatures attached to it were those of Areson and many of the leading laymen, the Bishop of Skalholt, Gissur Einarsson, successor of Ogmund, being already a Lutheran, and appointed for that very reason. The king invited Areson and Einarsson to Copenhagen to consult on the subject of the changes to be introduced in religion, but the Bishop of Holum found an excuse, and sent deputies, who were compelled when at Copenhagen to swear obedience to the king in religious matters. Areson was again invited and again excused himself, and for some years the same kind of coquetting went on between the king and the bishop, each unwilling apparently to take a decisive step, and the bishop of course very unwilling to put himself in the king's power. The influence of Areson was very great in the island, and was much supported by that of his children, of whom he had six, most of whom were intermarried in the leading families. At his first appointment to his cure in Reikiadal he had taken a mistress, Helga, the daughter of Sigurd, who remained with

him up to his death. One of their children, Are, was noted for his knowledge of German and Latin and of jurisprudence, was highly popular, and was "Lagman" or chief judicial officer of the island from 1530 to 1541. At length, in 1548, on the death of Gissur Einarsson, whose power and popularity Areson appears to have been fearful of coping with, the storm which had been long collecting burst. The king again summoned Areson to Copenhagen; the bishop sent no excuse or reply of any kind, but made an armed incursion into the Protestant diocese of Skalholt, to which Martin Einarsson, a Reformer, who had spent nine years in England, from the age of nine to that of eighteen, had been appointed. In 1549, the king, in return for his continued contumacy, declared him an outlaw, and he replied by sending two of his sons, Are the Lagman and Biorn, on another expedition against Skalholt, from which they returned with Bishop Martin their prisoner. Areson treated his episcopal captive with much indignity, employing him for some days to beat stockfish. He then took him with him to the town of Skalholt and made use of him to enforce its surrender. There he re-consecrated the cathedral, which he assumed to have been desecrated by Protestant service, and ordered the body of Gissur Einarsson to be taken up from its grave and thrown out of consecrated ground. While he was carrying on these proceedings, he sent a letter to the King of Denmark couched in a very loyal strain, and endeavouring to give a favourable impression of his acts. He is reported at the same time to have sent messengers to the Emperor of Germany and the King of England to offer them the possession of Iceland, on condition of their pledging themselves to maintain the Roman Catholic faith in it; but there was then so much intercourse between England and Iceland, that it is difficult to believe that Areson could have been ignorant that Edward VI. was in favour of the Reformation. Before an answer could arrive from either the fate of Iceland was decided at the battle of Saudafell, in which Areson and his sons, who were at the head of a force of about ninety men, and had been ravaging the estates of a landholder of the name of Dade Gudmundsson, were attacked by Gudmundsson and the royal party, consisting of from sixty to eighty men. Gudmundsson having offered pardon to his opponents on condition of their returning to their allegiance, took advantage of the opportunity afforded by the deliberation of some of them on his offer to attack the remainder, whom he routed and drove into a churchyard. Areson and his sons retired into the church and shut the doors, and when they were burst open, the bishop was found on his knees before the altar in a priest's habit. No person was slain in the encounter, though many were wounded.

Areson and his sons were taken to Skalholt, where they were brought to trial and condemned, refusing to answer to the accusation. Legally, they ought to have been reserved to the next Althing or annual meeting, but their captors were apprehensive of a rescue; and while deliberating on what course they should adopt, an old priest observed that "the axe and the ground would keep them in the safest custody." As Martin Einarsson, who had been released by the result of the battle, immediately assented, that opinion prevailed, and the prisoners were ordered to prepare for death. Are the Lagman was offered his life if he would promise not to attempt to revenge the day, but he refused; and Areson, on receiving a similar offer, replied, "My sons followed me, and I will follow them." The bishop and his two sons were accordingly beheaded on the 7th of November, 1550. The peasantry some time after beset Christian Skrivere, who had been one of the most active agents in their death, and killed him with his son and twelve of his servants, one of whom had been the executioner, at the village of Kirkiubolum. Sixteen of the murderers of Christian fled to England, where it is said they were received and protected by Queen Mary; the remainder were not pursued with much activity by the King of Denmark, who apparently considered that the captors of Areson would have done better to keep him prisoner till they should receive his orders. After his death Protestantism was easily established.

Areson is considered the best Icelandic poet of his time. He has also the honour of being the first introducer of the art of printing into his native island. About 1528 he invited thither from Sweden John Matthiæ, a priest, to assist him as a Latin secretary; and he also employed him as a printer, Matthiæ being well skilled in that art, which finally turned out the most effectual means of promoting the spread of Protestantism in Iceland. In 1530, Areson caused to be printed at Bredebolstad a "Manuale Pastorum," the existence of which is only known from its being matter of record, all copies of the book having disappeared. A poem entitled "Pinslargrátr," or "Lamentation for the Passion," and a paraphrase of the 51st Psalm by Areson are inserted in Thorlaksson's "Visabok," published in 1612. Various poems by him relating to the different occurrences of his life are given in Harboe's "History of the Reformation in Iceland," but it must be owned that it is difficult for a foreign reader to perceive in them any traces of the poetical genius attributed to the author by Icelandic critics. (Harboe, *Afhandling om Reformationen i Island* in *Skrifter som udi det Kiöbenhavnske Selskab af Lærdoms og Videnskabers Elskere erc fremlagte og oplæste*, v. 221, &c., vii. 1, &c.; Finnus Johannæi, or Finn Jonsson, *Historia Ecclesiastica Islandiæ*, ii. 644—724.) T. W.

ARESTI, FLORIA'NO, organist of the metropolitan church of Bologna, was born there towards the end of the seventeenth century. He produced the following operas: — "Crisippo," at Ferrara in 1710; "Inganno si vince," at Bologna in 1710; "Enigma disciolta," at Bologna in 1710; "Costanza in cimento colla Crudeltà," at Venice in 1712; "Il Trionfo di Pallade in Arcadia," at Bologna in 1716. He died in 1719. (Fantuzzi, *Scrittori Bolognesi.*) E. T.

ARETÆ'US ('Αρεταῖος), one of the most valuable of the ancient Greek physicians whose works are still extant, is generally supposed to have been a native of Cappadocia. Nothing is known of the events of his life, nor have we any direct testimony respecting his date, on which point there has been an extraordinary difference of opinion among modern critics, for, while Vossius thinks that he was a very ancient writer and lived long before the period of the Roman emperors, others have supposed that he wrote as late as the fourth or fifth century after Christ. It can, however, be proved indirectly, but with tolerable certainty, that both these conjectures are unfounded, and that Aretæus probably lived in the first or second century after Christ. Vossius founds his opinion on the fact of Aretæus having used the Ionic dialect in his writings; but this is by no means sufficient to prove his point, as Arrian wrote his "Indica" in the same dialect in the second century after Christ. Besides, it is only necessary to examine the sense of his works, as well as their language, in order to see that there is abundant internal evidence to prove that Aretæus must have written after the beginning of the Christian æra. He not only refers to the famous antidote of Mithridates, but also to the Theriaca Andromachi (which he calls by the names ἡ δι' ἐχιδνῶν, and ἡ διὰ θηρίων), the inventor of which lived in the reign of the Emperor Nero, A. D. 54—68. From his never mentioning Galen, it seems probable that he lived before him, that is, before the middle of the second century after Christ; and though it seems very strange that Galen, who has quoted so many insignificant physicians, should not once mention Aretæus, and therefore it may be argued that the works of Aretæus were not extant in Galen's time, yet it is equally strange (although undoubtedly true), that many other ancient physicians passed over the writings of Aretæus, as if apparently unknown to them. In fact both his works and his personal history seem to have lain in singular obscurity in ancient times, insomuch that he is only alluded to by three ancient writers — the author of a work ascribed to Dioscorides, Aëtius, and Paulus Ægineta. Though no particulars of his life are known, it has been observed that, from his mentioning Falernian and other Italian wines, he seems to have either travelled, or to have lived in a country that enjoyed a free communication with Italy and Rome. It has been much disputed to which medical sect (if to any) Aretæus belonged. Le Clerc, Wigan, Haller, and others suppose that he belonged to the Pneumatici; and indeed it is impossible to overlook the traces of the doctrines of this sect that are found in his works. Petit, Osterhausen, and Ackermann, however, think that the passages brought forward in support of this opinion are not sufficiently conclusive to prove the point. Sprengel takes a middle course, and tries to reconcile the two opinions by supposing that he was brought up in the principles of the Pneumatici, and afterwards embraced those of the Eclectici. Perhaps, however, he may more properly be said to have belonged to no sect, or, in other words, to have been an Eclectic (as Hecker says) in the highest sense of the term, meaning, not a person who ranked himself among the "Eclectici," but one who followed implicitly the doctrines of no particular school, but chose from different sects whatever opinions he thought most agreeable to truth. With respect to his use of the Ionic dialect, it can hardly be supposed that this was quite natural to him; probably it was rather adopted in imitation of the style of the Father of Medicine, in the same way as Arrian is supposed to have imitated Ctesias in his "Indica," mentioned above; and as a few years ago a medical treatise was published at Athens by a modern Greek, written in the Ionic dialect from the same motives. His style has been very much admired, particularly for the graphic liveliness of his descriptions; and his chapter ὀν Καῦσος, or "Brain-Fever," has been made the subject of one of Sir Henry Halford's elegant Essays.

Aretæus appears to have written some medical works on Fevers, Surgery, Pharmacy, and the Diseases of Women, which are no longer extant. His only remaining work consists of eight books: two Περὶ Αἰτιῶν καὶ Σημείων Ὀξέων Παθῶν ("On the Causes and Symptoms of Acute Affections"); two Περὶ Αἰτιῶν καὶ Σημείων Χρονίων Παθῶν ("On the Causes and Symptoms of Chronic Affections"); two Περὶ Θεραπείας Ὀξέων Παθῶν ("On the Cure of Acute Affections"); and two Περὶ Θεραπείας Χρονίων Παθῶν ("On the Cure of Chronic Affections"). The arrangement of the work is very inconvenient, as the description of the different diseases is separated from the treatment; some of the chapters are lost, and the text is still in rather an unsatisfactory state.

The following sketch of the contents of the valuable work of Aretæus, and of his practice, is by the late learned Dr. Becker of Berlin.

"Aretæus regarded a knowledge of the structure and functions of the body as a

necessary step towards the study of disease; his anatomical remarks, however, betray sufficiently the imperfect state of this science in his time. He concurred with the Pneumatic physicians and the Stoic philosophers, in believing the heart to be 'the principle of life and strength,' and the seat of the soul. He gave a full account of the distribution of the *vena portarum*, and regarded all veins as having their origin in the liver; he also was aware of the numerous communications which exist in various parts of the venous system, which led him to refute the notion that particular veins in the arm are connected with particular internal organs, and the consequences which were drawn from this notion as to blood-letting. Aretæus looked upon the liver as the organ destined to prepare the blood, and the spleen as fitted to purify that fluid. He regarded both the stomach and colon as organs of digestion, and bestowed much attention on the morbid affections of the latter organ. He knew that the kidneys had a glandular structure. He stated the nerves to be the organs of sensation and motion. The fact that injuries of the head are apt to produce paralytic affections on the opposite side did not escape his observation, and, in order to account for it, he stated that the nervous fibres in the brain form a decussation in the shape of the Greek letter X, whilst the nerves arising from the spinal marrow proceed directly to the organ for which they are designed. Notwithstanding these curious remarks on the functions of the nervous system, Aretæus evidently did not make any clear distinction between the nervous and tendinous parts; the latter are undoubtedly alluded to, when he says that, besides the nerves proceeding from the brain, there are others which pass from one bone to another, and are the principal sources of motion.

"The descriptions which Aretæus has given of the diseases to which the human economy is subject are accurate delineations, evidently taken from nature, and distinguished by a peculiar liveliness, elegance, and conciseness of diction. He is thought to have excelled all ancient authors, not even excepting Hippocrates, in the art of describing diseases, and may still be regarded as a model in this species of literature. His account of epilepsy, tetanus, acute and chronic headaches, hæmoptysis, and *causus*, or burning fever, are peculiarly happy specimens of his manner of writing.

"In the treatment of diseases, Aretæus regarded experience as the best guide (ἀγαθὴ διδάσκαλος ἡ πείρη), and he repeatedly refers to the necessity of following the hints which nature gives to the physician. His methods of treatment seem to have been energetic where it appeared necessary, but always simple; and he was averse to that farrago of medicines, to the use of which some of his contemporaries were addicted.

"He frequently employed emetics, purgatives, and clysters; and he was aware that emetics not only evacuate the contents of the stomach and intestines, but derive a great part of their efficacy from the shock which the act of vomiting produces in those parts. He was fond of blood-letting in chronic as well as acute diseases, but cautious with regard to the quantity of blood which he took away: he advises the blood to be stopped before fainting supervenes; and recommends not to take away too much blood at one bleeding in apoplexy. He also mentions the practice of opening a vein on the back of the hand; and he practised the operation of arteriotomy. He employed cupping-glasses and leeches; and he is the first author who mentions blistering with cantharides: as he recommends this practice as preferable to other rubefacients, without mentioning it as having been formerly in use, it appears probable that we are indebted to him for this most important remedy; nor had the tendency which it sometimes has to injure the functions of the urinary organs escaped his observation; he enjoins, therefore, milk to be drank in large quantities before the blister is applied.

"Scarcely any internal medicines were employed by Aretæus in the treatment of acute diseases; but he paid strict attention to diet and regimen: among his dietetical prescriptions, those on the use of the different kinds of milk deserve to be mentioned. In treating chronic diseases he more frequently had recourse to the aid of medicines; we find him prescribing diuretics, sudorifics, and several of the compound stimulating preparations which were in vogue in his time. One of the substances he most frequently resorted to is castoreum, which he regarded as very efficacious in various affections of the nervous system." (*Penny Cyclopædia of the Society for the Diffusion of Useful Knowledge*, ii. 302., "Aretæus.")

The work of Aretæus was published for the first time at Venice, 1552, 4to., in a Latin translation made by J. P. Crassus from a very corrupt and mutilated MS., with the title "Aretæi Libri Septem nunc primum e tenebris eruti et in Latinum Sermonem conversi a J. P. Crasso." It is often bound up with the same editor's translation of Rufus Ephesius "De Appellationibus Partium Corporis Humani," which was published in the same place, size, and date. The first Greek edition of Aretæus is that by J. Goupyl, Paris, 1554, 8vo., which is more complete than the preceding Latin edition; it is very beautifully printed, and is said by Choulant to be very scarce. It is often bound up with Goupyl's Greek edition of "Rufus Ephesius," published in the same place, size, and date. A Latin translation executed from this edition (and, as it is supposed, by Goupyl himself), was published in

the same year at Paris, 8vo., and has been several times reprinted. An edition in Greek and Latin was published at Vienna (Augusta Vindelicorum) in 1603, fol., edited by G. Henisch, which is a handsomely printed book, but is not well spoken of in any other respect. In 1723 a very splendid edition was published at the Clarendon press at Oxford, in folio, the intrinsic critical merits of which are equal to its handsome appearance. It was edited by J. Wigan, who corrected the text, made a new Latin version, prefixed some learned and valuable dissertations, and added some critical notes and emendations. There is also a good Index Rerum, and a very complete Index Verborum by Maittaire. Choulant considers this edition to be scarce, as only three hundred copies were printed; in England, however, it is not unfrequently to be met with, and at a moderate price. In 1731, Boerhaave published a Greek and Latin edition in folio, at Leiden. Great part of the work had been printed off in 1719, and therefore no use was made of Wigan's text and translation; it contains, however, Petit's Commentary, (part only of which had been previously published at London, 1726, 4to.,) Triller's Conjectures and Emendations; and some short notes by Jos. Scaliger. The last edition of the Greek text of Aretæus is that which forms the twenty-fourth volume of Kühn's Collection of Greek Medical Writers, Leipzig, 1828. It contains Wigan's text, Latin translation, dissertations, and notes; Triller's and Petit's commentaries; Maittaire's index; Ackermann's "Historia Literaria," extracted from Harles' edition of Fabricius, "Bibliotheca Græca;" and an appendix of various readings. Dr. Ermerins, of Middelburg in Zeeland, mentions in the preface to his edition of Hippocrates, "De Rat. Vict. in Morb. Acut." Leiden, 1841, 8vo., that he has for some time been preparing a new edition of Aretæus, which (judging from the works that he has already edited) is likely to be superior to any of the existing editions. A Latin translation of Aretæus is inserted in H. Stephens' "Medicæ Artis Principes," Paris, fol., 1567, and also forms one of the volumes of Haller's Collection of Latin Medical Writers, published at Lausanne, 1771, 8vo. His works were translated into English by John Moffatt, London, 8vo. [1785 or 1786], and the first four books by T. F. Reynolds, London, 8vo., 1837. There is also a French translation by Reynaud, Paris, 1834, 8vo.; an Italian one by F. Puccinotti, Firenze, 1836, 8vo.; and a German one by F. O. Dewez, Vienna, 1796, 1802, 8vo. Several other works on the subject of Aretæus and his writings are mentioned by Choulant in his "Handbuch der Bücherkunde für die Aeltere Medicin," Leipzig, 1841, 8vo.

A further account of the anatomical and therapeutical opinions of Aretæus may be found in Le Clerc, *Hist. de la Méd.*; Wigan, Dissertations in his edition of Aretæus; Haller, *Bibliotheca Botanica, Anatomica, Chirurgica*, and *Medicinæ Practicæ*; Sprengel, *Hist. de la Méd.*; Isensee, *Geschichte der Medicin*. W. A. G

ARETÆUS, DANIEL, a German sculptor of Corvey in Westphalia, who worked in 1455, according to Weinwich (Kunstens-Historie i Danmark), at the court of Denmark. Aretæus is supposed to have been the artist of the so called Oldenburg horn. (Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ARETA'PHILA (Ἀρεταφίλα), a woman of Cyrene, who lived about the year B. C. 85. Plutarch, in his treatise on the virtues of women, gives a minute account of her, and says that she was worthy to be placed by the side of the greatest heroines of antiquity. She was a daughter of Æglator and married to Phædimus. Her beauty was as great as her virtue, and she was, at the same time, a woman of considerable knowledge; but the most prominent feature in her character was patriotism. Nicocrates, who at the time had set himself up as tyrant of Cyrene, murdered the husband of Aretaphila, and then compelled her to become his wife. Although the tyrant did every thing to win her affections, she could never forget the murder of Phædimus and the ferocious atrocities which the tyrant committed upon her fellow-citizens, and she resolved to deliver her country from its oppressor by poisoning him. She endeavoured, in the meantime, to form a conspiracy, that the men of Cyrene might be ready to act, as soon as Nicocrates should be got rid of; but her scheme was betrayed and reached the ears of Calbia, the tyrant's mother. Aretaphila was tried and tortured, but nothing could get a confession from her, and the manner in which she defended herself was so satisfactory, that Nicocrates was deceived, and acquitted her, though he refused in future to live with her. A short time afterwards, however, he returned to her, and again endeavoured to win her favour. She did not resist, but kept her object steadily in view, and as she considered a personal misfortune much less than a public calamity, she introduced her daughter, a very beautiful girl, to Leander, the tyrant's brother, and a voluptuous youth, who prevailed on Nicocrates to allow him to marry her. Aretaphila, her daughter, and her friends, now exerted all their influence with Leander; they endeavoured to rouse his love of liberty, and to excite his fear of his brother. The consequence was that Leander had his brother assassinated by one of his slaves; but instead of restoring Cyrene to freedom, he began to act himself as tyrant. Aretaphila did not venture to oppose him openly, but continued to secure his esteem and confidence. At last she found an opportunity of

inducing an African chief of the name of Anabus, to make war upon Cyrene, and when the city was apparently in great danger she contrived to bring about an interview between Leander and Anabus, at which the former appeared unarmed and without any attendants, except Aretaphila. Leander was made prisoner according to the plan of Aretaphila, and delivered up to the Cyrenæans. His grandmother Calbia was burned alive, and he himself was sewed up in a sack, and thrown into the sea. From this moment Aretaphila, although the Cyrenæans wished her to join her fellow-citizens in the government of the republic, withdrew to private life, and spent her last years in retirement with her friends. (Plutarch, *De Mulierum Virtutibus*, p. 255, &c. ed. Frankfurt.) L. S.

ARETAS (Ἀρέτας), the name of several kings of Arabia, who occur in ancient history during the period from about B. C. 170 to A. D. 40. The following are those who are known in history.

ARETAS I. lived about B. C. 170, and was a contemporary of Jason, the high-priest of the Jews, but nothing further is known of him. (2 Maccab. v. 8.)

ARETAS II., a contemporary of Alexander Jannæus, king of Judæa, (B. C. 106—79). When Gaza was besieged by Alexander, Aretas assisted the inhabitants. He is probably the same Aretas against whom Antiochus XII. of Syria, surnamed Dionysus, made war, about B. C. 90. Antiochus at first gained some advantages, but as he was endeavouring to profit by them, he was slain. After the death of Antiochus, Aretas reigned over Cœle-Syria, being called to the government by the party who were in possession of Damascus, and who hated Ptolemæus Mennæus. Hereupon Aretas made an expedition against Judæa, and defeated Alexander Jannæus in a battle near a place called Adida, but a treaty was concluded between the two kings, and Aretas withdrew from Judæa. There are some coins of Damascus, on which we read the name of a King Aretas, who is surnamed Philellen (Φιλέλλην), a circumstance which strongly favours the opinion that the coins refer to Aretas II. and not to Aretas III., the contemporary of St. Paul. (Josephus, *Jewish Antiq.* xiii. 13. § 3., 15. § 1, 2.; Eckhel, *Doctr. Num. Vet.* iii. 330.)

About the time when Pompey made himself master of Syria, B. C. 65, we again meet with an Aretas, king of Arabia, but whether he is the same as the conqueror of Antiochus XII., or his successor, is uncertain. If he was the same, we must suppose that he did not remain long in possession of Cœle-Syria, but was compelled to withdraw from it. Dion Cassius relates that Syria previous to becoming a Roman province suffered much from his hostility, and that he continued his hostile operations against that country even after he had been beaten by the Syrians with the assistance of the Romans. The events to which Dion Cassius thus briefly alludes are related at some length by Josephus. During the disputes between Aristobulus II. and Hyrcanus in Judæa, Hyrcanus, on the advice of Antipater, the Idumæan, fled to Aretas, and persuaded him to invade Judæa, B. C. 65. Aretas came with an army of fifty thousand men, defeated Aristobulus, and then laid siege to Jerusalem, whither Aristobulus withdrew. But after some time Aristobulus purchased with four hundred talents the assistance of Scaurus, one of the legates of Cneius Pompeius, who was then in Armenia. Scaurus compelled Aretas to raise the siege, and returned to Damascus. Aristobulus, however, continued the war against Aretas and defeated his army at a place called Papyron. [ARISTOBULUS II.] According to Plutarch, Pompey himself marched against Aretas to besiege him in his capital Petra, after he had made himself master of Judæa, whereas, according to Dion Cassius, he made his campaign against the Arabian king and defeated him before he entered Syria and Palestine. The latter statement seems to be correct, as it agrees with the accounts of Appian and Josephus. But Dion Cassius appears to be mistaken in stating that Pompey completely conquered Aretas, for, according to Josephus, who must have had good information about these occurrences, the war against Aretas was not concluded when Pompey left Syria to return to Rome, and his legate Scaurus, who remained behind in Syria, marched against Petra. But as he was unable to reach that town, he ravaged the country, which at length induced Aretas to purchase a peace for three hundred talents. This success of Scaurus is commemorated by two extant coins, on one of which is the head of Pompey: Aretas is represented on his knees (Rasche, *Lexic. Rei Numariæ*). The coins commemorate the curule ædileship of Scaurus, B. C. 58, and therefore Aretas must have paid the three-hundred talents before that year. The Arabs however appear to have still made their hostile incursions into Syria, and the successors of Scaurus were obliged to continue the war against the Arabs. (Josephus, *Jewish Antiq.* xiv. 1. § 4, &c., 5. § 1., *Jewish War*, i. 6. § 2.; Dion Cassius, xxxvii. 15.; Appian, *De Bello Mithrid.* 106., *Syriaca*, 50.; Plutarch, *Pompeius*, 39. 41.)

ARETAS III. was a contemporary of Augustus and Tiberius, and father-in-law of Herod Antipas of Judæa. Josephus states that the name Aretas was assumed afterwards, and that his real name was Æneas. The name Aretas, however, is the one by which the kings of Arabia are best known. He was the successor of Obodas, and is first mentioned in the reign of Augustus in connexion with Ælius Gallus, who was kindly received by him on his expedition against some tribes of Arabia in B. C. 24. Herod Antipas lived for a

time happy with the daughter of Aretas, but on one occasion while at Rome, he formed an incestuous connexion with Herodias, his brother's wife, and promised her to dismiss his lawful wife. The daughter of Aretas, who was secretly informed of this design, contrived to get to her father in Arabia without her husband being aware that she knew what was going on. Aretas, who was already involved in some dispute with Herod Antipas about the boundary of the two kingdoms, took this opportunity for declaring war against him. Armies were raised on both sides, and placed under the command of able generals. Herod being defeated in a great battle through the treachery of some deserters, applied for assistance to the Emperor Tiberius, who immediately sent orders to Vitellius, the governor of Syria, to punish Aretas and to bring him to Rome alive or dead. Vitellius accordingly prepared to lead an army into Arabia, but while he was staying at Jerusalem for the purpose of attending the celebration of a festival, he received the news of the death of Tiberius (A. D. 37), whereupon he stopped his proceedings against Aretas, and withdrew to Antioch. In the Second Epistle of the Apostle Paul to the Corinthians we find it stated, that about the time of Paul's conversion, Aretas had possession of Damascus and kept a garrison there. This Aretas is undoubtedly the same as the father-in-law of Herod Antipas, but how he had got possession of Damascus is not stated. It is not improbable that after the first great battle against Herod, he may have become master of a part of Syria, if not before that event; at any rate it is not very likely that he should have deferred avenging the wrongs of his daughter for so many years as would appear from the account of Josephus. The time of his death is unknown. (Josephus, *Jewish Antiq.* xvi. 9. § 4., xviii. 5. § 1. 3.; Strabo, xvi. 781.; St. Paul, 2 *Corinth.* xi. 32, &c.; *Acts of the Apostles*, ix. 19, &c.)

L. S.

ARE'TE ('Αρήτη) of Cyrene, a daughter and disciple of the elder Aristippus, the founder of the Cyrenaic school of philosophy; she consequently lived about B. C. 350. She was the mother of the younger Aristippus, who was indebted to her for his philosophical education, whence he is called the Mother-taught (Μητροδίδακτος). Arete is said to have been accustomed by her father not to allow herself to be guided by ambition, and there still exists a letter, which is professedly written by Aristippus to his daughter Arete, in which the same precept is inculcated. Now Diogenes Laertius, in enumerating the writings of Aristippus, mentions also a letter of his to Arete; but that which is extant is certainly a forgery. Ælian, in a very corrupt passage of his "History of Animals," calls Arete a sister of Aristippus, a statement which is opposed to all other authorities. (Diogenes Laertius, ii. 72. 84. 86.; Ælian, *Historia Animal.* iii. 40.; Wolf, *Fragmenta et Elogia Mulierum Græcarum*, p. 283, &c.; J. Eck, *De Arete Philosopha*, Leipzig, 1775, 8vo.)

L. S.

ARE'TE. [DION.]

A'RETHAS ('Αρέθας), archbishop of CÆSAREA in Cappadocia, probably about the year of our Lord 914. He compiled a Commentary in Greek, upon the Apocalypse of St. John, from various authors. He has drawn largely from the commentary of Andreas, who was bishop of Cæsarea about A. D. 500. The commentary of Arethas was first published in the original Greek at Verona, fol. 1532, at the end of an edition of the works of Œcumenius. A Latin translation was published at Paris, 8vo., 1547, and at Basle, 8vo., 1554, 1583, and in the "Bibliotheca Patrum" of Lyon, tom. ix., and elsewhere. Morell appended the Commentary in Greek, with a Latin translation, to an edition of the works of Œcumenius, which he published at Paris, fol., 1631, but the Greek is a mere reprint of the edition of Verona, and the Latin translation is also a reprint of the one which was published at Paris in 1547. The royal library of Paris contains a good manuscript copy of this commentary. Arethas, when presbyter of Cæsarea, probably wrote the oration on "The Translation of Saint Euthymius, the patriarch of Constantinople," who died A. D. 911. The Oration is printed in Latin in Lipoman (*De Vitis Sanctorum*), tom. iii. He also wrote the discourse on the Martyrs, Gurias, Samonas, and Abibus, which is printed in Latin in Lipoman, tom. iii., and begins with the words "Quomodo vester animus se habet, sæcr grex." Other fragments may be found in the places indicated by Fabricius. (Fabricius, *Bibliotheca Græca*, viii. 696—698, &c. ed. Harles; Oudinus, *Commentarius de Scriptoribus Ecclesiasticis*, ii. 426.)

C. J. S.

ARETHON. [ALPHEUS.]

A'RETIN, JOHANN ADAM CHRISTOPH JOSEPH, BARON VON, was the eldest of three Bavarian brothers, who, through their position rather than their talents, have attained in our own day some literary note in Germany. Johann Adam, here named, was the eldest; Johann Christoph was the youngest; and the middle brother, Johann Georg (born in 1771), published a work so recently as 1837, and is probably still alive.

Baron Johann Adam Von Aretin was born at Ingolstadt, on the 24th of August, 1769. Possessing hereditary rank, and having distinguished himself during his youthful studies, especially in jurisprudence, he speedily found promotion in the service of the Bavarian government. He was employed both in the administrative department and in diplomacy; but the most distinguished posts he held were not conferred upon him till the later years of

his life, when his political views are described as having tended somewhat towards absolutism. In 1816 he was appointed chamberlain to the King of Bavaria; and in 1817 he was sent as the representative of his court to the Germanic Diet at Frankfurt, in which he continued to sit during the remainder of his life. His favourite studies were history and the fine arts. In 1819 he became an active member of the commission established at Frankfurt, for publishing the ancient historical monuments of Germany. His private collection of engravings was very valuable; and he formed likewise an interesting gallery of paintings, designed for illustrating the history of the art. He died of apoplexy, at his estate of Heidenburg, on the 16th of August, 1822. His published works were the following:— 1. "Magazin der Bildenden Künste," vol. i. Munich, 1791, 8vo. 2. "Handbuch der Philosophie des Lebens," Munich, 1793, 8vo. 3. "Catalogue des Estampes gravées par Daniel Chodowiecky," Munich, (and a pirated edition at Augsburg), 1796, 8vo. 4. "Sammlung der Baierischen Staatsverträge," Munich, 1801, 8vo. He was the founder, and till 1817, the editor, of the "Baierisches Regierungsblatt;" and he contributed some papers to other periodicals. (Meusel, *Das Gelehrte Teutschland*, vols. xi. xvii.; Mahul, *Annuaire Nécrologique*, 1823; *Biographie Universelle, Supplément.*) W. S.

ARETIN, JOHANN CHRISTOPH ANTON MARIA, BARON VON, was the most distinguished of the three Bavarian brothers. [ARETIN, JOHANN ADAM.] The "Biographie Universelle" gives his Christian names as Johann Christoph Frederick; but the names above written are those assigned to him by Meusel and Kayser. He was born at Ingolstadt in 1772 or 1773, and was educated successively there, at Heidelberg, and at Göttingen. In early youth he was enticed into the mysteries of the Illuminati; and he is said to have always displayed an eccentricity and a tendency to imaginative excitement and to extreme opinions, conformable to this first step in his career. Named an aulic counsellor in 1793, he was actively engaged in public life ever after. In 1799, as a member of the Bavarian states-general, he signalised himself by his efforts for the abolition of feudal burdens. Two or three years afterwards he became chief conservator of the Royal-Central-Court-Library at Munich; in 1804 he was named vice-president of the Munich academy of sciences; and in 1807 he was made secretary of the first class (the philosophical and philological) in that academy. In 1811 the King of Bavaria, compelled by Napoleon to punish Baron Johann Christoph for a political pamphlet which he had published in 1809, deprived him of his offices, but allowed him to retain his other honours. The baron was then sent in a judicial character to Neuburg on the Danube, where he received some promotion but was not recalled to court till 1814. In 1819, under the Bavarian constitution of the preceding year, he took his seat as a member of the second legislative chamber. Here he took up a position apparently inconsistent with the character just mentioned as assigned to him; for he became a leader of the moderate party, which stood between the absolutists and the extreme liberals. His opinions, however, must soon have recovered their natural and usual tendency to the popular side; for, five years later, he commenced the publication of his "Principles of Constitutional Monarchy," a work whose character is sufficiently indicated by the fact that it was continued and revised by Carl Von Rotteck. Von Aretin was a member of the commission for German historical antiquities, in which his brother Johann Adam took an active part. He died on the 24th of December, 1824.

He left a very large number of printed works, most of them small in size, but ranging over a variety of topics, which is in itself enough to make us doubt their solidity or profoundness. However, the "Introduction to Mnemonics," the only work of his which can here be described from actual examination, does indeed display no small leaning to the vague and mystical, but it presents (besides the sketch of a new theory of artificial memory, for which the writer takes credit as original), a very curious and minute history of the literature of the subject, evincing a large stock of recondite and miscellaneous reading. But the writer of the baron's life in the "Biographie Universelle" asserts roundly that he published, as entirely his own, books in which all that is good and useful had been provided for him by literary men paid for amassing his materials. The list of his works given by Kayser amounts (if we include papers in periodicals) to upwards of fifty articles, the publication of which extends from 1802 to the year of the author's death. The following are some of those which are most important or characteristic:— 1. "Beiträge zur Geschichte der Literatur," 9 vols. 1803–7, chiefly from old German materials in public libraries. 2. "Beiträge zur Literaturgeschichte der Wünschelruthe," ("Contributions to the Literary History of the Divining-Rod"), Munich, 1807, 8vo. 3. "Geschichte der Juden in Baiern," 1803, 8vo. 4. "Literarisches Handbuch der Baierischen Geschichte," vol. i. Munich, 1810, Leipzig, 1819, 8vo. 5. "Jahrbücher der Gerechtigkeitspflege in Baiern," Neuburg, 1811—18, 2 vols. 8vo. 6. "Systematische Anleitung zur Theorie und Praxis der Mnemonik," Sulzbach, 1810, 8vo., the largest of several books by the author, on Artificial Memory. 7. "Staatsrecht der Constitutionellen Monarchie, ein Handbuch für Geschäftsmänner, stu-

direnden Jünglinge, und gebildete Bürger," begun by Von Aretin, and continued by Karl Von Rotteck, Altenburg, 1824-27, 2 vols. 8vo.; again, with additions and corrections by Von Rotteck, Leipzig, 1838-40, 3 vols. 8vo. The contributions of Johann Christoph Von Aretin to literary and historical periodicals were very numerous. In particular, he was co-editor (with Babo, the dramatic poet) of the "Aurora, eine Zeitschrift aus dem Südlichen Deutschland," Munich, 1804-6, 4to.; and he was the founder, editor, and principal writer of the "Allemannia, für Recht und Wahrheit," which, after forty-two numbers of it had appeared, in 1815 and 1816, Sulzbach, 8vo., was suppressed by the government. (Meusel, *Das Gelehrte Teutschland*, vols. ix. xi. xiii. xvii.; Kayser, *Vollständiges Bücher-Lexicon*, vol. i. and *Supplement*; *Biographie des Hommes Vivants*; *Biographie Universelle, Supplément.*) W. S.

ARETI'NO, A'NGELO, is one of the many eminent Italians, who are usually known by the addition of the words "Aretino" or "d'Arezzo" to their Christian names. The addition intimates that the person was connected with Arezzo in Tuscany, by birth or citizenship, or (in some cases) merely by descent or official appointment.

Angelo Aretino was a celebrated jurisconsult of the fifteenth century. His family name was Gambiglioni; and his common name in the Latin law-books is Angelus De Gambellionibus (or Gambiglionibus) De Arretio. He was born at Arezzo; but the precise date of his birth is not known. He studied law in the schools of Perugia and Padua, and afterwards at Bologna, where he took a doctor's degree in 1422. He next held in succession several judicial offices, in Perugia, in Rome, and in Città di Castello: but in a similar place which he subsequently held at Norcia in Umbria, he was charged (unjustly, according to Papadopoli) with gross misconduct, was imprisoned for a year, and would have been executed but for the intercession of eminent lawyers. The accusations which had been brought against him appear, whether true or false, to have in no degree injured his reputation. Upon obtaining his release he was appointed, with a public salary, to lecture on the Institutes at Ferrara; thence he was called to Bologna, where he became a lecturer on the same book in 1438; and in 1445 he returned to his former office at Ferrara, where he is understood to have spent the remainder of his life. He died and was buried there, the date, however, being uncertain, though it must have been later than 1450. Angelo is described as having been remarkable for his bodily activity, and for his love of gymnastic exercises. It is said that he was in the habit of walking with his students beyond the walls of the city, and of there challenging them to run races; and that upon one occasion, when the professor had outstripped all his young competitors, and was still at full speed to maintain his vantage-ground, he was brought suddenly to a stop by encountering in his path one of his patrons, Prince Ercole D'Este. His principal works enjoyed very great popularity till the end of the sixteenth century, and are still, especially the first in the list, rather common in good law libraries. 1. "Tractatus De Maleficiis," 1472, fol., the place of printing not named; Paris, 1476, fol.; Venice, 1483, fol.; Milan, 1487, fol.; Lyon, 1555, 8vo.; Venice, 1535, 4to., 1558, 8vo., 1573, 4to., 1584, 8vo., 1598, 8vo.; Cologne, 1599, 4to. 2. "Commentarii in Quatuor Institutionum Justiniani Libros," Spire, 1480, fol.; Venice, 1484, fol.; Pavia, 1500, fol.; Venice, 1503, 8vo.; Lyon, 1548, 1550, fol.; Venice, 1568, fol.; Lyon, 1570, fol.; Venice, 1585, 1604, 1609, fol.; the Commentaries on the first book separately, 1480, fol.; Milan, 1483, fol.; Venice, 1492, fol.; the Commentaries on the first and second books, Milan, 1481, fol. 3. "Tractatus de Testamentis" Venice, 1486, and in Ziletti's "Tractatus Tractatuum" (or "Oceanus Juris"), Venice, 1584, fol., tom. viii. part 1. 4. "Consilia, seu Responsa," Venice, 1576, 1577, fol. 5. "Commentarii ad Titulum Pandectarum De Re judicatâ; item Interpretatio ad Titulum de Appellationibus," Venice, 1579, fol. 6. A "Repetitio," or Lesson, on the title of the Pandects "De acquirendâ vel amittendâ Hæreditate," published by Limpius in his "Repetitiones in varias Juris Civilis Leges," Venice, 1608, iii. 453. (Mazzuchelli, *Scrittori d' Italia*; Papadopoli, *Historia Gymnasii Patavini*, ii. 20.; Panziroli, *De Claris Legum Interpretibus*, lib. ii. cap. 102.; Savigny, *Geschichte des Römischen Rechts im Mittelalter*, vi. 414.; Lipenius, *Bibliotheca Realis Juridica.*) W. S.

ARETI'NO, BENEDETTO. [ACCOLTI, BENEDETTO.]

ARETI'NO, BERNARDO. [ACCOLTI, BERNARDO.]

ARETI'NO, BUONAGUI'DA, or BONAGUI'DA DE ARRETIO, an Italian jurisconsult of the thirteenth century, is classed by Savigny among those glossators after Accursius, who took up the practical view of legal science, and who are hence somewhat more useful than those classed as theoretical. Buonaguida himself mentions Arezzo as his birth-place, and has been proved to have at one time taught the canon law in that town. In the pontificate of Innocent IV., which closed in 1254, he practised as an advocate. His writings (of which the bibliography may be learned from Savigny) relate partly to the canon law, partly to forms of process. The following have been printed: — 1. "Gemma seu Margarita," a treatise of a very miscellaneous character, in the "Tractatus plurimorum Doctorum," Lyon, 1519, 4to. 2. "De Dispensationibus," in Ziletti's "Tractatus Trac-

tatuum," tom. xiv. part 1. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*, iii. 588., v. 446—448. ; Panziroli, *De Claris Legum Interpretibus*, lib. iii. cap. 11. ; Mazzuchelli, *Scrittori d' Italia*.) W. S.

ARETINO, CARLO, one of the most distinguished among those learned men of the fteenth century, whom Cosmo de' Medici did himself honour by patronising, was born at Arezzo about the year 1399. His real name was Carlo Marsuppini, and his family was noble. His father, Gregorio Marsuppini, a doctor of laws, was at one time the governor of Genoa for Charles VI. of France, then its sovereign ; but in 1431 he became a citizen of Florence. Before that time his son Carlo had risen to eminence. He received instruction from those two teachers of the classical tongues who, each in his own department, were the most famous in Italy. He learned Latin under John of Ravenna, and Greek under Manuel Chrysoloras. Carlo, like many other scholars of his day, owed his earliest success in life to the warm-hearted but eccentric Niccolò Niccoli, who introduced him to Cosmo de' Medici, and continued to be his zealous and attached friend. We first hear of Carlo Aretino as a lecturer on rhetoric (or, in other words, on classical literature) in the city of Florence; and he must have been thus employed about his thirtieth year, since he taught there at the same time with Filelfo, who quitted Florence in 1433. This quarrelsome and erratic scholar regarded Carlo with peculiar animosity, as his own successful rival in public favour, and as an adherent of the Medici, whom he considered as his persecutors.

Carlo taught in Florence for a good many years. He is said, indeed, to have been appointed, in 1441, one of the apostolic secretaries : but in his case, as in that of similar appointments bestowed by the popes on other literary men of the age, the office was in all likelihood merely honorary, and did not call for any abandonment of his duties as a teacher. Soon afterwards he received abundant proof of the esteem in which he was held by the Florentines ; for he was appointed to one of the most honourable offices in the state, in which, too, while Leonardo Aretino was his predecessor, his successor was Poggio Bracciolini. The office was that of chancellor to the republic, which, in 1444, became vacant by the death of Leonardo. Carlo Aretino held this place till his death, which happened nine years after his appointment; and during that time he sustained with high credit the character for scholarship and talent which he had previously acquired; while he not only was the cherished friend of those men of letters who were gathered around his patron Cosmo, but may be believed (since we do not read any thing to the contrary) to have taken little part in those fiery quarrels by which the Italian scholars of that age brought discredit on themselves and on the cause of learning. Pope Nicholas V., a competent judge of literary merit, addressed to the republic of Florence a request that they would engage their chancellor in a translation of Homer. Poggio regarded him with peculiar affection, delighted in his society, and introduced him as an interlocutor in his "Dialogues on the Misery of Princes," and "On Hypocrisy," in the dialogue on the question "Whether an Old Man ought to Marry," and in the "Historia Disceptativa Convivalis." For the public duties of his chancellorship, likewise, Carlo is acknowledged to have possessed eminent qualifications ; but it is asserted (and the assertion is supported, to some extent, by the small number of his written works), that he wanted readiness in composition. In Greek, it is said, he spoke more readily than in Latin : in the latter language he exhibited, upon one occasion, an awkward want of facility. In 1452, on a visit of the Emperor Frederic III. to Florence, Carlo was appointed to address him. The oration which he pronounced on the emperor's reception, and which he had been allowed two days to prepare, was delivered well and received applause; but afterwards Frederic's secretary, the celebrated Æneas Silvius Piccolomini, presented to the Florentine magistracy, in his master's name, some requests, to which it was the duty of their spokesman to make an extemporaneous reply. Carlo, taken by surprise, remained abashed and silent : all hints and entreaties failed in recalling his self-possession; and the priors, in despair, turned to Giannozzo Manetti, another of their learned officials, who delivered the required harangue with the utmost readiness. Manetti's biographer and friend, in relating this incident with an allowable triumph, says that Cosmo de' Medici, who had recommended Carlo as the orator, felt heartily ashamed of his protégé's failure, and was convinced of the superior merit of his substitute. He might have added, however, that if Manetti's speech was as miserable a composition as those specimens of his eloquence which have been published, the praise of fluency must have been its only merit.

Carlo Aretino died in April, 1453, aged about fifty-four years. He received a splendid public funeral. He was buried, like his friend and predecessor Leonardo, in the nave of Santa Croce ; and, as on the occasion of that celebrated man's obsequies, (but even less appropriately than then,) a part of the ceremonial was the crowning of the dead man with the poetic laurel, the oration being pronounced by one of Carlo's most eminent pupils, the meritorious Matteo Palmieri. He left a son of his own name, who attained some literary reputation, and has sometimes been confounded with his father.

Carlo Aretino was universally allowed to be one of the best classical scholars of his

time, both in Greek and in Latin. But he hardly showed his learning or talent unless by his teaching, and by the discharge of the duties of his chancellorship, which, indeed, in those days, afforded no inconsiderable opportunities for the display of erudition. He appears to have written unwillingly and with difficulty; and the catalogue of his known works, given by Mazzuchelli, is not only meagre in the number of its articles, but unpromising in their titles. None of them have been printed except the following: — 1. A translation of the "Batrachomyomachia" into Latin hexameters, first published at Parma, 1492, 4to.; and again, with the original and an Italian version by the Abbé Lavagnoli, Venice, 1744, 4to. 2. A few short Latin poems. A collection of such, the longest of which is an "Eulogium in Leonardum Aretinum," will be found in the "Carmina Illustrium Poetarum Italorum," vi. 267—287., Florence, 1720, 8vo. These verses are the lucubrations of a man possessing good taste and good feeling, and familiar with the stores of classical imagery; but they are exceedingly deficient both in spirit and in imagination. (Mazzuchelli, *Scrittori d' Italia*; Niceron, *Mémoires*, xxv. 294—298.; Naldi, *Vita Manetti*, in Muratori's *Scriptores Rerum Italicarum*, xx. 577.) W. S.

ARETI'NO, FRANCESCO. [ACCOLTI, FRANCESCO.]

ARETI'NO, GIOVANNI, or JOANNES TORTE'LLIUS ARRETI'NUS, was one of those meritorious Italians of the fifteenth century, whose classical learning, although highly creditable for the times, was eclipsed by that of more active and original competitors. His family name was Tortelli. He is said to have travelled into Greece for the purpose of improving his acquaintance with the ancient language; and, in his own country, he applied diligently to Latin philology and antiquities. Having studied theology at Padua, he took orders, and became arch-priest in the cathedral of his native town, Arezzo. In 1445 he removed to Rome, where he was patronised by Eugenius IV., and became secretary of Nicholas V. That enlightened and accomplished pontiff gave a proof, still more decisive, of the estimation in which he held Tortelli, by appointing him to take charge of the library, which it was one of his favourite schemes to found in the Vatican. Tortelli died in or before the year 1466. In philology, which was his favourite study, his reputation was considerable. Although he took little part in the literary quarrels of his day, he found it impossible to avoid a misunderstanding with the irritable Filelfo, who, after having warmly praised his erudition, both Greek and Latin, retracted all his commendations, and, in a letter written after Tortelli's death, proclaimed him to be a mere pretender. His works are the following: — 1. "Commentariorum Grammaticorum de Orthographiâ Dictionum è Græcis Tractarum Opus," Venice, 1471, fol.; Vicenza, 1479, fol.; Venice, by Lichtenstein (a very beautiful edition), 1484, fol.; Venice, 1495, fol. This work is elaborate and industrious rather than skilful. The first part is a short treatise on the alphabet; the second, filling nearly the whole volume, is a dictionary, devoted principally to orthography and etymology, but containing likewise many historical and geographical explanations. The work is dedicated to the author's patron Pope Nicholas V. 2. A Latin life of St. Athanasius, printed with the "Opuscula Athanasii," Paris, 1520; in Wicel's "Hagiologium;" and in the third volume of Lippomanni's "Vitæ Sanctorum," 1551—1560. 3. A Latin life of St. Zenobius, archbishop of Florence, in the "Vitæ Sanctorum" of Surius; and an abstract in the "Acta Sanctorum," 25th May. (Niceron, *Mémoires*, xxv. 298—303.; Tiraboschi, *Storia della Letteratura Italiana*, 1787—1794., vi. 142. 785. 832.; Bayle, *Dictionnaire*.) W. S.

ARETI'NO, GIOVANNI APPOLO'NI, one of the numerous contributors to the vocal harmony of the various Italian schools of the sixteenth century, published at Venice, in 1607, a Set of Madrigals. (Gerber, *Lexicon der Tonkünstler*.) E. T.

ARETI'NO, LEONARDO, whose family name of Bruni is usually superseded by the appellation derived from his birth-place, stood in the first rank among those illustrious men of letters, who adorned Italy in the earlier half of the fifteenth century. Indeed, excepting Poggio Bracciolini, no literary Italian of his age deserves to be remembered with higher honour than he. He was alike admirable for scholarship and for talent. His temper was keen, but usually quite under command; and his conduct in general was marked by great kindliness, as well as by prudence and moderation.

Leonardo Bruni was born at Arezzo, about the year 1369, of a family which is represented as having been respectable, but far from rich. When he was about fifteen years old, an incident occurred to him, which is a parallel to Cowley's youthful reading of Spenser in his mother's parlour. A band of French soldiers took Arezzo by storm, pillaged it, and carried off many of the inhabitants as prisoners. Among these was Leonardo, who was taken to the castle of Quarata, and there for a considerable time kept in close confinement. In his chamber (as he tells us) there was a portrait of Petrarch, the contemplation of which formed the only employment of the boy's weary hours. The image of the immortal poet and scholar dwelt ever afterwards on the susceptible fancy of the young Tuscan; and the character of the age, an age of rapidly advancing erudition, but not of original

invention, concurred with constitutional tendencies in Leonardo's own mind, in making Petrarch's classical researches rather than his lyrical inspiration the model to be imitated. After his release, his studies were resumed in his native town, and his success in them soon procured him powerful friends and patrons. John of Ravenna was one of his Latin teachers; another was Coluccio Salutato, who treated him less like a pupil than a son. His study of the law, undertaken from the necessity of earning a livelihood, and steadily continued for four years, was interrupted in 1399 by the arrival of Manuel Chrysoloras at Florence. Under him, for two years, Leonardo prosecuted the study of the Greek language with his characteristic ardour and with the greatest success. The law was then resumed; but, practised with reluctance, it was soon abandoned, through the aid of Leonardo's friend Poggio, who, although ten or eleven years his junior, had outstripped him in worldly success, having already obtained a place at Rome in the papal service.

Recommended successfully by Poggio to Innocent VII., Leonardo went to Rome in March, 1405; and, a month after his arrival, having sustained with applause a comparative trial of talent, instituted between him and Jacopo da Scarperia [Angelo, Jacopo di], he was appointed secretary of papal correspondence. The time was one of hazard and difficulty, for the pope, even more than for other Italian princes; and the two Tuscan friends had their full share of the misfortunes and dangers which beset their master. Leonardo's letters to Coluccio give an animated and most interesting account of the intestine anarchy which then prevailed in Rome; and, among other incidents, he relates how, having incautiously crossed the river while an insurrection raged in the city, he narrowly escaped with his life from the hands of the revolters. He accompanied Innocent in his flight to Viterbo, served him faithfully during the time of trouble which succeeded, and was rewarded for his services by the offer of a bishopric, which he could not be persuaded to accept. Indeed he had not taken orders, and remained steady to his purpose of not doing so. Continuing in the papal service after the accession of Gregory XII., he received from that pontiff two benefices, the provostship of Fiesole and a canonry at Florence, both of which, however, with the pope's consent, he transferred to the son of his deceased patron Coluccio Salutato. The generosity and gratitude exhibited in this affair should be taken into account by us, if we feel tempted to give ear to the insinuations of those contemporaries of Leonardo who called his rigid economy by the name of avarice. He accompanied Gregory in all his wanderings, and retained his post in the papal establishment both under Alexander V. and after the election of the unlucky John XXIII. Indeed he preferred the service even of this pope to that of the Florentines, who, in November, 1410, appointed him to be their chancellor. He resided at Florence, however, for a short time after his appointment; and, after a visit to Rome, returning to Tuscany, he took up his residence for a while in his native town. There, in the beginning of 1412, being now above forty years of age, he married a young Florentine lady of good family. In a letter to Poggio he gives a humorous description of the festivities held at his wedding, dilating with a comic affectation of horror upon the sums of money squandered both on the entertainment and on the dress of the bride and other females. Not long after his marriage, he returned to Rome. Continuing in the service of the pope, he was treated with great distinction, and employed in many difficult and important transactions, especially missions to several parts of Italy. Leonardo had too much shrewdness and observation not to be fully aware of the imprudence of his master; and, indeed, throughout the whole term of his service in the papal court, his letters show him to have entertained but little hope of seeing peace restored to Italy or to the church, by any of those successive pontiffs whose servant he became. However, like his friend Poggio, he remained faithful to John XXIII. so long as it was possible to do him efficient service. He crossed the Alps by the Tyrol in the beginning of the winter of 1414—1415, arriving at Constance in December, after a dreary journey, of which he sent a spirited account to Niccolò Niccoli. At length, Leonardo's constitutional prudence overcame his attachment to the ill-advised pope: he made his escape from Constance on foot (before his master had taken the same step), and, returning to his native country, arrived at Florence in March, 1415.

At this point begins the last stage in Leonardo's history. Thenceforth he was a burgher and servant of the Florentine republic. In 1416, through the patronage of Cosmo de' Medici, he received the right of citizenship, with an immunity from taxation, and a pension to descend to his children. He was now able to devote himself undisturbed to his favourite studies; and his correspondence about this time is both characteristic and highly interesting. In answering a letter in which Poggio (still at Constance) described, with noble enthusiasm, the heroism with which Jerome of Prague encountered his martyrdom, he warns his friend anxiously to be cautious in dealing with such themes. In other letters, of a more satisfactory cast, he exults with Poggio over his discovery of ancient manuscripts, among which one of the most prized was the first complete copy of Quinctilian.

Another incident related in the letters is not only less pleasing in itself, but discreditable to the Florentine morality of the time. Niccolò Niccoli was the friend and patron of Leonardo, of Poggio, of every Tuscan scholar who was worthy of patronage and friendship, and himself a valuable contributor to the improvement of classical learning. He was a man of warm but irregular affections, and of a temper painfully unequal. His younger brother Giovanni having taken into his house as his mistress a low adventuress named Benvenuta, Niccolò saw her, was tempted by her beauty, and enticed her away from his brother. This misconduct of Niccolò led to an estrangement not only with his own family but with Leonardo and his other friends; and matters were soon brought to a crisis by the insolence of his paramour, who publicly slandered the wife of Jacopo, another of Niccolò's brothers. Giovanni and Jacopo with the rest of the brothers took the law into their own hands. Forcibly entering Niccolò's apartments, they seized Benvenuta before his eyes, dragged her into the street, and there, amidst the shouts of an applauding mob, inflicted upon her a chastisement which would have been less indecent if administered to a truant school-boy. Niccolò was inconsolable for the affront; and Leonardo, half angry and half amused, refrained from visiting him, as he says, because he could not have done so without saying something which would have been offensive. Niccolò sent a common acquaintance to say he was surprised that his friend had not come to comfort him. "Surprised!" answered Leonardo: "Why should he be so? What has happened to vex him? Nothing but that his brothers have punished his cookmaid." The answer was duly reported by the messenger; and Niccolò's whole wrath was turned against the sarcastic commentator on his misfortune. He wrote and circulated a libel on his old friend. Leonardo, whose temper, when once aroused, was both obstinate and violent, answered the pasquinade by another: the quarrel became more and more bitter: all the attempts of friends to effect a reconciliation were in vain; and, for a year or more, two men of talent and character made themselves the laughing-stock of all their acquaintances. Poggio had at length the merit of bringing about a good understanding; and Niccolò and Leonardo were dear friends till the death of the former, which took place seventeen years after their reconciliation.

About the year 1419 Leonardo was strongly pressed by Martin V., the new pope, to take service again at Rome. He steadily declined the offer; but his biographers give him credit for having, by his decision and temper, prevailed on the pope to abandon a grudge he had taken up against the Florentines, on account of a foolish song which the boys sang in the streets while he was obliged to take refuge in Florence. Leonardo's dexterity may have temporarily appeased Martin; but the pontiff's subsequent conduct showed that the petty offence was never forgiven. Meanwhile Leonardo, honoured by his fellow-citizens for his genius and learning, liked for the amenity of his manners, patronised by Cosmo de' Medici, and a decided adherent of his party in the state, was compelled (much against his will, if his own account may be believed) to sacrifice to the public service some part of his literary leisure. In 1427 he was sent to Rome as the envoy of the Florentines, who had submitted to the arbitration of Pope Martin their disputes with Filippo-Maria Visconti, duke of Milan. Very soon after his return from that mission, he was appointed to the honourable office of chancellor of Florence, which he continued to hold till his death. He was either twice or three times nominated a member of the "Balìa," that anomalous and dangerous commission of government, which was a principal instrument of the ambition of the Medici. Once likewise he was elected one of the "Priors of the Guilds," or chief ordinary magistrates of the city; and just before his death his friends seem to have formed the intention of intrusting to him the perilous office of "Gonfaloniere of Justice." Upon this latter portion of Leonardo's life his correspondence throws little light; and, divided between public business on the one hand, and study and composition on the other, it passed without being diversified by any very striking incident. One pleasing anecdote is related. Giannozzo Manetti, a promising young man of letters, maintaining a philosophical argument in a society where the chancellor was present, received applause, at which Leonardo took offence. Losing temper, he administered to the aspirant an injurious rebuke, which was very submissively received. The old man's heart smote him, and he could not sleep all night. At break of day, he, the celebrated scholar and one of the first ministers of the state, went alone to Manetti's lodging, and humbly asked forgiveness. Soon afterwards he procured for Manetti an appointment as envoy to Genoa.

Leonardo died suddenly, on the 9th of March, 1444, aged seventy-four or seventy-five years. He left to his son Donato a very considerable fortune, amassed through those habits of economy which he had been taught by the painful experience of early poverty.

While his body lay upon the bier, the manuscript of the dead man's "History of Florence" was placed upon his breast; and his head was crowned with laurel, in token of poetic fame as well as of historical talent and classic erudition. This ceremony was performed by Giannozzo Manetti, who pronounced on the occasion an oration still extant, and utterly unworthy of the admirable

scholar whose memory it attempted to celebrate. Poggio paid a more fitting tribute to his friend in an oration (never pronounced) which he afterwards composed, and which is remarkable for its simplicity, judgment, and good feeling.

Leonardo is one of the six honoured men of genius, whose ashes repose amidst the gloom of the Florentine church of Santa Croce: and his monument still bears its famous though affected inscription, said to have been composed by his successor Carlo Aretino:

> "Postquam Leonardus è vitâ migravit,
> Historia luget, Eloquentia muta est;
> Ferturque Musas tum Græcas tum Latinas
> Lachrymas tenere non potuisse."

Leonardo's real importance in the history of modern letters, and the interest belonging to his character and to his connection with the events of his time, have concurred in attracting the notice of very many writers to his life and his works. Critical notices of his writings are scattered through most books treating of the renovation of learning in Europe. The fullest biography of him is a memoir by the Abbé Mehus, prefixed to his edition of Leonardo's Epistles. The memoir is minute even to tediousness.

The admirable activity of this remarkable man's intellect, and the versatility with which he passed from one kind of study to another, may be estimated even from a glance at the catalogue of his works. Mazzuchelli's list (which is considerably fuller and more exact than that given by Mehus) contains eighty articles; embracing twenty-six works which have been printed, several of them very long, and fifty-four, longer or shorter, which still exist in manuscript.

His writings in the modern tongue are few and unimportant. His few Italian poems are unfavourably criticised even by his countrymen, usually no niggardly bestowers of praise upon the early monuments of their literature; and the justice of the censure will readily be acquiesced in by those who have attempted to peruse the Canzone "On Felicity" given by Crescimbeni, a composition which (to say nothing of its ruggedness and obscurity in diction) is merely a dry, prosaic argument on a vexed question in ethics. His memoirs of Dante and Petrarch are pronounced to be hardly less worthless. He even attempted composition in classical Greek: but the utmost praise ever bestowed on his historical essay in that language, is, that, if considered as the production of one who writes in a foreign tongue, it is "not very inelegant." Almost all his works are in Latin: and, writing in the first half of the fifteenth century, when classical taste was just emerging from the scholastic barbarism, he could not have been expected to attain anything like polished or even pure Latinity. He is sometimes incorrect in idiom: still oftener his diction is barbarous. But he is universally admitted to have been one of the leaders in the progress towards a higher standard in classical composition; and some of his learned countrymen have been not indisposed to consider him as contesting the palm even with Gasparinus of Bergamo. His translations from Greek into Latin exhibit not only his defects in style, but also other imperfections, arising from the little progress as yet made in the study of classical philology and antiquities. They can receive no higher praise than that of having been among the best translations produced in that age.

As an original writer Leonardo evinces very much literary genius. He possesses genuine eloquence. He writes with clearness, animation, and dramatic strength; although, especially in his oratorical compositions, he is not free from an inclination to wordiness. He always speaks like a man of the world, interested in characters and events, observing facts accurately, reasoning from them with good sense and sagacity. His "History of his own Times" is an excellent specimen of these qualities: his "Letters," especially the earlier ones, are still better. Indeed his correspondence is one of the most interesting books in the history of literature. We see him now relating to his friends the agitating occurrences of the times, now discussing antiquarian or philological questions in a manner curiously instructive as to the progress which erudition was then making. Sometimes he advises his friends affectionately or respectfully; sometimes he expresses his opinion upon kind advices which had been given to him, or combats, keenly and sarcastically, unfriendly censures upon his conduct or his writings.

The following is a classified catalogue of those works of his which have been printed.

I. Historical works.—1. "De Bello Italico adversus Gothos gesto Libri Quatuor," Foligno, 1470, fol.; Venice, 1471, fol.; Beauvais, 1507, 4to.; Basle (with Procopius and other historians of the Goths), 1531, fol.; Paris, 1534, 8vo.; Basle, 1576; Lyon, 1594; an Italian translation, Florence, 1526, and Venice, 1528, 8vo., 1542, 8vo. and 1548; a French translation, 1667. 2. "De Bello Punico Libri Duo," 1490, fol.; Brescia, 1498, fol.; Paris, 1512; Augsburg, 1537, 4to.; two Italian translations of the first book, Venice (in an edition of Livy), 1485, fol., and Venice, 1544, 1545, 1563, 8vo. 3. "Commentariorum Rerum Græcarum Liber," Lyon, 1539, 4to.; Leipzig, 1546, 8vo.; Strassburg, 1610, fol. (with the "Historiæ Florentinæ" and "De Suis Temporibus"): by Gronovius, in the "Thesaurus Græcarum Antiquitatum," vi. 3387—3418. 4. "Historiarum Florentinarum Libri Duodecim," Strassburg, 1610, fol. (with the books "Rerum Græcarum" and "De Suis Temporibus"); an Italian translation by Donato Acciajuoli, 1473, 1476, 1485, 1492, 1561. 5. "Rerum suo Tempore

in Italiâ gestarum Commentarius," Venice, 1475, 1485, 4to.; Florence, 1488, 4to.; Lyon, 1539, 4to.; Strassburg, 1610, fol. (with the "Historiæ Florentinæ" and "Rerum Græcarum Liber"); by Meuschen in his "Ceremonialia Electionis et Coronationis Pontificis Romani," Frankfurt, 1732, 4to.; in Muratori's "Rerum Italicarum Scriptores," xix. 911—942.

Leonardo's "History of the Punic War" is pronounced by those who have had an opportunity of reading it, to be, notwithstanding the author's denial, little more than a translation from Polybius. The "Greek History" is avowedly a compilation, made from the Greek works then accessible to the writer, and intended to convey to his Florentine fellow-citizens a picture of the vicissitudes occurring successively in the ancient republics of Athens, Lacedæmon, and Thebes, during a period of about fifty years ending with the death of Epaminondas. There have been many disputes as to the amount of originality belonging to the "History of the Gothic War in Italy." It has been roundly asserted (by Gibbon and others) to be a mere translation of Procopius. Leonardo *himself*, in two letters written before the work had *come into* circulation, claims credit for it as an original work. He avows indeed that his materials are derived from an ancient authority (which he does not specify); but he says that he has disposed the materials in such a way as to make him properly an author, not a translator, using them as Livy used Polybius or Valerius Antias, or as he himself, if he had been an actual observer of the facts, would have used his own scattered notices and memoranda. In his dedication he is totally silent as to his obligations to other writers; and his proœmium owns only in general terms, that he has derived his information "from the commentaries of the Greeks." Here doubtless, as in the preceding case, he was chargeable with great want of candour: but a minute comparison of his history with the supposed original is sufficient to satisfy us, that the view of his position given in the letters is substantially correct. His information is derived exclusively from Procopius; but he does not translate him throughout, nor (though his work is far shorter) can he even be fairly accused of having merely abridged him. Many sentences, indeed, are literal versions from the Greek. His work, likewise, and the part of Procopius which treats of the Gothic war in Italy, begin and end exactly at the same point of the history. But he usually throws the materials into a form which may be said to make them really his own. Sometimes he gives a rapid summary of events which the old historian of the Goths relates minutely: sometimes, seizing a hint from his original, he works it up into an animated scene or group: often he substitutes, with great judgment and skill, a generalised view of a character or a principle for the confused mass of details which lay before him. Leonardo's division of his four books does not correspond with that of Procopius except in one instance; and he omits altogether the episodical account of the Persian war.

II. Oratorical works.—1. "Imperatoris Heliogabali Oratio Protreptica sive Hortatoria, ad Meretrices," Venice, Aldus, 1516, 1519, 8vo. (with the "Historiæ Augustæ Scriptores"). In a letter to Niccoli, speaking of this book, he complains of some dull friends who could not be brought to perceive that it was written in jest. 2. "Adversus Hypoeritas Libellus," in the "Fasciculus Rerum expetendarum et fugiendarum," Cologne, 1535, fol. (in Brown's edition, London, 1690, fol., i. 307—310.); and (with Poggio's treatise on the same theme, which had been Leonardo's model) Lyon, 1679; London, 1691; again in 1699. This oration, addressed as an exhortation to religious hypocrites, both in the church and among the laity, is exceedingly spirited: but in pointedness of sarcasm, and in characteristic force of delineation, it cannot be compared with the satire of Poggio. 3. "Oratio in Funere Nannis (Joannis) Strozæ," in Baluze's "Miscellanea," iii. 226—248.

III. Dialogues and other Dissertations.—1. "Introductorius De Moribus Dialogus," Louvain, 1475, fol.; Paris, 1497, 4to., 1512, 1516; Leipzig, 1509, 4to.; Lyon, 1551, 8vo.; Jena, 1607, 12mo. 2. "De Studiis et Literis," Padua, 1483, 4to.; Leipzig, 1501, 4to.; Strassburg, 1521, 8vo.; Paris, 1642, 8vo.; with Grotius, "De Studiis bene instituendis," Amsterdam, Elzevir, 1645, 12mo.; by Crenius, in his "Variorum Auctorum Consilia," Rotterdam, 1692, 4to. 3. "Dialogi Duo De Disputationum Exercitationisque Studiorum Usu," Basle, 1536, 8vo., 1538; Paris, 1642, 8vo.

IV.—"Epistolarum Libri Octo," 1472, fol.; 1495, fol. (both probably printed at Brescia); Venice, 1495, fol.; Leipzig, 1499, 4to.; with omissions and additions, Augsburg, 1521; Basle, 1535, 1538, 8vo.; edited by Fabricius, Hamburg, 1724, 8vo. (with Poggio's funeral oration); and lastly, edited by the Abbé Mehus, Florence, 1741, 2 vols., 8vo., with a Ninth and Tenth Book of Letters never before printed, an elaborate memoir of the author's life and writings, and the funeral orations of Manetti and Poggio. This edition, though the best, is very incorrectly printed.

V. Miscellaneous Latin works.—1. "De crudeli Amoris Exitu Guiscardi et Sigismundæ," (a translation of Boccaccio's novel, Giornata IV., nov. i.), Tours, 1467, 4to.; in the Epistles of Æneas Silvius Piccolomini; in Manni's "Illustrazioni del Decamerone;" one edition in 1490, 4to., without note of place, and six others very old, but without dates, one of them printed at Mentz by Fust and Schœffer. 2.

"De Calphurniâ et Gurgulione Opusculum," Sorten, 1478, fol. 3. "Poliscenæ Comedia," (according to Mazzuchelli), or "Comedia Graccus et Poliscene," (according to Panzer), Strassburg, undated, fol.; Leipzig, 1500, 4to., 1510, 8vo., 1514, 4to.

VI. Works in Italian. — 1. "Le Vite di Dante e del Petrarca," Perugia, 1671, 12mo.; Florence, 1672, 12mo.; in Volpe's edition of Dante, 1727, 8vo.; the Life of Dante separately, Lyon, 1551, 1552, 1571, Venice (with Dante's works), 1741, 8vo., and 1757, 4to.; the Life of Petrarch separately in Tommasini's "Petrarcha Redivivus," 1650.

VII. Translations from Greek into Latin. — 1. Translations from Aristotle: "Œconomica cum Commentariis," 4to., undated, probably 1471; Venice, 1508, 1550; Siena, 1508, 4to.; Leipzig, 1510, fol.; and with other translations as below: "Politicorum Libri Octo," Florence, 1478, fol.; Venice, 1500, fol. (with the commentary attributed to Aquinas); Venice (with other translations from Aristotle), 1504, 1508; Venice, 1552, fol.; Paris, Stephens, 1505, 1511, 1514, 1515, 1517, fol.; Leipzig, 1516, fol.; Basle, 1538; Venice, 1568, 1595, fol.: "Ethicorum Libri Decem," Florence, 1478, fol.; Oxford, 1479, 4to. (Ames, *Typographical Antiquities*); Paris, 1497, fol.; Paris, Stephens, 1504, 1506, 1510, 1511, fol.; Paris, 1516; Paris, 1526, 1527, 1542, fol.; Venice, 1508, fol. 2. Translations from Xenophon: "Tyrannus [Hiero] et Apologia pro Socrate," Bologna, 1502, fol. 3. Translations from the Greek orators: "Æschinis et Demosthenis De Coronâ Orationes," Venice, 1485, 1497; Basle (in Cicero's works), 1528, 1540, fol. 4. Translations from Plutarch: "Vitæ Marci Antonii, Pyrrhi, Pauli Æmilii, Gracchorum, Sertorii, Catonis Utiecnsis, et Demosthenis," Rome, (with translations from Plutarch by other writers), 1470, fol.; Venice, 1502, fol.; Basle, 1535, 1542, fol. 5. Translation from Saint Basil: "De Liberalibus Studiis Liber," Milan, 1474, 4to.; Brescia, 1485; Bologna, 1497, fol.; Modena, 1500, 4to.; Strassburg, 1507, 4to.; Paris, 1508, 4to.; Florence, 1516, 8vo.; Paris, 1543, 8vo.; Rome (with the Greek text), 1594, 12mo.

VIII. — The Greek treatise, Περὶ Πολιτείας Φλορεντίνων, is announced as having been published some years ago, with a German translation and introduction: "Ueber die Staatsverfassung der Florentiner, herausgegeben, übersetzt, und mit einer Einleitung versehen, von K. F. Neumann," Frankfurt, 1822, 8vo.

For a catalogue of Leonardo's unprinted works the reader must consult Mazzuchelli. They comprehend antiquarian treatises, philological commentaries, histories and biographies, essays on ethics and on education, a large number of orations, the libel on Niccoli, and a surprising number and variety of translations from the Greek writers. The translations are from Homer (the Odyssey), Plato, Demosthenes, Æschines, Lysias, and Isocrates, Plutarch, Ptolemy, and (unless Leonardo be here mistaken for Francesco Accolti) the pseudo-Phalaris. (Mehus, *Vita Leonardi Bruni*, above referred to; Leonardo's own *Epistolæ* and *De Suis Temporibus*; Mazzuchelli, *Scrittori d' Italia*, art. "Bruni;" Tiraboschi, *Storia della Letteratura Italiana*; Corniani, *Secoli della Letteratura Italiana*; Blount, *Censura Celebriorum Authorum*; Baillet, *Jugemens des Savans*, ed. 1722, ii. 213., iii. 15.; Shepherd, *Life of Poggio Bracciolini*; Meiners, *Lebensbeschreibungen berühmter Männer*, "Ambrogio Traversari.")

W. S.

ARETINO, PIETRO, was one of the most notorious men of letters who lived in the sixteenth century. The admirers of his literary talents called him "the Divine." The political position he was supposed to hold was indicated by his other title "the Scourge of Princes." Both titles were, like the life of the man, thoroughly deceptive. He was a person of much natural genius, of very little learning, of no industry, and almost utterly destitute of moral principle. The favourable circumstances in his history are chiefly to be gathered from his own correspondence, the unfavourable ones from bitter libels on him written by his enemies. Consequently, many events of his life rest in considerable doubt; and, although much of the obscurity might be dispelled, the limits and purpose of this memoir forbid the attempt.

Pietro was born at Arezzo in 1492, and is believed to have been the natural son of a gentleman, named Luigi Bacci. Till his twentieth year he lived poor and neglected, working for some time as a bookbinder in Perugia, picking up such fragments of education as he could, and distinguishing himself by one or two acts of audacious disrespect for the religion of his country. For about fifteen years after this period he was a wanderer through Italy, serving the great in capacities of a very subordinate kind, and repeatedly involving himself in disgrace by misconduct, but still contriving to impress all who knew him with a very high opinion of his natural endowments. After having acquired the patronage of the papal court, he lost it in 1523 by writing obscene sonnets, to accompany the equally obscene engravings made by Marcantonio from drawings of Giulio Romano. An attempt to recover the favour of his Roman patrons was defeated by a low amour, in the course of which he was dangerously wounded by a rival; and the same incident was indirectly the cause of embroiling him with Berni, Il Mauro (Arcano), and some other poets of the Bernesque school, who were thenceforth, through life, his determined enemies and unscrupulous maligners. Through all these mishaps, how-

ever, Pietro was able to acquire and retain the patronage, not only of some of the Medici, but of Francis I. of France.

In March, 1527, he took up his abode at Venice. There, with no interval of absence exceeding a few weeks, he resided till his death, which took place in that city in 1557, when he had completed his sixty-fifth year. These last thirty years of his life were spent in what he himself desired to describe as literary labour, but of which the greater part was quite unworthy of so honourable an appellation. He did indeed compose and publish a few works properly literary, but the composition of these was one of his least important employments; and so idle and debauched a person can hardly be supposed to have been influenced in writing them, by any higher motive than this, that the acquisition of a certain amount of literary reputation was necessary for effecting the great end which he kept steadily in view. He did, indeed, likewise associate with literary men and artists: in fact, intellectual society had real charms for him; and it is plain that in such society he was eminently qualified to shine. He acquired and retained the friendship, or seeming friendship, of most of those men of genius who adorned Italy in his time; his list of literary friends including such names as that of Bernardo Tasso, while Titian was his constant companion, and Michel Angelo his frequent correspondent. But all these pursuits and companionships, although embraced perhaps in some degree from genuine liking, were most assiduously cultivated for their bearing on other objects, and to these they were skilfully made subservient.

The great aim of Pietro's life at Venice was the acquisition of wealth: wealth he desired ardently, not that he might hoard it, but because without it he could not purchase sensual gratifications. His method of earning money was one which the vocabulary of modern times might enable us to describe by a very plain and undignified term. He was a writer of begging letters. This was exactly the fact: there was nothing to elevate it except the rank of the parties to whom the mendicant addressed himself, and the singular success with which his applications were crowned. Among Pietro's benefactors were many nobles and statesmen: but his favourite correspondents were persons higher still. He established a correspondence, not only with every reigning prince in Italy, but with the emperor of Germany, the king of France, the kings or royal families of Poland, Portugal, Spain, and England. He received gifts or pensions from most of these illustrious persons, as well as from Sultan Solyman and Barbarossa the pirate. From the gains thus procured he supported himself during the thirty years of his residence in Venice, not merely in comfort, but in the profuse luxury of a debauchee.

His letters, which he published in six successive volumes, explain distinctly how this improbable result was brought about. The machinery was so cumbrous, that it is here quite impossible to expose all its internal mysteries; but the principal parts of the moving power may be easily exhibited. We mistake Pietro's position entirely if we accept, as in any sense literally true, his favourite title of "Scourge of Princes." He wished to be considered capable of becoming their scourge, but in addressing them he was their abject flatterer. He never went farther in his endeavours to extort favours, than insinuating that his praise of other princes would imply dispraise of those whom he addressed; and that his praise must be earned by liberality, the first of kingly virtues. The point most difficult to be understood is, how he was able to make his royal patrons believe that it was worth while to purchase either his praise or his silence. Even this point could be in no small degree elucidated by an exposition of the relation in which Pietro stood to the literary world of his time; but that relation was so complicated that its details cannot be entered into. The principle, however, upon which he acted, was abundantly plain; and it is not unfairly described, when it is called a system of deliberate imposture. It consisted in diffusing, in all accessible quarters, and by every conceivable artifice, an exaggerated opinion of his literary powers, both as a panegyrist and a satirist. He did contrive to make himself estimated, in both capacities, infinitely beyond the worth of any thing which he ever really performed. The means by which this effect was produced are interesting and curious in the extreme, as illustrations of human character, whether we regard the actor in the plot, or those upon whom he worked. But these means must be learned by such readers as have the patience to study Pietro's letters for the purpose.

Very seldom did any unpleasant collision mar the animal repose of his life in Venice. He was too cautious, or rather too timid, to risk any thing of the sort. He attempted again and again, and in some cases successfully, to conciliate even his literary foes; but, after all, these men could only vilify his moral character, and he understood his own position too well to feel any serious uneasiness on that score. With persons of higher rank and greater power he never took liberties unless when he believed he might do so with impunity; and if he found that this expectation was groundless, he lost no time in making submissions. When he libelled Pope Clement VII., the pope was besieged in the Castel Sant' Angelo; and he was able to be on terms of such favour with Julius III. that he was admitted to an interview, and had, soon afterwards, the impudence to ask for a cardinal's hat, on the refusal of which he

pasquinaded the pope and his family. He slandered the exiled Pietro Strozzi; but he lay hid in his house for weeks on learning that Pietro had threatened to cut his throat. His most unlucky encounter was with Harvell, the English ambassador at Venice, who, on learning that Pietro had charged him with misappropriating a gift sent by Henry VIII., waylaid the libeller, and made his servants beat him soundly.

Into the recesses of Pietro's private life there is no temptation to penetrate. His house was the constant scene of gross debauchery. In the whole history of his domestic relations, there is hardly any point upon which the mind can dwell without disgust, except the grief he felt for the death of one of his many mistresses, and the instinctive affection with which he regarded his three natural children. His death is attributed to a fall from his chair in the midst of a fit of laughter; and it is commonly added (but this part of the story is untrue), that his unlucky mirth was caused by hearing an account of wanton freaks played by his sisters. It is said, likewise, that, after having received extreme unction, he gravely addressed to those who stood by his bedside a request (couched in an extemporaneous verse,) "that now when he was oiled, they would take care the rats should not eat him." He was buried in the Venetian church of San Luca.

The best and most systematic account of Pietro's life and writings is the elaborate and accurate memoir by Mazzuchelli, "La Vita di Pietro Aretino," first published in 1741, and again with great additions and improvements, at Brescia, in 1763, 8vo. But incidental notices of Pietro's life, with a few speculations on some of his compositions, lie scattered through many modern books.

Those who would become acquainted with the bibliography of his works (almost all of which are extremely rare), must seek it from Mazzuchelli. The following abstract may be sufficient to convey a general notion of their nature.

His prose works fall into several classes: — 1. The infamous Dialogues; as to which it is enough to say, that they are miserable things, even in their own miserable class. 2. The Theologieal works, embracing paraphrases and commentaries on the Vulgate, (written by a man who knew little or no Latin), and lives of the saints. These works were neglected even in their own time; and it is not easy to understand the author's reasons for engaging in the composition of them. Some writers have gravely asserted that they were written in his old age, and were fruits of repentance: the fact is quite otherwise; these and his most obscene works went on harmoniously together. 3. Five comedies: "Il Marescaleo," "La Cortigiana," "L'Ipocrito," "La Talanta," "Il Filosofo." These are by far the best of Pietro's writings. Indeed they are among the most interesting dramatic compositions which the literature of modern Italy has to show. Faulty in plot, and bad in morality (though not so bad as many contemporary productions of their class), they are admirable for their frequent liveliness and truth to nature in dialogue, and for the infinite spirit, faithfulness, and originality, with which they portray characters and manners. The "Cortigiana" is a group of sketches from life, which, in many points, reminds us of Ben Jonson himself. 4. "The Letters." The publication of these in successive volumes, during the author's life, showed, by the falling off in the number of editions, that his fame was beginning to wane. All the six volumes were published together at Paris, 1609, 6 vols. 8vo. Some are to be found in various collections, and a large number in the "Lettere Pittoriche," Rome, 1757—1768. The letters are almost every where vicious in style, anticipating (as it has been truly remarked) the bad taste of Italian poetry in the seventeenth century. But it would be possible to cull from them a large mass of sayings, sometimes false in taste or judgment, but always original and striking, and sometimes very felicitous in expression as well as in thought. The best parts of the letters are the criticisms on art, for which Pietro had a very fine sensibility. The literary criticisms are exceedingly poor.

The works in verse are the following: — 1. Three occasional Lyrics. 2. The licentious Sonnets. 3. Three unfinished Poems, or rather three fragments of poems, of Chivalry — the "Marfisa," the "Tears of Angelica," and the "Orlandino," the last of which is burlesque. 4. Several Encomiastic Poems. 5. "La Passione di Gesù, con due Canzone, l'una alla Vergine, l'altra al Re Christianissimo." 6. "L'Horazia," a five act tragedy in blank verse, which Ginguené analyses minutely and praises very highly. 7. A volume of Pasquinades, in verse, exchanged between Pietro and the Milanese poet Albicante. 8. Miscellaneous Poems; some of which were printed separately, while a good many others are inserted in various collections of Italian poetry, such as Domenichi's first book, Arrivabene's third book, and the current editions of Berni and the poets of his school. (Mazzuchelli, *Vita di Pietro Aretino*, second edition; Pietro Aretino, *Lettere*; Fontanini (with Zeno's notes), *Biblioteca d'Eloquenza Italiana*, 1753, i. 197—216.; Creseimbeni, *Storia della Volgar Poesia*, ii. 407. 437., iv. 44—48.; Tiraboschi, *Storia della Letteratura Italiana*, 1789—1794, vii. 157. 1050—1056.; Ginguené, *Histoire Littéraire d'Italie*, vi. 128—143. 242—273.; Bayle, *Dictionnaire Historique*; Gaddi, *De Scriptoribus non Ecclesiasticis*, 1648; *Carpentariana*, p. 34—36.; *Menagiana*, Paris, 1715, ii. 108. 178. 194., iv. 59—66., 303.;

Hallam, *Introduction to the Literature of Europe*, first edition, i. 601., ii. 266. 401.)

W. S.

ARETI'NO, RANU'CCIO or RINU'CCIO, a classical scholar of minor reputation in the fifteenth century, can be traced from 1430 till about 1455. Laurentius Valla mentions Ranuccio with praise as having taught him Greek; and Pope Nicholas V. named him one of his apostolic secretaries. His only known publications are two translations from the Greek into Latin: 1. "Æsopi Vita et Fabulæ," Milan, 1480, 4to., Venice, 1491, 4to. 2. "Bruti et Hippocratis Coi Medici Epistolæ," in the "Epistolæ Laconicæ variorum Auctorum," Basle, 1554, 16mo. (Mazzuchelli, *Scrittori d'Italia*; Fabricius, *Bibliotheca Græca*.) W. S.

ARETI'NO, SCIPIO'NE. [LAMPARIUS, JACOB.]

ARETI'NO, SPINELLO, one of the most distinguished Italian painters of the fourteenth century, was the son of Luca Spinelli, who, when the Ghibelines were expelled from Florence, settled at Arezzo, where, as his surname implies, Spinello was born, about the year 1316. Vasari says that he died, aged ninety-two, about the year 1400, but this is shown to be an error by a record in the town-hall of Siena (printed by Rumohr in his "Italienische Forschungen"), according to which Spinello received payment for some works executed in that building as late as 1408. Spinello studied painting, for which he showed great ability at a very early age, under Jacopo del Casentino, whom, however, he surpassed even in his eighteenth year. His first great work was to paint in fresco the church of San Niccolo, erected by Dardano Acciajuoli, at Arezzo, for the council to be held there by the pope Eugene IV. The subjects of the frescoes were from the life of San Niccolo; but there is not a vestige of the church now remaining. The colouring and drawing of the figures is praised by Vasari, in whose time these works were destroyed by fire. Spinello acquired so great a reputation by these works that he was invited by Barone Capelli, a Florentine citizen, to Florence to paint the principal chapel of Santa Maria Maggiore with subjects from the life of the Virgin and Sant' Antonio Abate. He executed many other works in several Florentine churches, after the completion of which he was recalled to Arezzo by the authorities of that place to paint some works in the old cathedral there, which is also now destroyed. He painted likewise several works in many other churches of Arezzo, of which some still remain. He then painted for the Abbot Don Jacopo some frescoes in the monastery of San Miniato in Monte, near Florence, which still remain in a good state of preservation; and for the same abbot others in the monastery of San Bernardo at Arezzo, which are destroyed.

In the church of San Stefano, a part of the old cathedral of Arezzo, Spinello painted a Madonna and Child, which were so much prized by the people of Arezzo, on account of the character and expression, that when that church was pulled down the fresco was cut out of the wall and removed to a small church in the town, which was afterwards called the Madonna del Duomo, after the picture.

For the same abbot, Don Jacopo, already mentioned, Spinello, in 1385, painted, in distemper, some clever works in the principal chapel of the monastery of Monte Oliveto, near Florence. He afterwards executed some works in Florence, and painted six pictures of the series of frescoes illustrating the life of San Ranieri in the Campo Santo at Pisa, which are described and highly praised by Vasari both for invention and execution, who calls them Spinello's best works, but little now remains of them; there are, however, engravings of them, by Lasinio, in the "Pitture a Fresco del Campo Santo di Pisa." After painting some other works in Pisa and in Florence he returned again to Arezzo in his seventy-seventh year, about 1393, where he painted, for the brothers of Sant' Agnolo, Michael and the Fallen Angels on the wall of the principal altar of their church. In this painting he made Satan so hideous that the prince of darkness is said to have appeared to Spinello in a dream, and asked him where he had ever seen him so ugly as he had had the impudence to paint him. The apparition is reported, says Vasari, to have given the painter such a shock that he died very shortly afterwards. This latter part of the story, however, is contradicted by the fact that he was employed some years afterwards in the town-hall of Siena. The picture and Satan in question are engraved by Lasinio in his collection of old Florentine paintings.

The above works, says Vasari, show that Spinello was as good a draughtsman as Giotto, and a better painter; yet Vasari says he drew much better than he painted. He was also excellent both in the quality and in the variety of his expression. It is remarkable that Vasari has not noticed what are now considered the principal works of Spinello,—the History of Pope Alexander III. in the town-hall of Siena, which he was still working upon in 1408, the year probably of his death. These works are described by Von Rumohr in his "Italian Researches."

Spinello was, according to Vasari, buried in the church of Sant' Agostino at Arezzo, and the following inscription, he says, in the first edition of his work, was placed by his sons to his memory:—"Spinello Aretino Patri opt. Pictorique suæ Ætatis nobiliss. cujus Opera et ipsi et Patriæ maximo Ornamento fuerunt, pii Filii non sine Lachrymis poss." There is no such inscription now in that church. Spinello left two sons, Forzore,

and Parri. Forzore was a jeweller at Florence, and distinguished himself by his skill and taste in niello-work; Parri was a distinguished painter. [SPINELLI, PARRI.]

Baglione mentions an ANDREA ARETINO, in the "Life of Biagio Betti," who was of the school of Volterra and Michael Angelo: he lived in Rome at the beginning of the seventeenth century. (Vasari, *Vite de' Pittori, &c.*; and the notes to Schorn's German Translation; Rumohr, *Italienische Forschungen*, vol. ii.; Baglione, *Vite de' Pittori, &c.*) R. N. W.

ARETYNUS, PAULUS, an Italian musician, who lived in the latter part of the sixteenth century, is only known by his following published works: — 1. "Responsoria Hebdomadæ Sanctæ, &c." Venice, 1567; 2. "Sacra Responsoria, &c." Venice, 1574. Fetis thinks it probable that the name Aretinus was assumed, and derived from his birthplace Arezzo. (Fetis, *Biographie Universelle des Musiciens.*) E. T.

ARETIUS, BENEDICT, was a native of Berne, and is known both as a botanist and theologian. In 1548 he was appointed professor of logic at Marburg, but in the following year he returned to Berne, where he was appointed principal in the gymnasium. In 1563 he was appointed professor of languages in his native city, and subsequently was made professor of theology. He died on the 22d of April, 1574.

Aretius was acquainted with Conrad Gessner; he is frequently alluded to in the works of the latter, and is supposed to have rendered him great assistance. He also corresponded with most of the botanists who lived in his day. The work on which his reputation as a botanist rests, is a description of the mountains Stockhorn and Niesen, entitled "Descriptio Stocchorni et Nessi Montium in Bernatium Helvetiorum Ditione et nascentium in eis Stirpium." This work was published at Zürich in 1561, in a folio edition of the works of Valerius Cordus, and Gesner's "Hortus Germaniæ." It contains an account of excursions in the mountains, and short descriptions of the plants that were found. The plants are referred to under their Swiss names, and many of them are difficult to identify. According to Sprengel, about forty plants were here described for the first time: amongst them may be recognised the Orchis odoratissimus, Primula auricula, Viola biflora, Eryngium alpinum, Trolenis europæus, &c. There is no record of Aretius having practised physic; but at the time in which he lived it was not uncommon for the preacher to combine the characters of the man of science and the physician. In this capacity he probably edited an old medical work entitled "Opus Physicum et Medicum de Gradibus et Compositionibus Medicamentorum," Zürich, 1572. Another of his works on natural science was on the history and occurrence of comets, which was published at Berne in 1556, with the title "Brevis Cometarum Explicatio Physicum Ordinem et Exempla Historiarum præcipua complectens. Cum Epistola ad Dryandrum," 4to.

Aretius embraced the reformed religion, and adopted the principles of Calvin. He wrote a work in defence of the persecution of Valentinus Gentilis for holding heretical views with regard to the doctrine of the Trinity. The work was published at Geneva in 1567, with the title "Valentini Gentilis justo Capitis supplicio Bernæ affecti brevis Historia," 8vo. This work was translated into the English, according to the translator, "for the use of Dr. Sherlock," whom he supposed to hold the same heretical doctrines ascribed to Gentilis.

Aretius published several theological works on controversial, doctrinal, and practical divinity. One of the most extensive of these works, and one which passed through many editions, was his theological problems, entitled "Problemata Theologica Continentia præcipuos nostræ Religionis Locos, brevi et dilucida ratione explicatos," Lausanne, fol. The first and second parts were published in 1574, the third in 1576. His lectures on the Lord's Supper, "Lectiones VII. de Cœna Domini," went through several editions; they were originally published at Lausanne in 1578. He also wrote a commentary on the New Testament, with the title "Commentarii in Libros Novi Testamenti," Morsee, 1580, fol. This work was republished several times. He also wrote a commentary on the books of Moses, "Commentarii Breves in Mosis Pentateuchum," Berne, 1602, 8vo. This, with the preceding theological works, and some others, were published after the death of the author. He also wrote the following works: "Commentarii Absolutissimi in Pindari, Olympia, Pythia, Nemea, Isthmia," Geneva, 1589, 4to. "De Sacramentis in Genere," Leipzig, 1615, 4to. "Examen Theologicum brevi et perspicua Methodo Conscriptum," Lausanne, 1572. "Censura Conclusionum quod Baptismus non successerit Circumcisioni contra Pædo-baptistas," Geneva, 1567. "Sermones III. de Cœna Domini," Lausanne, 1578, 8vo. "Duo Lemmata de Lectione et Interpretatione," Berne, 1572. "Targum in XII. Prophetas Minores." These last four works are mentioned by Senners, but Adelung says he has never seen them. One of his earliest publications was a paper entitled "De formandis Studiis Opusculum;" it was published in the "Tempe Helvetica," for 1561, a work containing a collection of papers by various authors on theological, philological, critical, and historical subjects. (Sprengel, *Hist. Rei Herbariæ*; Melchior Adam, *Vitæ Theolog. German.*; Adelung, *Supplement to* Jöcher, *Allgem. Gelehrten-Lexicon*; Haller, *Biblioth. Bot.*) E. L.

ARETIUS, CLAUDIUS MARIUS. [AREZZO, CLAUDIO MARIO.]

ARETU'SI, CE'SARE, commonly called CESARE MODENESE, and sometimes CESARE DI PELLEGRINO ARETUSI, appears to have been born at Modena about the middle of the sixteenth century, and was made a citizen of Bologna. He was an excellent portrait painter, and a good colourist, but was deficient in invention and composition; he was also an excellent copyist, and imitated well the style of any master. He made a copy for the cathedral of San Giovanni at Parma of the celebrated "Notte" of Correggio, now in the Dresden gallery, which is so exact, in the opinion of Mengs, that it replaces the original. The success of this copy procured for Aretusi the commission to repaint the frescoes of Correggio in the tribune of that cathedral, which he did with equal success. The old tribune of that church was destroyed to make place for a new one, and with it the original works of Correggio, but they were carefully repeated by Aretusi in the year 1587 in the new tribune. According to Malvasia, the copies or cartoons from which Aretusi worked, and which are still preserved at Capo di Monte at Naples, were made by Annibal and Agostino Carracci; a document, however, published by Affò renders this statement very doubtful.

Aretusi is called by some writers a native of Bologna, and by others a Modenese. Which he was is uncertain; but he appears to have first made himself known as a painter at Bologna, and to have studied chiefly the works of B. Ramenghi, called "Bagnacavallo." Aretusi was invited, on account of his skill as a portrait painter, to Parma by the Duke Rannuccio, who appointed him one of his court painters. He died at Parma about 1612. Tiraboschi conjectured that he was the son of Pellegrino Munari degli Aretusi, commonly called Pellegrino da Modena; but if the date and reported circumstances of the death of Pellegrino are true, he cannot have been the father of Aretusi. [MUNARI, PELLEGRINO.]

There are several good pictures in Bologna which were painted by Aretusi and Gio. Battista Fiorini together. They were composed by Fiorini and executed by Aretusi, who coloured in the Venetian style, and imitated the light and shade of Correggio. He made many copies after Correggio, some of which have passed for originals. Some writers mention an Alessandro Aretusi, also of Modena, as a good colourist. (Malvasia, *Felsina Pittrice*; Affò, *Il Parmigiano Servitore di Piazza*; Lanzi, *Storia Pittorica*, &c.)

R. N. W.

AREUS I. (Ἀρεύς, Areus), was the twenty-sixth king of SPARTA, including Aristodemus, and of the Agid house. He was the son of Acrotatus, who died before him, and he succeeded his grandfather, Cleomenes II., in B. C. 309.

The first notice of him is under the year B. C. 280, when he commanded an expedition of the Spartans against the Ætolians, in which he was repulsed with considerable loss of life, the Ætolians having surprised his troops when disorganised and dispersed. This loss was not retrieved, the other states of Greece being unwilling to join in an attempt which, though ostensibly made on behalf of the common interests of Greece, was supposed by them to be meant for the aggrandisement of Sparta alone.

In B. C. 272, Sparta was attacked by King Pyrrhus at the instigation of Cleomenes the uncle of Areus, who was disappointed of the succession to the throne, and applied to Pyrrhus to assist him in gaining it. Areus was then absent on an expedition to Crete, but he immediately returned to the relief of Sparta, and assisted in repelling Pyrrhus, who was soon afterwards killed at Argos. In B. C. 267 the Spartans ordered Areus to co-operate with the forces of Ptolemy Philadelphus in saving Athens from the attack of Antigonus Gonatas. Areus accordingly marched to Athens, but being unwilling to peril the forces of Sparta in defence of another city, he returned without doing any service. He was slain at Corinth in the next year but one (B. C. 265) in a battle against the Macedonians, after a reign of forty-four years. Areus I. was contemporary with Onias I., the high priest of the Jews, and was the king to whom the Jews sent the embassy recorded in Maccabees, i. xii. 20. He and his son Acrotatus are said to have introduced luxurious and effeminate practices into the public meals (Phiditia) at Sparta. (Diodorus, xx. 29.; Justin, xxiv. 1.; Pausanias, iii. 6.; Plutarch, *Pyrrhus*, 26–29., *Agis*, 3.; Athenæus, iv. 142.)

R. W—n.

AREUS II. (Ἀρεύς, Areus), the grandson of Areus I., was the posthumous son of Acrotatus, born probably in B. C. 264. He died at the age of eight years, and was succeeded by his great uncle, Leonidas II. (Plutarch, *Agis*, 3.; Pausanias, iii. 6.; Clinton, *Fasti Hellen.* ii. 215.)

R. W—n.

AREVALO. [CANO DE AREVALO.]

AREVALO, JUAN DE, a Spanish sculptor employed with others in 1537 in the cathedral of Toledo. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

AREZZO, BETRICO D', one of the oldest of the Italian poets, is conjectured to have lived about the beginning of the fourteenth century. Of his life nothing is known: of his verses the following are in print:—1. Two "Ballate," with the "Canzoni di Dante, &c." Venice, 1518, 8vo. 2. "Rime," at the end of Giusto de' Conti's "Bella Mano," Verona, 1750, 8vo. According to some writers, Betrico belonged to Reggio; but the preponderating authorities pronounce him to have been a native of Arezzo. Crescimbeni gives a sonnet by him from a Vatican

manuscript. (Crescimbeni, *Storia della Volgar Poesia*, iii. 123.; Mazzuchelli, *Scrittori d' Italia.*) W. S.

AREZZO, CLA'UDIO MARIO, called by the Latinised form of his name Aretius, a patrician of Syracuse, imperial historian to Charles V., lived about the middle of the sixteenth century. He was a man of great learning; and he is said to have been a soldier, and to have followed the armies of Charles V. in Italy and Germany, with much reputation; but his rank is not stated. He is also said to have subsequently returned to his native country, drawn thither by his love for poetry, and to have attained to high honours, and lived to a great age, and that by the aid of his favourite pursuit he escaped many dangers, and a miserable death. What these dangers and this death may have been we are not told. According to Ortolani he died in Spain. His works are: — 1. "Marius . Aretius Patritius Syracusanus, &c. Quæ hoc Volumine continentur; Dialogus, in quo pro Cæsare Jura Mediolani, Burgundiæ, ac Neapolis leguntur, Clades ad Ticinum et Rex liberatus. Moncœci Dominus quare Cæsari studet, duellum Cæsaris, Siculorum, Hispanorumque Tumultus, primus ejus in Hispaniam adcessus, Philippi Filii Natalis. Dialogus, ubi Hispaniæ Descriptio cum recentioribus Nominibus. Dialogus, quo Virgilii versus, &c. Acidis et Galatheæ Connubium. Summi Pontificis Liberatio. Elegiæ tres de Cæsare. Epigrammata nonnulla," Augsburg, 1530, 8vo. This edition appears to have been unknown to Mongitore, Mazzuchelli, Clement, and Ortolani. A copy is in the British Museum; and it is also described by Audiffredi in his Catalogue of the Casanatta Library. 2. "Chorographia, sive de situ Siciliæ libellus," Palermo, 1537, 4to.; printed also at Messina in 1542, 4to.; at Basil, 1544, 8vo.; inserted by Francesco Bonanni, duke of Montalbano, in vol. ii. of the "Antiche Siracuse," Palermo, 1717, fol., and afterwards in a more correct form, and with annotations by Giovanni Batista Carusio, in the first volume of his "Bibliotheca Historica Regni Siciliæ," Palermo, 1720, fol., and in vol. i. of Grævius's "Thesaurus Antiquitatum Siciliæ," Leiden, 1723, fol. Ortolani speaks in very favourable terms of this work, as displaying great intellect and extensive erudition; and Filippo Cluverio states that he frequently consulted it, and found it extremely exact. An edition professing to comprise all the above-mentioned works and one or two others, was published at Basil in 1544, 8vo., under the title "Cl. Marii Aretii Libri aliquot lectu non minus jucundi quam utiles: quorum Seriem versa Pagina videbis: omnia non ante visa." This book, however, contains no more than the descriptions of Sicily and Spain; the dialogue respecting the verses of Virgil, "Europæ Descriptio cum recentioribus Nominibus et Observationes quædam Latinæ," and the three elegies concerning Cæsar; after which follows an apology stating that all the rest of the works of Arezzo promised in the table of contents had been intercepted by some rogue, and never came to hand, but that efforts should be made to procure them for future publication. The "Description of Spain," was published with the "Description of Sicily," Lyon, 1552, 12mo., and afterwards inserted by Schottus in tom. i. of his "Hispania Illustrata," Frankfort, 1603, fol., a translation in Italian appeared at Wittenberg in 1612, 8vo. 3. Osservazioni della Lingua Siciliana e Canzoni nel proprio Idioma," Messina, 1543, 4to. This was an attempt to restore the Sicilian dialect to the rank it formerly held in the vernacular poetry of Italy. (Mongitore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d' Italia*; Ortolani, *Biografia degli Uomini illustri della Sicilia*, iv.) J. W. J.

AREZZO, FRANCESCO D', a friar of the Observantine branch of the Franciscans, was born in 1553, and died in 1616. He held several offices, in particular that of confessor to Ferdinand I., grand-duke of Tuscany. He was an eloquent preacher, and left several printed works, all of a theological character, which are enumerated by Mazzuchelli. The following are the only ones that seem to have gone through more than one edition: — 1. "Summa Theologiæ Speculativæ et Moralis, ac Commentaria Scholastica in Tertium et Quartum Sententiarum Librum Joannis Duns Scoti," Venice, parts i. and ii. 1581, 1613, 1616; part iii. 1618; part iv. 1619. 2. "Criminale Canonicum," Venice, 1617, Perugia, 1669, 8vo. (Mazzuchelli, *Scrittori d'Italia*; Wadding, *Annales Minorum*, xix. 418.) W. S.

AREZZO, FRANCESCO MARIA. [CASINI, FRANCESCO MARIA.]

AREZZO, GORELLO D', was a notary at Arezzo in the latter half of the fourteenth century. His real name was Gorello (that is, in the diminutive form, Gregorio) de' Sinigardi, and his profession gives to his name the prefix "Ser." The few facts known as to his life are collected by Muratori from his own very curious metrical chronicle, which, composed in terza rima, relates the vicissitudes of the author's native town from 1310 to 1384. The "Cronaca di Ser Gorello" is published in the "Rerum Italicarum Scriptores," vol. xv. p. 814—886. It contains eighteen long chapters, and, though obscure and sometimes unintelligible in its diction, and most infelicitous in its poetical emulation of Dante, is an exceedingly valuable monument for the history of the writer's times. (Muratori, *Scriptores*, xv. 809—811.; Tiraboschi, *Storia della Letteratura Italiana*, v. 593. ed. 4to. 1787—1794.) W. S.

AREZZO, GUITTO'NE D', was one of the founders of Italian poetry. The date of his birth is not exactly known; but the ac-

tive period of his life belonged to the latter half of the thirteenth century, and he died in 1294. It is disputed whether he was born at Arezzo; but he was certainly a citizen of the town, and his father Viva di Michele was chamberlain of the community. The name of the family is unknown; but it was noble, and probably rich, for Guittone founded in Florence the Camaldolese monastery Degli Angeli, within whose walls, had he lived long enough to see the building completed, he designed to spend his old age. He is commonly called "Fra Guittone," that is, "Brother Guittone;" but he was neither monk nor friar. He derived the title from his being a zealous and distinguished member of that singular order of religious knights called familiarly the "Frati Gaudenti;" which, established to join in the crusade against the Albigenses, became a mere society of men of the world, into which no admission could be had by any except nobles, but from which at length even females of noble birth were not excluded. The facts which have now been mentioned may be said to embrace every thing that is now known in regard to the life of this old poet.

Lyrics by Fra Guittone are to be found in several collections of old Italian poetry. Thirty-one of his sonnets, two ballate, and two canzoni, form the eighth book of the "Rime di diversi Antichi Autori Toscani," Florence, Giunta, 1527, 8vo.; Venice, 1532, 8vo.; and they make the tenth book in the augmented edition of the same collection, Venice, 1731, 1740, 8vo. Some of these poems, with others by the same author, are in the "Antichi Poeti" of Leo Allatius, Naples, 1661, 8vo. A sonnet, previously unpublished, is given by the poet's fellow-townsman Redi, in the notes to his "Bacco in Toscana;" two of his sonnets are in Gobbi's "Raccolta de' Rimatori d'ogni Secolo;" two sonnets are given by Crescimbeni as specimens; and several of his poems are in the first volume of the "Rime Oneste de' migliori Poeti Antichi e Moderni," Bergamo, 1750, 12mo. He left likewise letters in prose, of which a collection was published by Bottari, "Lettere di Fra Guittone d'Arezzo, con le Note, &c." Rome, 1745, 4to.

Both the poems and the letters are cited in the dictionary "Della Crusca" as authorities for Italian style. In prose, indeed, Fra Guittone had the honour of being one of the earliest writers to recognise the capabilities of the modern language. In his poetical writings, his principal merit consisted in his being, if not the inventor of the Italian sonnet, at least the poet who subjected it to those laws by which his successors continued to hold it as bound. The merit of his own compositions ceased to be ranked very high, even within a few years after his death. Dante, introducing his name into the "Purgatorio" (cantos xxiv. and xxvi.), censures his love poems for the very fault which in most of them strikes modern readers so unpleasantly, namely, the artificial cast and want of reality in the passion which they profess to depict. Petrarch, who perhaps felt a secret sympathy with the old poet in this very particular, speaks of him less disparagingly, and places his name with those of Dante and Cino da Pistoja. (Crescimbeni, *Storia della Volgar Poesia*, i. 17., ii. 264.; Tiraboschi, *Storia della Letteratura Italiana*, 1787—1794, iv. 414.; Mazzuchelli, *Scrittori d'Italia*; Redi, *Annotazioni al Bacco in Toscano*, passim; Ginguené, *Histoire Littéraire d'Italie*, i. 418—422.; Corniani, *Secoli della Letteratura Italiana*, ed. Milan, 1832, i. 40—42.) W. S.

AREZZO, PA'OLO D', whose real name was SCIPIO'NE BURA'LI D'AREZZO, was born of distinguished parents at Atri, near Gaeta, in the year 1511. Having studied law and taken a doctor's degree at Bologna, he practised as an advocate at Naples with brilliant success, and in 1550 was named by Charles V. a member of his Collateral Council for the kingdom of Naples. Soon afterwards, however, he became tired of the world, and, in 1557, retired into a monastery, entering the order of Theatine Clerks Regular, and assuming the name of Paolo, instead of his baptismal name Scipione. His talents and services were not forgotten after his retirement; for, in 1562, Philip II. appointed him archbishop of Brindisi. He refused to accept the office, and several other offers of bishoprics were rejected with equal steadiness. In 1564, though not till he had been commanded by the pope, he undertook a mission to Spain, to remonstrate in the name of the city of Naples against Philip's renewed attempt to introduce the Spanish inquisition into his Italian dominions. In this honourable remonstrance, (one of the few instances of independent spirit exhibited by the Neapolitans after they fell under the Spanish yoke), Father Paolo's mission was completely successful. Upon his return from Spain he was called to Rome, and was there occupied in ecclesiastical employments of various sorts till 1568, when he was appointed bishop of Piacenza. In 1570 he was created a cardinal; and in 1576, on the earnest petition of the citizens, the pope compelled him to accept the archbishopric of Naples. This high office, however, he did not long enjoy, dying in 1578, at the age of sixty-seven years. He was buried in the Theatine church of San Paolo in Naples; but, in obedience to the injunction of his will, no inscription was placed upon his grave. His last will, and a Latin letter (containing his reasons for declining the see of Brindisi), are printed in a life of him written by Bagatta, a brother of his order, Verona, 1698, 4to. (the second memoir that had been published). The constitutions of a synod he held at Piacenza were also published, Piacenza, 1570, 4to.

(Mazzuchelli, *Scrittori d'Italia*; Ughelli, *Italia Sacra*, tom. ii. and vi.; Oldoini, *Athenæum Romanum*, 1676, 4to. pp. 521—523.) W. S.

AREZZO, TOMMA'SO, cardinal, was descended from an illustrious family of Palermo, and born at Orbitello, a city of Tuscany, on the 17th of December, 1756. His father sent him to Rome for his education, and he was placed in the Nazarene college, then under the direction of the fathers Scolopj. He studied rhetoric under Francesco Fasso; philosophy under the celebrated Giuseppe Beccaria; and theology under J. B. Molinelli. In 1777, he entered the ecclesiastical college, and applied himself with great diligence to the study of canon and civil law. He was early promoted to ecclesiastical dignities, and to the charge of referendary of both signatures. Pope Pius VI. appointed him vice legate of Bologna: thence he proceeded as governor to Fermo, afterwards to Perousa, and subsequently to Macerata. In all these employments he not only gained the approbation of the pope, but the affection of the people placed under his government, and at the earnest desire of the city of Perousa, he was sent there a second time as apostolic delegate. He was recalled to Rome in the year 1801, consecrated archbishop, in partibus, of Seleucia, in Syria, and sent on an extraordinary mission to the court of Russia. The object of this mission was no less than the reunion of the Greek church; and Arezzo had conducted his negociation with the Emperor Paul I. with every prospect of success, when the death of this prince, and the different views entertained by his successor, Alexander, put an end to the negotiation.

On the termination of his mission to St. Petersburg, he went as legate to Dresden, where he remained until summoned to Berlin by the Emperor Napoleon, about the year 1807. In the course of a long conference the emperor endeavoured to make him enter into his views, and sent him to Rome with instructions not at all consistent with the interests of the papal see. Arezzo, however, on his arrival in Rome communicated all that he had learned from Napoleon to the Pope Pius VII., and on the occupation of Rome by the French troops, and the deportation of the pope in 1808, he was made pro-governor of Rome by the pontiff. He discharged the duties of his dangerous office until the month of September, 1808, when he was arrested with several others, and imprisoned, first at Florence, and afterwards at Novara. After much earnest solicitation he obtained his liberty, and took up his residence at Florence, where he was again arrested and conveyed to the fortress of Bastia in Corsica. From this prison he contrived to escape in the month of December, 1813, disguised as a sailor, and after traversing all Corsica, he embarked at Saint Boniface for Cagliari, the capital of Sardinia, where he arrived in safety, and was received with great kindness by the king, Victor Amadeus. This prince was desirous of presenting him with the then vacant bishopric of Novara, but this he refused as he had previously refused the archbishopric of Palermo, offered to him by the king of the Two Sicilies.

Shortly after the escape of Arezzo, the pope returned to Rome, whither Arezzo hastened from Geneva, and was immediately named pro-commissary of the Holy Inquisition, and member of the Congregation of Reform.

On the 8th of March, 1816, Pius VII. created him cardinal; and in October of the same year nominated him to be apostolical legate of the city and province of Ferrara. He held this charge until the month of October, 1830, when he was made vice-chancellor of the church by Pius VIII., and bishop of Sabina on the 29th of May in the same year. He died on the 3d of February, 1833.

Arezzo is said to have written some memoirs containing much interesting matter relating to the ecclesiastical history of his time; and his letters are described as remarkable for their intrinsic excellence, and the elegant simplicity of their style; but none of his writings have been printed. He was the founder of the academy Degli Ariostei, at Ferrara, and re-established the college of Jesuits founded at Ferrara by Saint Ignatius. (Henrion, *Annuaire Biographique*; *Biographie Universelle, Suppl.*; Arnault, *Biographie des Contemporains.*) J. W. J.

ARFE, ARPHE or DARPHE, the name of several Spanish artists, and of some of the most distinguished silversmiths of Spain.

HENRIQUE DE ARFE, a silversmith, by birth a German, the father of ANTONIO and the grandfather of JUAN DE ARFE, went to Spain in the beginning of the sixteenth century, and settled at Leon. He commenced in 1506 the silver tabernacle of the cathedral of Leon. In 1513 he made one also for the cathedral of Cordova. In 1517 he went to Toledo and commenced a tabernacle, likewise of silver, for the cathedral of that place. This tabernacle, which he completed in 1524, is hexagonal, is a Gothic design, and is ornamented with two hundred and sixty small statues, besides bas-reliefs and other ornaments; in 1599 it was gilded by Francisco Merino: it weighs five thousand two hundred and ninety-two ounces and three eighths. Arfe made also a small tabernacle for the Benedictine monastery of Sahagun; but they were all equally rich in ornament. He made likewise many crucifixes, censers, and other similar things, used in the ceremonies of the Roman Catholic church, in which he displayed great taste in design, both as an architect and as a sculptor.

ANTONIO DE ARFE, the son of Henrique, had also great taste in design, and distin-

guished himself by similar works to those of his father; he used, however, the Greek and Roman styles of architecture instead of the Gothic, which, with Juan Alvarez and others, he was the first to apply in the embellishment of works of this class. He made in 1544 the tabernacle of the cathedral of Santiago, and another for the parochial church of Santa Maria de Medina de Rioseco.

JUAN DE ARFE Y VILLAFAÑE, the son of Antonio, was born at Leon in 1535. After he had studied drawing and his art, under his father at Leon, he went to Salamanca and studied anatomy under Cosmo de Medina, professor of anatomy in the university of that place.

After the death of his father about 1560, Juan went to Valladolid, principal seat of the fine arts in Spain at that time. In 1564 he commenced a tabernacle for the cathedral of Avila, for which he was paid at the rate of twelve ducats for every marco or eight ounces of silver used. He completed the work in 1571, and it is one of the most beautiful tabernacles in Spain; its weight was two thousand two hundred and twenty-two ounces and a half. After this work Arfe obtained by competition the order to make the silver tabernacle for the cathedral of Seville, which he completed in 1587, and it is the largest, most costly, and elaborate in Spain. Arfe himself published a description of it, which he dedicated to the chapter of the cathedral, and of which Cean Bermudez has inserted a copy in his "Dictionary of Spanish Artists." In 1668 a few alterations were made in it by Juan de Segura, and its whole weight was then seventeen thousand three hundred and ninety-seven ounces and three quarters; its height was four yards (varas). Arfe made at the same time a tabernacle for the cathedral of Burgos; he finished it in 1588. In 1590 he completed another for the cathedral of Valladolid; and he made also about the same time, assisted by his son-in-law Lesmes Fernandez del Moral, one for the cathedral of Osmas, which, though comparatively small, was superior in style and execution to the others. After this Arfe came with his son-in-law to Madrid, where they made together a tabernacle for the church of St. Martin. He was then appointed by Philip II. assayer (ensayador) of the mint of Segovia. He executed many works for the same king, for the new monastery of the Escurial; and after the death of Philip II. he was as much employed by his successor Philip III.

The time of Arfe's death is not exactly known, but it was about the beginning of the seventeenth century. He was also an engraver and writer. He engraved in lead the portrait of Alonso de Ercilla in the first edition of his "Araucana;" and the plates of the "Caballero Determinado," translated by Hernando de Acuña from the French poem of M. Olivier, and printed at Salamanca in 1573. As a writer he is known by the two following works, which show that he was as well acquainted with the theory as with the practice of his profession:—"Quilatador de Oro, Plata y Piedras," printed at Valladolid in 1572; and "Varia Commensuracion para la Escultura y Arquitectura," printed at Seville in 1585.

During the recent civil wars in Spain, altar plate, and much of this species of church property was melted down, and probably some of the works of the Arfe family have suffered the same fate.

There was an engraver of the name of ANTONIO DE ARFE, who was probably of this family, and as Cean Bermudez conjectures, the son of Juan de Arfe y Villafañe. (Ponz, *Viage de España*, &c., Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ARFEVILLE, NICOLAS D'. [NICOLAS D'ARFEVILLE.]

ARFIAN, ANTO'NIO DE, a Spanish oil and fresco painter of Seville, of the sixteenth century. He painted at first serges in distemper, for the decoration of houses, in which there was at that time a great traffic with America. This kind of painting gave great facility of hand, and it was then the common advice of the Spanish painters to beginners, to practise themselves in serge-painting before they commenced oil-painting.

Arfian, after he had practised this style for some time, entered the school of Luis de Vargas, and shortly acquired a good reputation at Seville, both for drawing and colouring. He painted an excellent altar-piece in oil, together with Antonio Ruiz, in 1551, for the old sanctuary of the cathedral of Seville. Arfian was the first in Seville who painted back-grounds, either figures or in perspective, to bas-reliefs; which he did so as to give them the appearance of having been executed in the same material as the rest of the work. He was also the best fresco painter at Seville, in the style of Alessandro and Julio, until the return of his master, Vargas, from Italy. Antonio's son, Alonso Arfian, was also a painter. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ARGÆUS (Ἀργαῖος), king of MACEDONIA, was the son of Perdiccas I., whom he succeeded. He reigned thirty-eight years according to Eusebius, and thirty-four according to Dexippus. (Herodotus, viii. 139.; Clinton, *Fasti Hellen.*)

G. L.

ARGÆUS. [AMYNTAS II.]

ARGAIZ, GREGO'RIO DE, was a Spanish monk of the Benedictine order, who lived in the seventeenth century. He took the vows in the monastery of "the Holy Saviour" at Oña, and afterwards removed to the monastery of "the Virgin the Mother of God" at Nagera or Naxara (Monasterium

Naxarense), a town in Old Castile. The most remarkable work which Argaiz wrote was a history of the Spanish church, which he entitled, "Poblacion Eclesiastica de España, y Noticia de sus primeras Honras hallada en los Escritos de S. Gregorio Obispo de Granada, y en el Chronicon de Hauberto Monge de S. Benito." He published one volume of this work at Madrid, in the year 1667; a second in 1668, and two other volumes from other sources in 1669, all in folio. He pretended to derive his history chiefly from some manuscript writings of St. Gregorio, bishop of Granada, and from a manuscript chronicle of Hauberto, a Benedictine monk, and he dedicated his work to "the supreme and sovereign majesty of God," but he was soon convicted of having forged the manuscripts on which he founded his history. It is one of the pious frauds which ecclesiastics have in past times thought justifiable. In 1675 Argaiz published a defence of his work, entitled "Instruccion Historica Apologetica para Religiosos, Eclesiasticos, y Seglares," Madrid, fol. His other works are:—1. "Corona Real de España fundada en el Credito de los Muertos y Vida de S. Hieroteo Obispo de Athenas y Segovia," fol. Madrid, 1668, in which Argaiz endeavours to prove that Hierotheus, the preceptor of Dionysius the Areopagite, and that Dionysius himself were Spaniards. 2. "Soledad Laureada por S. Benito y sus Hijos en las Iglesias de España," two vols. fol. Madrid, 1675. 3. "Vidas de S. Benito y S. Isidro de Madrid," fol. Madrid, 1671. 4. "La Perla de Cataluña, Historia de N. Señora de Monserrate," fol. Madrid, 1677. Antonius mentions another work by Argaiz, which he says was ready for publication at the time that he wrote his "Bibliotheca Nova," but was not yet published. The title, according to Antonius, is "Theatro Monastico y Obispos de España," and the work consisted of eight volumes. (N. Antonius, *Bibliotheca Hispana Nova.*) C. J. S.

ARGALL, JOHN, was the third son of Thomas Argall, and his wife Margaret, daughter of John Talkarne, of the county of Cornwall. He was born in London, and entered a student of Christ Church, Oxford, towards the latter end of the reign of Queen Mary. He took the degree of Master of Arts in 1565. Afterwards he took holy orders, and obtained the living of Halesworth, in Suffolk. He died suddenly at table during a feast at Cheston, a mile distant from Halesworth, and he was buried at Halesworth, October 8. 1606. He had a reputation as a "noted disputant" during his residence at the university, and he was a great actor of plays at Christ Church, particularly when the queen was entertained there in 1566. "So much was he devoted to his studies, that, being withal unmindful of the things of this world, he lived and died like a philosopher."

Argall wrote two tracts, 1. "De vera Pœnitentia," 8vo., London, 1604. 2. "Introductio ad Artem Dialecticam," 8vo., London, 1605. In this last treatise, which Wood calls "very facete and pleasant," he says of himself that "whereas God had raised many of his companions and contemporaries to high dignities in the church, ... yet he, an unworthy and poor old man, was still detained in the chains of poverty for his great and innumerable sins, that he might repent with the prodigal son, and at length, by God's favour, obtain salvation." (Wood, *Athenæ Oxonienses*, vol. i. col. 331.) C. J. S.

ARGALL, RICHARD, a poet in the reign of king James I. No particulars of his life are known. He wrote the following poems:—1. "The Song of Songs, which was Solomon's, metaphrased in English Heroics, by way of Dialogue," 4to., London, 1621. 2. "The Bride's Ornaments; Poetical Essays upon a divine subject," in two books, 4to., London, 1621. 3. "Funeral Elegy, consecrated to the memory of his ever honoured lord John King, late bishop of London, &c.," 1621. This bishop of London was his patron. Argall also wrote a book of "Meditations of Knowledge, Zeal, Temperance, Bounty, and Joy," and another containing "Meditations of Prudence, Obedience, Meekness, God's Word, and Prayer." Argall had intended to print these two books at the same time with his poetical works, but the publication was prevented by the death of his patron, the bishop of London. It is not known whether they were ever published. (Wood, *Athenæ Oxonienses*, vol. i. col. 331.) C. J. S.

ARGAND, AIMÉ, was the inventor of the kind of lamp which commonly bears his name, although for some time he was partially deprived of the credit due to him by the substitution of another. He was a native of Geneva, but is said to have been in England when, about the year 1782, he produced the first lamp on his improved principle, the main feature of which is that the wick, and consequently the flame also, is in the form of a hollow cylinder, and that a current of air is allowed to pass up the centre of the cylinder, so as to admit a free supply of oxygen to the interior as well as the exterior of the flame. This arrangement obviates the difficulties attending the production of a large flame either by the use of a single large wick or a series of small ones arranged in a straight line, neither of which will produce equally perfect combustion or equal brilliancy of light; and also, by occasioning the complete combustion of the oil by which the flame is fed, it prevents the emission of smoke. From a paper on the Argand lamp in the "Penny Magazine," it appears that the lamp did not satisfy the expectations of its ingenious inventor until the accidental discovery, by his younger brother, of the glass chimney, which, by confining the air immediately surrounding

the burner, occasions an upward current outside as well as inside the cylindrical flame, and thereby causes the flame to rise high above the wick, and to yield the greatest possible amount of light. Shortly after Argand contrived his lamp, his invention appears to have become known to Ambroise Bonaventure Langé, of Paris, distiller to the king, who claimed the perfecting of the discovery by the use of the glass chimney for himself, and obtained a very favourable report upon the improved lamp from the Academy of Sciences, in which he was stated to be the inventor. Hearing this, Argand went to Paris to contest his claim; but after much contention, finding his opponent very determined in his pretensions, he consented to share the profits of the invention with him, and, accordingly, on the 5th of January, 1787, letters patent were granted to Argand and Langé, giving them the exclusive right to make and sell the new lamps in France for fifteen years. The statement made on obtaining this joint patent gave the credit of the invention to Argand, stating that he communicated his first trials to the chemist Macquer in August, 1783, and that he subsequently perfected the lamp by the addition of the glass chimney while in England. The superiority of the new lamps soon brought them into such general use, that in 1789 the tinmen of Paris endeavoured to overthrow the patent, and for this purpose published an abusive memoir, in which it was contended that as Argand and Langé had so long disputed the credit of the invention, it could not belong to either of them; a course of reasoning which led Argand, in a printed reply, to allude to the long-pending dispute between Newton and Leibnitz respecting the differential calculus, in which case he pleads that no such conclusion was drawn. Argand was, however, soon deprived of advantage from his patent by the abolition of all exclusive privileges which took place during the Revolution, and he also lost for a time the honour of his invention, the lamps being called after a person of the name of Quinquet, who introduced some modifications of form. Argand retired to England, where chagrin so preyed upon him that he at length returned to his native country with broken health, and died there on the 24th of October, 1803. In the brief memoir in the "Biographie Universelle," Argand is styled a physician and chemist, and is said to have invented some useful processes for the improvement of wines. It is also related there that he became melancholy and visionary towards the close of his life, devoting himself to the occult sciences, and seeking to obtain from the bones and dust of the sepulchre the means of prolonging life. (*Biographie Universelle, Supplément*, vol. i.; *Penny Magazine*, iii. 120.) J. T. S.

ARGANTHO'NIUS (Ἀργανθώνιος), a king of Tartessus in Spain, who reigned about the middle of the sixth century before Christ. Herodotus relates that when the Phocæans in their distant voyages came to Tartessus, Arganthonius received the strangers kindly, and requested them to settle in his dominions, an offer which they did not accept. When their town Phocæa was threatened by Harpagus, the general of Cyrus, Arganthonius gave them money for the purpose of fortifying their town against the enemy. He is said to have reigned eighty, and to have lived one hundred and twenty, or, according to Anacreon, one hundred and fifty years. Herodotus adds that his death took place previous to the time when the town of Alalia in Corsica was founded by the Phocæans. (Herodotus, i. 163. 165.; Cicero, *De Senectute*, 19.; Pliny, *Hist. Natur.* vii. 49.; Lucian, *Macrob.* 10.; Valerius Maximus, viii. 13. ext. 4.; Strabo, iii. 151.) L. S.

A'RGELI, CE'SARE, archbishop of Avignon, was born at Bologna in the year 1577. He is frequently called Cesare Argeli Paltroni, from his mother's surname, which he assumed. He took his degree of doctor in both laws on the 27th of June, 1598. Under the pontificate of Gregory XV. he was made judge of appeals in Rome, and in 1624 Collaterale of Campidoglio. These employments he exchanged for that of auditor-general in Avignon, and, after filling various other important posts, was made archbishop of Avignon by Pope Innocent X., in the year 1647. In the following year he died from the effects of a severe fall.

He wrote — 1. "De Legitimo Contradictore ad L. Final. C. de Edict. Div. Adrian. tollend." published at Venice in 1611, again in 1616, 1618, and 1651, fol., and at Avignon, 1641, fol. 2. "De acquirenda Possessione ex Remedio d. l. Final. C. de Edict. D. Adrian. tollend. et de Termino Incontinentiæ," &c., Venice, 1655, fol.; Lyon, 1655, fol. (Alidosi, *Dottori Bolognesi di Legge Canonica e Civile*, 64.; Orlandi, *Notizie degli Scrittori Bolognesi*; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ARGELLA'TI, FILIPPO, was born at Bologna in the year 1685. His early studies were superintended by Bonaventura Rossi, and he was afterwards placed under the care of the Jesuits. In the year 1705 he visited Florence and other cities in Italy, and in 1706 was about to proceed to France, when the death of an uncle recalled him to his native city. He had previously contemplated the publication of some important works, and now proposed to carry his design into effect. He turned his attention, in the first instance, towards an edition of the published and unpublished works of Ulysses Aldrovandus, and for this purpose procured the co-operation of some of the professors of Bologna for the different branches of natural history, and had

made further progress in the necessary arrangements when the successive deaths of those who were to co-operate with him in the editorship forced him to abandon the project. He appears to have devoted himself from the first to literature; and the history of his life is little more than an account of his literary labours, or rather a list of his publications. The notice of him given by Mazzuchelli was furnished to that writer by himself, and has been copied by Fantuzzi and all subsequent writers. In 1715 he published "Raccolta delle Rime del Sig. Carlantonio Bedori," in 4to., which he dedicated to Count Angiolo Sacco, the author of the life of Bedori, prefixed to the work. His next and most important undertaking was the part he took in the great collection of Muratori, entitled "Rerum Italicarum Scriptores." He had been informed by Muratori, who was engaged in collecting materials for his work, that he could not carry his plan into effect, not being able to find any printing office competent to the undertaking. Argellati consequently proceeded to Milan, and explained to Count Carlo Archinto, his patron, the design of the work and the difficulty with which Muratori had to contend. The Count was greatly pleased with the undertaking, and, in order to raise the necessary funds, formed a society of Milanese noblemen under the name of "Società Palatina," each of whom subscribed a considerable sum. By these means Argellati was speedily enabled to form a most complete printing establishment, the first production of which was the collection in question, in twenty-five volumes folio. He appears to have taken an active part in the preparation of this work, furnishing notices and collecting manuscripts, and on the publication of the first volume in 1723, dedicated to the Emperor Charles VI., that monarch assigned him a pension of three hundred ducats, with the honorary title of his Secretary. He also published the "Effemeridi" of Eustachio Manfredi, at Bologna, in 1726, two vols. 4to.; the "Lettere critiche e poetiche di P. F. Bottazzoni," Milan, 1733, 4to.; two works by the celebrated Orsi, viz., "De Absolutione Capitalium Criminum," Milan, 1730, 4to., and "De Invocatione Spiritus Sancti," Milan, 1731, 4to. In 1732 he commenced the re-publication of the works of Sigonius, in six volumes folio, which he printed "in Ædibus Palatinis," that is, at the press of the Società Palatina: the last volume appeared in 1738. The first volume was dedicated to the Emperor Charles VI., who in return added another annual three hundred ducats to the pension previously granted to the editor. He re-published with the Abbé Biacca, at Milan, in 1730, in fol., the "Medaglie Imperatorie" of Mezzabarba, with the addition of others from the Farnese Museum, and various notices drawn from the manuscripts of the author; also the treatise "De Antiquis Mediolani Ædificiis" of P. Grazioli, 1736, folio; the first edition of the "Neutonianismo per le Dame," by the Count Francesco Algarotti, 1737, 4to.; the "Lettere Polemiche" of Bacchini, 1738, 4to.; the "Thesaurus Novus Veterum Inscriptionum" of Muratori, 1739, fol.; the "Storia di Trino" of G. A. Irico, 1745, 4to.; the "Rime" of F. Lorenzini, 1746, 8vo.; "De Antiquis Ecclesiæ Ritibus," by Martene; several collections of poetry and other works. To what extent Argellati was concerned in the publication of the works mentioned above is not clear. Fantuzzi states that "he showed great zeal for the honour of Italy in thus publishing the works of her litterati, to which, perhaps, he may have been further stimulated by the traffic in books with which he occupied himself;" and in the "Giornale de' Letterati," quoted by Fantuzzi, he is distinctly called "Mercatante Libraro." He appears also to have been the director of the press of the Palatine Society, the founder of which, Carlo Archinto, he calls his Mecænas. It is, therefore, not easy to say whether his connection with many of these works was as whole or joint editor or as publisher.

In addition to these re-publications, Argellati was the author of the following works: — 1. "Bibliotheca Scriptorum Mediolanensium; seu, Acta et Elogia Virorum omnigena Eruditione illustrium, &c.; Præmittitur J. A. Saxii Historia Typographica Mediolanensis," two vols., Milan, 1745, fol. The authorship of this work was attributed to G. A. Irico by the "Giornale de' Letterati," and Argellati was accused of plagiarism. In a letter, however, published by him September 22d, 1746, he denies the charge, and Fantuzzi states that the "Acta Lipsiensia," quoted by the journalist as an authority for the accusation, makes no mention of any such plagiarism. 2. "De Monetis Italiæ variorum illustrium Virorum Dissertationes P. Argellati collegit, recensuit, auxit, nec non Indicibus exornavit," six vols., Milan, 1750—59, 4to. In this work are contained, 3. "Numorum Series tam Auri quam Argenti et Æris, qui in officina monetaria Mediolanensi cusi fuere ab anno 1348 ad 1750;" and, 4. "Additiones ad Numos variarum Italiæ Urbium, una cum eorumdem Formis et Explicationibus. 5. "Animadversiones in Opera Caroli Sigonii," published in the edition of Sigonius mentioned above. 6. The dedicatory epistles to all the volumes of the "Scriptores Rerum Italicarum." 7. The lives of all the poets whose works are inserted in the "Corpus omnium veterum Poetarum Latinorum, cum Versione Italica," thirty-five vols., Milan, 1731—65, 4to., edited by him in conjunction with J. R. Malatesta. 8. "Rimario; ossia, Raccolta di Rime sdrucciole," Milan, 1753, 4to. 9. "Risposta dell' Amico alla Lettera di * * *," Milan, 1730. This was a reply to an anonymous publication, entitled "Lettera ad un Amico," which ap-

peared at Florence in 1730, directed against the "Cronaca de' tre Villani," comprised in vols. xiii. and xiv. of Muratori's collection. 10. "Biblioteca degli Volgarizzatori, osia Notizia dell' Opere Volgarizzate d'Autori che scrissero in Lingua morte prima del Secolo XV. Opera postuma, colle Addizioni e Correzioni di Angelo Teodoro Villa," five tom., Milan, 1767, 4to. In the preparation of this work Argellati was assisted by Paitoni and A. M. Biscioni.

Argellati died at Milan on the 25th of January, 1755. He was not a man of genius, but his labours were highly serviceable to the cause of Italian literature: they display great intelligence, indefatigable industry, very considerable reading, and much bibliographical knowledge. He was a member of several academies: of the Affidati of Pavia; the Adunanza degli Arcadi of Rome, with the name of Dioneo Termeonio; the Gelati of Bologna, and of the Società Colombaria of Florence. The only additional fact recorded of him is that in 1717, being one of the tribunes of the people, he delivered a discourse to his successors upon the various points concerning them, which gave so much satisfaction that it was ordered to be inscribed *among* their acts. (Mazzuchelli, *Scrittori d' Italia;* Fantuzzi, *Notizie degli Scrittori Bolognesi;* Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.*, vii. 387—390.; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*, iii. 107—109.) J. W. J.

ARGELLATI, FRANCESCO, son of Filippo Argellati, was born at Bologna on the 8th of May, 1712. He studied under the Jesuits, and, after going through his course of philosophy, applied himself to law, and took his doctor's degree on the 3d of May, 1736. He paid much attention to fortification, and obtained a patent as royal engineer dated 9th November, 1740. In addition to his scientific pursuits, he was well versed in polite literature. His death took place at Bologna, February 13. 1754.

His works are: — 1. "Pratica del Foro Veneto," &c., Venice, 1737, 4to. 2. "Della Situazione del Paradiso terrestre, Opera di Mon. Uezio [Huet] tradotta in Volgare," 1737, 8vo. 3. "Saggio d' una nuova Filosofia, ove s' insegna l'Arte di far Denari," Venice, 1740, 8vo. 4. "Storia della Nascita delle Scienze e Belle Lettere, colla Serie degli Uomini illustri che l' hanno accresciute," &c., Florence, 1743, 8vo. It was intended that this work should extend to twelve volumes, but no more than the first was published. 5. "Storia del Sagrifizio della Santa Messa," &c., Venice, 1743, 8vo., and Florence, 1744, 8vo. 6. "De præclaris Jurisconsultis Bononiensibus Oratio, &c. Accedit Epistola Philippi Argelati ad Franciscum Filium," 1749, fol. 7. "Il Decamerone," two vols., Bologna, 1751, 8vo. This work consists of a hundred tales of various kinds distributed into ten days, in the same manner as the "Decameron" of Boccaccio. 8. "Novissimo Sistema di Filosofia alla Cappuccina, a vantaggio di chi non può intertenersi in lunghe Applicazioni a questo Studio," Modena, 1753, 8vo. 9. In 1744 he published at Florence "Epistola Viris eruditis Græcarum, Latinarumque Litterarum Amatoribus," in which he declared his intention of publishing a collection of all the works, edited and inedited, of Leo Allatius. This project, however, he did not carry into effect. In 1738 he prepared a model explanatory of a new system of military architecture, by which he professed to render a besieged place altogether, or to a great extent, bomb proof. He left in manuscript, 10. "La Vita di Giovanni Gastone ultimo Gran Duca di Toscana della Famiglia Medici," preserved in the library of the Institute of Bologna. 11. "Vita di Suor Maria Maddalena di Gesù del Terz' Ordine di San Francesco." (Fantuzzi, *Notizie degli Scrittori Bolognesi;* Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.*, viii. 200.; Mazzuchelli, *Scrittori d' Italia;* Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*, iii. 109.) J. W. J.

ARGENS, JEAN-BAPTISTE DE BOYER, MARQUIS D', was born at Aix in Provence, on the 24th of June, 1704. His father was procureur-général to the parliament of Aix. The parents of D'Argens wished him to follow the profession of the law, but he refused, and entered the army at the age of fifteen. From this period he led a life of profligacy. A connection which he formed with an actress, whom he calls Sylvia in his Memoirs, induced him to leave the army; and he was on his road from France to Spain, where he intended to marry the actress, when he was arrested, at the request of a friend of his family, and brought back to France. Being sent to Constantinople he was attached to the French embassy; but he entered into new intrigues, which nearly cost him his life. Returning to France, he took to the profession of the law to please his family, but fresh amours made him quit it and enter the army again in 1733. At the siege of Kehl in 1734, he was slightly wounded; but some time after the siege of Philipsburg on the Rhine, he was so seriously disabled by a fall from a horse that he was obliged to leave the service. Disinherited by his father, he went to Holland, and gained his livelihood by his pen. Here he wrote his "Lettres Juives," and his "Lettres Chinoises," and the "Lettres Cabalistiques." In December, 1741, he arrived at Berlin, with a recommendation to Frederick II., king of Prussia, whose offers induced him to fix his abode in the Prussian capital. Frederick made him chamberlain, and co-director of the academy, and gave him a salary of six thousand livres. D'Argens soon became one of the most intimate of Frederick's associates;

his conversation was remarkable for a certain *bonhommie* and vivacity which rendered it very agreeable, and he never forgot the king in the friend. On account of his agreeable disposition and manners Frederick called him "le divin marquis," and addressed to him numerous poetic epistles. But Frederick was fond of playing him practical jokes, and he used to rally D'Argens most unmercifully on the hypochondriac humours to which he gave way. At the age of nearly sixty D'Argens married an actress named Mademoiselle Cochois, without Frederick's knowledge, a step which the king never entirely forgave. At the end of the seven years, D'Argens left Berlin to pay a visit to his family in Provence, and on his road he was met by an ordonnance apparently issued by the "bishop" of Aix, in which he was specially noticed and excommunicated for blasphemy and impiety. This publication gave him the greatest uneasiness, till he discovered that the title "bishop" was erroneously attached to the signature instead of "archbishop," and thus he perceived that Frederick had been playing him one of his practical jokes. On his return to Berlin, he had to endure more severe sarcasms than ever, in consequence of which a coolness arose between him and Frederick. Though he had agreed with the king, on entering his service, that he should be at liberty to retire at a certain age, and he had passed the stipulated period, still he could not venture to apply for his dismissal, but solicited leave of absence, and with great difficulty obtained it, for six months (1769). Towards the end of the appointed time he was returning, when he was taken very ill at Bourg en Bresse. His wife was so occupied in attendance upon him, that she forgot to write to Frederick to explain the cause of his prolonged absence, and Frederick, concluding that the marquis had given him the slip, struck out his name from the pension list. D'Argens, irritated at this return for his long services, went back immediately to Provence, and lived about two years at Eguilles on a small estate which his brother, the President of Eguilles, had given him, although he had been disinherited by his father. D'Argens died at Toulon January 11. 1771, of indigestion. When Frederick heard of his death, he ordered a marble monument to be erected to his memory at Eguilles. It is said that D'Argens asked for the sacrament in his last sickness; that he often read the Gospel, and was admitted as a penitent by a certain brotherhood. He left an adopted daughter.

D'Argens was master of several languages; had some knowledge of chemistry and anatomy, and painted pretty well. His works are very numerous, and some of them very licentious, but the principal are as follows:—1. "Discours de l'Empereur Julien contre les Chrétiens," a new edition with notes by Voltaire, 8vo. 1768. 2. "Ocellus Lucanus," 12mo. 3. "Timée de Locres," 12mo. These three are good translations, and were published with the Greek text. 4. "Bibliothèque Critique, ou Mémoires pour servir à l'Histoire Ancienne et Moderne," 8vo. Berlin, 1746. 5. "Correspondance entre Frédéric II. et le Marquis d'Argens, avec les Epîtres du Roi au Marquis," 8vo. Paris, 1799, 2 vols. 6. "Critique du Siècle," 12mo. La Haye, 1746, 1755, 2 vols. 7. "Lettres Cabalistiques," 8vo. La Haye, 6 vols.; 12mo. 1769, 7 vols. 8. "Lettres Chinoises," 8vo. La Haye, 1739, 1742, 6 vols; 12mo. 1755, 1779, 8 vols. 9. "Lettres Juives," 8vo. La Haye, 1738, 1742, 6 vols.; 12mo. Paris, 1754, 1766, 1777, 8 vols. 10. "Lettres et Mémoires," London (Rouen), 1737, Paris, 1748. A new edition of this work, with a notice of the life and works of the author, was published by Peuchet, 8vo. Paris, 1807. The "Mémoires" are very licentious. 11. "Mémoires secrets de la République des Lettres," 12mo., 1744, 7 vols. A new edition, which was almost a new work, was published with this title, "Histoire de l'Esprit Humain, ou Mémoires secrets et universels de la République des Lettres," 8vo. Berlin, 1765—1768, 14 vols. 12. "Philosophie du Bon Sens, ou Réflexions philosophiques sur l'Incertitude des Connoissances Humaines," 12mo. La Haye, 1746, 2 vols.; 12mo. 1768, 3 vols. The other works of D'Argens are enumerated by Quérard. A collection of some of his works was published with this title, "Œuvres, contenant les Lettres Juives, Chinoises, Cabalistiques, et la Philosophie du Bon Sens," 12mo., 1768, 24 vols. D'Argens was one of the authors of the "Nouvelle Bibliothèque, ou Histoire Littéraire des principaux Ecrits, &c." (Quérard, *La France Littéraire*; T. Campbell, *Frederick the Great*, &c., ii. 261—268, London, 1842, 8vo., 2d edition. This work contains some anecdotes about D'Argens; Thiébault, *Mes Souvenirs de Vingt Ans de Séjour à Berlin*, v. 321., &c., Paris, 1804, 8vo.) C. J. S.

ARGE'NSOLA, BARTHOLOM'E LEONARDO Y, the younger brother of Lupercio de Argensola, was born at Barbastro, in Aragon, in 1564. He was of Italian descent, and his paternal grandfather, a member of the ancient family of Leonardo of Ravenna, was the first of the race who settled in Spain. Through his mother, by whose surname he is most generally known, he was connected with the highest nobility of Catalonia. He was educated with his brother at the universities of Huesca and Saragossa, at the latter of which he took the degree of doctor of laws. In 1588, by the influence of his brother, he obtained the rectory of Villahermosa from the duke of that name, and afterwards the place of chaplain to the empress Maria of Austria. He accompanied Lupercio to Naples, though he held no appointment in the government. On the death of his brother in 1613, he applied for his

office of "Coronista del Reyno de Aragon," but without success, though backed by the influence of the viceroy of Naples, the Count de Lemos. Pope Paul V., however, promoted him to a canonry of Saragossa, and in 1616, on the death of the coronista Llorente, his successful competitor, he obtained the post he wished for, to which, two years after, the king added that of his "coronista mayor," which had been held in conjunction with the same office by his brother Lupercio. He spent the rest of his life chiefly at Saragossa, dividing his time between the duties of his canonry and those of his secular station, to which was added for a time the care of the education of the young Duke of Villahermosa. After a long martyrdom to the gout, he died at Saragossa on the 26th February, 1631, at the age of sixty-seven.

The principal works of Bartholome de Argensola are—1. "Conquista de las Islas Molucas," Madrid, 1609, fol., a work written by desire of the Count de Lemos, the constant patron of the Argensolas. The length of the book laid the author open to the charge of prolixity, of which he took no notice, though his brother Lupercio thought it necessary to append a formal defence by way of preface to the work. Some of the statements advanced border so closely on the marvellous, that the French translator of Byron's "Voyage" ventured to class Argensola's as "a fabulous history;" but on this score also he has been warmly defended by a countryman, indignant at such an insinuation against so grave a writer. 2. "Primera Parte de los Anales de Aragon," continued from Zurita, Saragossa, 1630, fol. This was written in his character of coronista; but, although the deputies of Aragon had shown themselves anxious for its composition, they were so lukewarm as to its publication, that the author was about to have it printed at his own expense, when their tardy orders to that effect were at last given. Like his three predecessors (his brother being one), Bartholome de Argensola tried his hand on the annals of the movements in Aragon in 1591, but, like them, he could not succeed in producing a satisfactory account of events so recent, and many of the actors in which were among the number of his patrons, the deputies. His labours, therefore, in common with those of all who had touched the subject, remained in MS. 3. "Regla de Perfeccion," a translation from the work of an English friar, very popular in its day. Translations by him from the Greek of some of Lucian's Dialogues are also given at the end of Pellicer's Memoir, as well as a Latin correspondence, chiefly with Justus Lipsius, in which his brother Lupercio took part. His "Rimas," which almost alone preserve his name, published with those of Lupercio, by his nephew, soon after his death, are noticed in the life of his brother. It may be added here that Bartholome de Argensola has been praised even more enthusiastically, if possible, than Lupercio, and that Villegas is contented with nothing less than styling him "the Phœnix of Castilian Poetry." (Pellicer, *Ensayo de una Bibliotheca de Traductores Españoles, &c.*, p. 288.; N. Antonius, *Bibliotheca Hispana Nova*, i. 196.; Uztarroz and Dormer, *Progressos de la Historia en el Reyno de Arayon*, p. 288.; Sedano, *Parnaso Español*, v. p. 8.; *Poesias Escogidas de Fernando de Herrera, &c.*, Madrid, 1822, p. 159—164.) J. W.

ARGE'NSOLA, LUPE'RCIO LEONARDO Y, the eldest son of Don Juan Leonardo and his wife Donna Aldonza de Argensola, was born at Barbastro, in the year 1563. He received his education partly at the university of Huesca, and afterwards at that of Saragossa. In 1585 he became secretary to the Duke de Villahermosa, and repaired to Madrid, where he distinguished himself as a member of the "Academia Imitatoria," instituted for the literary imitation of the Italians. In 1587 he married Donna Mariana Barbara de Albion, the widow of an officer. About this time, or perhaps before, he produced three tragedies, entitled "Filis," "Isabela," and "Alejandra," which were performed at the theatres of Madrid and Saragossa with extraordinary success. Cervantes, who speaks of them in Don Quixote in the highest terms, insinuates that the three plays produced more money to the actors than any thirty of their degenerate successors. But Lupercio seems soon to have withdrawn his attention from the drama. He obtained the post of secretary to the ex-empress Maria of Austria, and in 1594 that of gentleman of the chamber to her son the Archduke Albert. Philip III. on his accession to the throne determined to found the office of "coronista mayor de la corona de Aragon" (chief chronicler of the crown of Aragon), and on the 15th of January, 1599, Lupercio de Argensola received the appointment, with which was joined a seat in the supreme council of Aragon, which consisted of seven members only. He occupied himself in writing the annals of the kingdom, but his labours have not been preserved. In 1608 he became also "coronista del reyno," an office of older foundation than his own, and in the gift of the deputies of Aragon, not of the king. It became vacant on this occasion in consequence of the dissatisfaction of the deputies with their old chronicler, Martel, who failed in pleasing them, as his predecessor had also done, with his account of the movements of Aragon in 1591, consequent on the flight of Antonio Perez; movements in which Lupercio de Argensola himself had had some share. Advantage was taken of the absence of Martel to revive against him an old law which required the coronista to reside in the kingdom, and he was displaced without cere-

mony to make way for Argensola. In 1610 the viceroy of Naples, Count de Lemos, appointed Lupercio his "secretary of state and war" for the viceroyalty. In order to attend to the duties of this new office, he procured leave of absence for three years from the deputies of Aragon. At Naples he was more conspicuous as a man of letters than a statesman, and he prevailed on the viceroy to establish the famous academy of the Oziosi, of which he was himself one of the most distinguished members. In 1613, shortly after his leave of absence had been renewed, he was seized with an illness which soon proved fatal. His funeral was celebrated (29th March) by the Oziosi with great pomp, and his death was announced to the deputies of Aragon by the hand of the viceroy himself.

Two of Lupercio de Argensola's tragedies, the "Isabela" and the "Alejandra," were printed for the first time in the "Parnaso Español," vol. vi. Whatever was their original success, the publication of them has convinced modern critics, notwithstanding the praises of Cervantes, that Lupercio's genius for tragedy was not great. They are written in verse of every variety of measure, appropriate or not, and the smoothness of the versification is their highest merit. The author depends for his tragic interest more on the development of physical suffering than of passion or pathos. Thus, in each play, though a great number of characters are introduced, the majority are slaughtered without remorse; and in one the heroine is introduced lamenting over the severed head and limbs of her lover, who has just been executed. The personages also sometimes speak with strange coarseness, especially as proceeding from a writer whose perfect "gravity" is dwelt upon by his admirers as a great poetical merit. Lupercio's historical works are not now extant, with the exception of a short "Summary of the History of Aragon," written to be prefixed to a map. What he wrote of the "Anales de Aragon" exists only in the shape of fragments in private collections; and the "Informacion de los Sucesos del Reyno de Aragon en los Años de 1590 et 1591," although once about to be printed, never appeared. He made collections for a history of the Emperor Charles V., but did not complete the work. In 1598 he published a "Funeral Sermon on Philip II.," which he had taken down from the lips of D. Aguilon de Terrones.

It is on his lyric poems that the reputation of Lupercio de Argensola rests. While at Naples he destroyed all those within his reach, so that what we now have are only the pieces which happened to be in the hands of friends. They were collected and published, with the poems of his equally-celebrated brother Bartholome [ARGENSOLA, BARTHOLOME LEONARDO Y] by Don Gabriel Leonardo y Albion, son of Lupercio, under the title of "Rimas de Lupercio y del Doctor Bartholomé Leonardo de Argensola," Saragossa, 1634, 4to. The "two Argensolas" have been usually placed in the first rank of the poets of Spain; but, although they still have many admirers, modern critics have in some degree questioned their right to so prominent a position, notwithstanding the praises lavished on them by their contemporary, Lope de Vega, who calls them "the Horaces of Spain." They are wanting especially in vigour, a deficiency which is made up, as it best may be, by smoothness, facility, and correctness. In this last particular they so excel, that Lope de Vega observed that they seemed to have come from Aragon to teach the Castilians the Castilian language. Their satires are considered their best productions, although their never-failing "gravedad" leads them to wound the vices they attack rather by the weight of their weapon than the keenness of its edge. (Pellicer, *Ensayo de una Bibliotheca de Traductores Españoles*, &c. p. 1—49.; N. Antonius, *Bibliotheca Hispana Nova*, ii. 73.; Sedano, *Parnaso Español*, vi. 23—28., and *Critical Index*, xiii—xxv.; Uztarroz and Dormer, *Progressos de la Historia en el Reyno de Aragon*, 188—192.; *Poesias escogidas de Fernando de Herrera*, &c., Madrid, 1822, p. 159—164.; Cervantes, *Don Quixote*, book iv. chap. 21.; Latassa, *Biblioteca Nueva de los Escritores Aragoneses*, ii. 143—156.)

J. W.

ARGENSON, MARC RENE' DE VOYER DE PAULMY D'. [VOYER.]

ARGENTA, JACOPO, a painter of Ferrara, who in the year 1561, was appointed a painter to the ducal court at Turin; but none of his works are known. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

ARGENTAL, CHARLES AUGUSTIN DE FERRIOL, COUNT, was born at Paris on the 20th of December, 1700. He was intended originally for the army, but, in compliance with the wishes of his family, he accepted the post of counsellor of the parliament of Paris. After exercising his office for a period of forty years, he abandoned it in order to become minister to the Duke of Parma, in France. His death took place on the 5th of January, 1788, on which day he addressed some verses to one of his oldest female friends. All that Argental produced avowedly was some verses which do not appear to possess any great merit. Among his papers, however, were found several fragments, written and altered in his own handwriting, of a romance, published by his aunt, the celebrated Madame de Tencin, entitled "Anecdotes de la Cour d'Edouard." This circumstance has led to the suspicion that he was also concerned in the authorship of the "Comte de Comminge," likewise published by his aunt. The best proof of his literary ability, however, will be found in the correspondence between him-

self and Voltaire, by which it appears that the latter consulted him about many of his works. Marmontel, in his "Memoirs," speaks of him harshly: he calls him "l'ame damnée" of Voltaire, and maintains that he could neither form nor express an opinion. (La Harpe, *Eloge d'Argental* in the *Journal de Paris*, 1788, 89—71.; *Dictionnaire de la Conversation et de la Lecture*; Feller, *Dictionnaire Historique*.) J. W. J.

ARGENTE'RIUS, JOHANNES, ARGENTERIO, or ARGENTIER, was born in 1513 at Castel Nuovo, near Chieri, in Piedmont, where his father was a poor schoolmaster. He studied philosophy and medicine in the university of Turin, and after receiving the degree of doctor there, he went, in 1538, to Lyon, where his eldest brother, Bartolomæus, was practising as a physician. After five years' residence at Lyon, Argenterius went to Antwerp, where he lectured on medicine, and, having gained a very high reputation, was invited by the cardinal Vincentius Laurus, afterwards bishop of Mondovi, to accompany him to Italy. In Italy he was made professor of medicine, successively, at Naples, Pisa, and Rome; and in 1559 Emanuel Philibert, duke of Savoy, being desirous of re-establishing the university of Mondovi, first made Argenterius professor of medicine in it, and then associated with him in other professorships some of the most learned men of the day. Some years afterwards, when the university establishment was transferred from Mondovi to Turin, Argenterius became professor in the latter city, and he died there in 1572.

Sprengel places Argenterius foremost among those who prepared the way for the revolution in medicine, which Paracelsus wrought. He did this by the boldness with which he threw discredit on the school of Galen, rather than by substituting truth for its errors. He weakened old foundations, but laid no safe new ones; and among the peculiarities of his doctrines, which Sprengel mentions, those alone appear to have made a step towards truth in which he argued against the existence of the multiplicity of *spirits*, imagined by the writers of the Galenic school to be the chief agents in the functions of the living body, and in which he maintained that memory and other mental powers have not each a separate locality assigned to them in the brain. For these opinions he argued very ingeniously; but he neither proved them nor adduced any new facts in their support. His works afford a good example of the style of his time, in the combination which they present of subtlety in argument with indifference to facts; they differ from those of his contemporaries, chiefly in the energy and sceptieism with which they are written; but, except to show how one wrong system may overthrow another, they are now valueless. Of Argenterius's skill in practice there are various and contradictory accounts, which Bonino has collected and compared. It is not possible to draw a safe conclusion from them; but there is certainly no evidence in his writings that he deserved the title "Great Physician," which is said to have been given him when he practised at Lyon and Antwerp.

Argenterius's numerous works were edited by his only son, Hercules Argenterius, at Venice, in 1592, in three volumes folio, and in 1606 in two volumes folio. Other more complete and correct editions were also published, each in one large folio volume, at Hanover in 1610, and at Frankfort in 1616. The Frankfort edition includes the following, to most of which we have added, from Haller and Mazzuchelli, the dates of their previous publication in separate forms: those to which no dates are added were first printed by Hercules Argenterius after his father's death. 1. "In Claudii Galeni Pergameni Artem Medicinalem Commentarii Tres," Paris, 1553, 1578, 8vo., Mondovi, 1556, 1558, fol. 2. "In Libros I. II. III. IV. Aphorismorum Hippocratis Commentarii." These alone occupy one thousand four hundred and twenty closely printed folio columns. 3. "De Morbi Generibus Liber." 4. "De Morborum Differentiis Liber." 5. "De Causis Morborum Libri Tres." 6. "De Generibus et Differentiis Symptomatum Liber." 7 "De Causis Symptomatum Liber." 8. De Temporibus Morborum Liber." 9. "De Signis Libri Quatuor." 10. "De Officiis Medici Libri Duo." This and the seven preceding were edited at Florence in 1550 and 1556, folio, and at Lyon, 1558, 8vo. 11. "De Urinis Liber Unus," Lyon, 1591, Leipzig, 1682, 8vo. 12. "De Somno et Vigiliis Libri Duo," Florence, 1556, Lyon, 1560, 4to. 13. "De Consultandi Ratione Liber Unus," Florence, 1551, Paris, 1537, 8vo. 14. "De Febribus Liber Unus." 15. "In Librum Galeni de Febribus Commentarius." 16. "De Vi purgantium Medicamentorum Tractatio." 17. "De Calidi Significationibus et Calido nativo," Florence, 1556 and 1566, 4to.; Paris, 1568, 4to. Besides these, Argenterius is said to have also written "De Erroribus Veterum Medicorum," Florence, folio, 1553.

BARTOLOMÆUS, the eldest brother of Johannes Argenterius, was also born at Castel Nuovo. About the year 1538 he established himself as a physician at Lyon. He is said to have collected many things from the works of Galen, which were published at Florence. He acquired considerable wealth, with which he purchased a large property in his native country, and some of his descendants became distinguished among the nobility of Piedmont.

Another brother, JACOBUS, was a physician and reader of philosophy in the university of Turin. He wrote a work called "Porta tecum. Rimedii più veri et approvati.... contra la Peste," which, together with sundry

notes upon contagion and other questions, were published, with translations of two French medical works, by Giovanni Michele Crotti, at Turin, in 1598. (Haller, *Bibliotheca Medicinæ*, t. ii.; Mazzuchelli, *Scrittori d'Italia*; Sprengel, *Histoire de la Médecine*, t. iii.; Bonino, *Biografia Medica Piemontese.*)

It is necessary to distinguish from the members of this family, PETRUS DE ARGENTERIA, or DE ARGENTERIA, one of the renovators of surgery, which he taught in the early part of the fourteenth century at Paris and Montpellier. He is frequently mentioned by Guy de Chauliac, who transcribed several prescriptions from what he called "Cartularium Magistri Petri," and has given accounts of several of Argenteria's methods in surgical practice. (Bonino, *Biografia Medica Piemontese.*) J. P.

ARGENTI or ARIE'NTI, AGOSTI'NO, a Ferrarese of noble birth, was one of the minor poets of Italy about the middle of the sixteenth century. He was a lawyer by profession, and died in 1576. Argenti was one of the earliest writers of pastoral dramas in the modern Italian language, publishing a work of that kind in versi sciolti, entitled "Lo Sfortunato," Venice, 1568, 4to. He published likewise a treatise of local interest, called "Cavallerie di Ferrara." (Mazzuchelli, *Scrittori d' Italia*; Crescimbeni, *Storia della Volgar Poesia*, v. 132.; Tiraboschi, *Storia della Letteratura Italiana*, 4to., 1787—1794, vii. 1317.) W. S.

ARGENTI or ARIE'NTI, BORSO, a brother of Agostino, left the legal profession to become an ecclesiastic, and died in 1594. He composed poems, some of which were criticised severely by Annibale Caro. A specimen of them is in the "Rime Scelte de' Poeti Ferraresi." He published likewise a prose comedy, which is said to have enjoyed reputation: "La Prigione," Ferrara, 1580, 8vo., Venice, 1587, 12mo. (Mazzuchelli, *Scrittori d' Italia.*) W. S.

ARGENTI, GIOVANNI, a Jesuit of some eminence, was born at Modena about the year 1561. He was first a teacher in several Italian colleges; after which, as provincial, sub-provincial, or visitor, he superintended the affairs of the order in various parts of Europe, standing, likewise, though unsuccessfully, a contest for the office of general. He died in 1629, being then rector of the college at Modena. He was actively engaged in the disputes of the Jesuits with adversaries of various kinds; and their writers speak with high respect, both of his character and talents, and of the value of his services as a champion of the cause. His few published writings bear upon the history of the order during his own times:—1. "Epistola ad Sigismundum, Poloniæ ac Sveciæ Regem, de Statu Societatis Jesu in Provinciis Poloniæ ac Lithuaniæ," Cracow, 1615, 4to.; Ingolstadt, 1616, 4to.; Cologne, 1616, 4to.; and (with the two following works), Cracow, 1620, 8vo. 2. "Proscriptio Societatis Jesu ex Regno Bohemiæ, Moraviæ, Silesiæ, et Ungariæ," published as above. 3. "Duæ Actiones, quas Auctor in Transylvania in Generali omnium Ordinum Conventu habuit," 1605, 1607, and as above. (Tiraboschi, *Biblioteca Modenese*, i. 101—103.; Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, 1676, p. 402—405.; Mazzuchelli, *Scrittori d' Italia.*) W. S.

ARGENTIER. [ARGENTERIUS.]

ARGENTILL, CARLO, was one of the predecessors of Palestrina as maestro di capella at St. Peter's in Rome, and, probably, Animuccia was his immediate successor. Burney says that some of his compositions, transcribed in 1543, are preserved in the library of the Vatican. He is mentioned by Adami in terms of high commendation. (Adami, *Osservazione per ben regolare il Coro*; Burney, *History of Music.*) E. T.

ARGENTI'NI, STE'FANO, or according to others, FILIPPI'NI, was born at Rimini in the year 1600. He was a monk, bachelor of theology and maestro di capella in the church of San Stefano at Venice, where he printed a mass for three voc. in 1638, and also some of the Psalms, set to music. (Gerber, *Lexicon der Tonkünstler.*) E. T.

ARGENTO, GAETANO, was born at Cosenza, the capital of Calabria Citeriore, in the year 1662. He was endowed by nature with an excellent understanding and a very powerful memory: he consequently made rapid progress with his studies. At the age of twenty years he went to Naples for the purpose of rendering assistance to a relation who was in prison: this event determined him to remain at Naples and apply himself to the study of the law. His skill and reputation as a jurist, and also for general learning, was very great, and in 1709 he was appointed to be reggente of the supreme collateral council, at that time the highest legal dignity. On the 28th of May, 1714, the Emperor Charles VI. conferred upon him the dignity of vice-prothonotary of the kingdom and president of the royal council, with the title of duke. He died of apoplexy on the 31st of May, 1730. His conduct as a judge was characterised by great zeal and integrity. His works are:—1. "Relazione delle Feste celebrate in Cosenza nelle Nozze di Carlo II." Cosenza, 1680, 8vo. published anonymously. 2. "De Re Beneficiaria Dissertationes Tres," Naples, 1707, 4to. These dissertations were written in favour of an edict issued by the Emperor Charles VI., providing that ecclesiastical benefices should be conferred only upon natives. They gave great displeasure to the court of Rome, and were soon proscribed. He left behind him a great number of "consulte," one only of which has been

published. He is stated to have rendered great assistance to Giannone in the preparation of his "History of Naples." (Giustiniani, *Memorie Istoriche degli Scrittori Legali del Regno di Napoli*; *Biografia degli Uomini Illustri del Regno di Napoli*, iii.; Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.*, iv. 388—389.; Spiriti, *Memorie degli Scrittori Cosentini*, 174—177.) J. W. J.

ARGENTON, COMTESSE D'. [ORLEANS, DUC D'.]

ARGENTRÉ, BERTRAND D', president of the parliament of Rennes, a learned jurist and indifferent historian, was born at Vitré in Brittany in the year 1519. His family had been one of the most considerable in Brittany from the year 1060, and his father was grand sénéchal of Rennes. Bertrand applied himself in the first instance to the study of polite literature and history. About the year 1540 he had completed a work entitled "De Origine ac Rebus gestis Armoricæ Britanniæ Regum, Ducum et Principum ab Excessu Conani Meriadoci ad Francisci usque postremi Ducis et Annæ ejus Filiæ Tempora, cujus Matrimonio in Francorum Regiam Ducatus concessit." This history was never printed, and is now in the Bibliothèque du Roi, into which it passed from that of M. Colbert. On the completion of this work he devoted himself to the study of jurisprudence, and became one of the most learned jurists of his age. In the year 1547 his father resigned his office of sénéchal of Rennes in his favour, and this circumstance led him to pay particular attention to the customary law of Brittany, upon which his decisions must be grounded: his knowledge and skill in this respect became unrivalled, and in 1579 he was made one of the commissioners appointed for the reformation of this law. His position as a feudal lord naturally inclined him to favour the system, and so strongly was he imbued with its principles that he opposed with all the weight of his learning and influence the strenuous efforts of Charles Dumoulin to introduce general laws and abridge all customs, declaring his astonishment that it should ever have occurred to Dumoulin to assert that seignorial rights are odious servitudes which must be restricted. In the revision of the customary law, therefore, he did all in his power to strengthen and enlarge the power of the lord at the expense of the vassal; and would have gone still farther, even to the exclusion of the collateral branches of the feudal tenant from the inheritance in favour of the lord, but for the resistance of the other commissioners.

The object of this commission being accomplished, the States of Brittany requested him to write a history of the province. By the aid of memoirs of Pierre le Baud, his maternal grand uncle, which he had inherited, and his own long experience, he completed his task in the space of three years; and this, his second history, was printed at Rennes in the year 1582. The work bore marks of its hasty production, and he revised and reprinted it at Paris in 1588. In his official capacity he was obliged to take many proceedings against the members of the Ligue in the following year, 1589; this brought upon him much ill feeling, and was the source of so much annoyance and vexation as to hasten his death, which took place on the 13th of February, 1590. His principal works are—1. "Histoire de Bretagne, &c.," Rennes, 1582, fol., and Paris, 1588, fol. The edition of 1582 was denounced by La Guesle, the procureur-general of the parliament of Paris, who considered that the manner in which the author had spoken of the rights and ancient independence of Brittany was calculated to have a mischievous tendency in the then circumstances of the kingdom. It was accordingly suppressed. Charles d'Argentré, the son of Bertrand, published an enlarged and altered edition at Paris in 1605, 1612, and 1618, fol., and it appeared again at Rennes in 1668, fol. An abridgment was published at Paris in 1685, in 12mo. This history is a close copy of that of Pierre le Baud, only extended to a later period. It is little more than a dry record of events, is not always correct nor well arranged, and the style is heavy. 2. "Commentaire sur les Quatre Premiers Titres de l'Ancienne Coutume," Rennes, 1568, 4to. 3. "Advis et Consultation sur le Partage des Nobles et l'Interprétation de l'Assise du Comte Geoffroy," Rennes, 1570, 4to. 4. "Commentaire sur le Titre des Appropriances, Prescriptions, &c.," Rennes, 1576, fol. 5. "Commentaire sur le Titre des Donations de l'Ancienne Coutume," Paris, 1584, fol. 6. "Aitiologia, sive Ratiocinatio de reformandi Causis," Paris, 1584, 4to., and 1613, fol.; and Nantes, 1620, 4to. 7. "De Laudimiis Tractatus," Paris, 1605, 4to. All the above treatises and commentaries, with others on marriage, bastardy, succession, &c. not printed in the author's lifetime, were published in a collected form by his son under the title "Commentarii in Patrias Britonum Leges, in lucem editi Cura et Studio Caroli d'Argentré," Paris, 1608, also in 1614 and 1621, fol. 8. "Généalogies des plus Anciennes Familles de Bretagne." This work appears not to have been printed. A life of Argentré was published by Miorcec de Kerdanet, at Rennes, in 1820, 8vo. (Morice and Taillandier, *Histoire Ecclésiastique et Civile de Bretagne*, edit. Guingamp, 1835., i. *Pref.* p. xvii.—xxv.; La Croix du Maine and Du Verdier, *Bibliothèques Françoises*, edit. Rigoley de Juvigny; Moréri, *Grand Dictionnaire Historique*, edit. 1759; Miorcec de Kerdanet, *Notices sur les Théologiens et Historiens de Bretagne*, 98—101.; Le Bas, *Dictionnaire Encyclopédique de la France*, 1840.)

J. W. J.

ARGENTRE', CHARLES DU PLESSIS D', bishop of Tulle, son of Alexis du Plessis, seigneur d'Argentré, dean of the E'tats de la Noblesse of Brittany, was born at Du Plessis near Vitré, on the 16th of May, 1673. He studied philosophy at the College de Beauvais at Paris. In 1693, in which year he finished his course of theology at the Sorbonne, he joined the order of the Friars Minors: he was admitted into the society of the Sorbonne in 1698, and took his doctor's degree in 1700. On the 24th of November the king, Louis XIV., nominated him to the abbey of Sainte Croix de Guingamps, of the order of St. Augustin, and Charles duke de la Tremouille nominated him to the deanery of Laval, on the 23d of January, 1702. In 1705 he was one of the deputies of the second order from the province of Tours, to the general assembly of the clergy of France. Oliver Jegou de Quervillio, bishop of Treguier, appointed him to be his vicar-general on the 7th of January, 1707, and in 1709 he was made almoner to the king. He was the first on whom the king conferred this office gratuitously. He was consecrated bishop of Tulle on the 10th of June, 1725. The same year he was present at the general assembly of the clergy of France as deputy of the first order from the province of Bourges. He subsequently retired to his diocese, where he continued to discharge his episcopal duties with great zeal until his death, which took place on the 27th of October, 1740. His principal works are — 1. "Analyse de la Foi, avec un Traité de l'Essence et des Marques qui distinguent la véritable E'glise de Jésus Christ," 2 vol. Lyon, 1698, 12mo. This is an answer to Jurieu's "Analyse de la Foi." 2. "Apologie de l'Amour qui nous fait désirer véritablement de posséder Dieu seul, par le Motif de trouver notre Bonheur dans sa Connoissance et son Amour; avec des Remarques sur les Principes et les Maximes que M. de Cambrai (Fénélon) établit sur l'Amour de Dieu, &c.," Amsterdam, 1698, 8vo. This was published anonymously. 3. "Elementa Theologica, &c., cum Appendice de Autoritate Ecclesiæ in condemnandis hæreticis et perversis quibuscumque Scriptis," Paris, 1702, 4to. 4. "Appendix Posterior, &c." (to the above work), Paris, 1705, 4to. 5. "Lexicon philosophicum," La Haye, 1706, 4to. 6. "De Supernaturalitate seu de propria Ratione, quâ Res supernaturales a Rebus naturalibus differunt, Notiones quædam Theologicæ," Paris, 4to. 7. "Martini Grandini Opera," 6 vols., Paris, 1710—1712, 4to. This is an edition of the theology of Grandin, edited by Argentré, and with which he published some of his own works. 8. "De Numine Dei, ut Rerum omnium Effectoris, &c.," Paris, 1720, 4to. 9. "Animadversiones in Analysim Holdeni," Paris. 10. "Collectio Effectorum Divinæ Scripturæ, quibus Mysteria Fidei Catholicæ et Dogmata explicantur, &c., Paris, 1725, 4to. 11. "Collectio Judiciorum de novis Erroribus, qui ab Initio Duodecimi Sæculi usque ad Annum 1713 in Ecclesiâ proscripti sunt et notati, &c., cum Notis et Observationibus," 3 vols. Paris, 1725—1736, fol. reprinted in 1755. 12. "Theses philosophicæ et theologicæ, &c.," 12mo. 13. "Remarques sur la Traduction de l'E'criture Sainte par M. de Saci," Paris, 4to. 14. "Explication des Sacremens de l'E'glise, &c.," 3 vols. Tulle, 1734, 12mo. In addition to the above he wrote many funeral orations, pastoral instructions, theological dissertations, sermons, &c. At the time of his death he had prepared for publication a work of considerable extent, entitled "Theologia de Divinis Litteris expressa;" it was never printed however, and is now lost. (Du Mabaret, *Vie d' Argentré*, in the *Mémoires de Trevoux*, 1743, p. 223—235.; Lambert, *Histoire Littéraire du Règne de Louis XIV.*, i.199—201.; Moréri, *Dictionnaire Historique*, edit. 1759; Richard and Giraud, *Bibliothèque Sacrée.*)

J. W. J.

ARGENVILLE. [DEZALLIER.]

ARGHU'N KHAN, the son of Abaka Khan, the fourth of the Persian monarchs of the race of Jenghis Khan. He succeeded his uncle Nikúdár in September, A. D. 1284, and occupied the Persian throne for about six years and a half. His immediate predecessor, Nikúdár, had during his brief reign rendered himself notorious for his cruel treatment and persecution of all his subjects who did not embrace the Moslem faith, more particularly of the Jews and Christians. Arghún, on the other hand, seems to have been very liberal on the score of religion. He favoured no sect in particular, but least of all the Moslems; and it argues much in favour of his character that the orthodox historians of his country have no crime whereof to accuse him, except his conferring the highest offices of the state upon those who were not of the true faith. One of Arghún's first acts, after he ascended the throne, was to investigate the circumstances connected with his father's death, which had taken place a few years before. Shams-ud-din, who had been Abaka's prime minister, was strongly suspected of having poisoned his sovereign and benefactor; and the high favour in which he stood with Nikúdár, who usurped his brother's throne to the exclusion of Arghún, the rightful heir, renders the suspicion very probable. Nikúdár had, previously to his brother's death, embraced the Moslem faith, and had become a paragon of sanctity. Abaka was something between a Christian and a Pagan, but certainly no Moslem. Hence it was easy for Nikúdár to form a strong party in his own favour, including, of course, the orthodox Shams-ud-din; and the rest may be easily imagined. Arghún directed a court of his

most distinguished nobles to examine the charges brought against the ex-minister. The result was that he was found guilty, and condemned to suffer death. During Arghún's reign the empire was well managed by his minister, Sa'd-ud-daula, a member of the Jewish persuasion, who owed his elevation, in the first place, to his skill as a physician. This person had previously lived at Baghdád; and from having freely associated with men of all countries, he became highly skilled in many languages, particularly the Persian, Arabic, and Turkish. He had also obtained considerable insight into the state of the revenues of that province, and into the numerous embezzlements and malversations by which the government was defrauded of its rights. When he became prime minister he introduced numerous reforms and improvements; hence it is not to be wondered at that he should have raised against him a host of enemies who ultimately succeeded in effecting his ruin. But notwithstanding the antipathies of an adverse creed, the Moslem historians are compelled to acknowledge that Sa'd-ud-daula, the fortunate Israelite, administered the government with a success which raised the empire to a pitch of almost unexampled prosperity and splendour. The whole of Arghún's reign passed in comparative tranquillity, for which he was mainly indebted to the wisdom of his chief counsellor. His own hardships terminated when he ascended the throne, on the death of his uncle, during whose reign his life had been in perpetual danger. But these events belong more to the reign of Nikúdár, of which we have an interesting account in the curious narrative of Marco Polo, the Venetian. Shortly after Arghún's death, Marco, with his father and uncle, arrived at the court of the Persian monarch on their way home from the dominions of the Great Kublai Khán, from whom they had letters of strong recommendation addressed to Arghún. The strangers were hospitably received and munificently entertained by Kai Khátu, Arghún's brother and successor. During their stay in Persia, Marco had every opportunity of obtaining his information from those who were actors in the scenes which he describes. His narrative also agrees exactly with that of the native historians; and one expression which he uses strongly tends to confirm what has been stated respecting Abaka's death. We quote from the curious edition of Marco Polo published, in old French and Latin, by the French Société de Géographie, 4to. Paris, 1824. Arghún, at the time of his father's death, was governor of Khorásán, and had succeeded in defeating a tribe of Tartars when the mournful intelligence reached him. According to Marco Polo, "il ne demore grament que il at novelle comment Abaga son pere estoit mort; il en ait grant ire, &c." Again, the Latin has, "Quando ergo Argon vicit prelium istud, ipse non stetit multum quod habuit nova quod pater suus erat mortuus, de quo habuit magnam iram et magnam melancoliam" ("He had not long to wait when he received intelligence that his father had died; at which he was exceedingly wroth and much grieved"). Now it is presumed that his *anger* must have been owing to something he had learned respecting the manner of his father's death, and his grief owing of course to the event itself. Arghún died in March, 1291 (the Moslem historians add), "to the great relief of every friend of Islám, and to the equal mortification of all that were hostile to the law of the true prophet." He was succeeded by his brother Kai Khátu, as already mentioned, his own sons, four in number, being then under age. Of these, the first, Gházán Khan, and the third, Uljaitu Khan, attained, at succeeding periods, the sovereignty of Persia. (Malcolm, *History of Persia*; Price, *Mahommedan History*, on the authority of the Habíb-us-siyar; *Recueil de Voyages et de Mémoires publié par la Société de Geographie*, tome premier, 4to. Paris, 1824.) D. F.

ARGILLATA, PETRUS DE, ARGELLATA, or PIETRO DELLA CERLATA, was professor of logic, astrology, and medicine, at Bologna, about the beginning of the fifteenth century. He taught the medical doctrines of Avicenna, and was regarded as one of the most learned anatomists and surgeons of his time. He died in 1423, and his statue was placed in the anatomical theatre of Bologna.

The only work which Argillata left was published with the title "Chirurgiæ Libri Sex," Venice, 1480, 1492, 1497, &c. folio; and Haller says there are manuscripts of it in the Berne library, dated 1442, and in the King's library at Paris, dated 1488. Much of it is taken from the writings of Avicenna and Guy de Chauliac; but it contains many cases and observations by the author himself, who, in several respects, improved the surgical practice of his time. He goes over the whole field of surgery, and Brambilla and Haller mention the following points, in which he either improved surgery, or observed important facts: — he disapproved of the use of sutures in wounds of nerves and tendons, though he employed them frequently in other wounds, and he urged that they ought to be inserted in the skin alone: he blamed the employment of caustics in the treatment of cancer, and improved the method of removing cancerous breasts; he described a case of a penetrating wound of the arm, in which motion was destroyed, but not sensation; he advised the incision of the whole length of fistulæ in ano, and the extraction of sequestra in cases of necrosis; and he recorded several instances of recovery from severe wounds of the head, and other parts, which had occurred in his

own practice. (Mazzuchelli, *Scrittori d' Italia*; Brambilla, *Storia delle Scoperte .... fatte dagli Italiani*, t. i.; Haller, *Bibliotheca Chirurgica*, i. 165.)

It is necessary to distinguish from the preceding, PETRUS DE ARELATE, or DE ARGELATA, a surgeon of an earlier period, at Avignon, but of whom nothing more is known, than that he is referred to by Guy de Chauliac, with whom he was contemporary. J. P.

ARGIS, BOUCHER D'. [BOUCHER.]

A'RGOLI, ANDRE'A, was born at Tagliacozzo in the kingdom of Naples about 1568. He studied medicine and astronomy; and all that is known of him is, that he was obliged to leave his country by the efforts of those who were hostile to him, some say for his talents, others for his astrology; that he retired to Venice, the senate of which made him professor of mathematics at Padua; and that he died at Padua later than 1650. The astronomical ephemerides which he published, extending as far as the year 1700, gave an extent and permanence to his reputation which his other writings would not have obtained alone. Delambre (*Astr. Mod.* vol. ii. p. 514.) has bestowed three pages upon Argoli, who, it appears, was not well informed on what had been done in his own time, and is aptly described as "one of those laborious men who wrote long works for the use of astronomers, and particularly of those who were also astrologers." His opinion that logarithms only facilitated easy operations, but made complicated ones more difficult, is better worth preserving for its singularity than any one of his writings for its utility. Argoli published:—"Tabulæ Primi Mobilis," Rome, 1610; "Secundorum Mobilium Tabulæ," Padua, 1634; "Pandosium Sphæricum," Padua, 1644; "De Diebus Criticis," Padua, 1652; with various smaller works and second editions (all in 4to.), a list of which is in Lalande's "Bibliographie Astronomique," but is not worth insertion. The Ephemerides were published as follows; from 1621 to 1640, at Rome in 1621; from 1631 to 1680, at Padua in 1638; from 1648 to 1700, at Rome in 1647. Those from 1661 to 1700 were reprinted at Leiden as late as 1677. (Weidler, *Hist. Astron.*; Moréri, *Dict. Hist.*; Delambre, *Astr. Mod.*; Lalande, *Bibliog. Astron.*) A. De M.

A'RGOLI, GIOVANNI, a son of Andrea, born at Tagliacozzo about 1609, acquired in early youth considerable celebrity as a poet; but his fame, founded on the precocity of his genius rather than the merit of his works, was of no long duration. His first volume of verses, "Della Bambace e Seta, Idyllio; Trasformazioni Pastorali," Rome, 1624, 12mo., was published when he was but fifteen years old. Not long afterwards, shutting himself up in a room to which no one was admitted, he laboured for seven months in emulating the showy and affected manner of Marini, then at the height of his ephemeral popularity. At the end of the voluntary confinement, the young versifier, whose age was then seventeen, had produced a mythological poem in twelve cantos, "L'Endimione," Terni, 1626, 4to. The "Endymion," a successful imitation of the fashionable model, was received with great applause, which its detractors sought to damp by insisting (no very likely supposition) that the poem must have been written by the youth's father. With the publication of this work Giovanni's desire of poetical fame seems to have become extinct. In the subsequent course of his life he continued to write verses, both in Latin and Italian; but he published nothing of the sort except two occasional pieces in Latin, one of which, indeed, was only a translation, by Argoli himself and a friend, from a Greek poem of Leo Allatius.

In 1632 Giovanni accompanied his father to Padua, where he engaged in legal studies and took a doctor's degree. After a time, however, he abandoned this pursuit for literature, attaching himself particularly to the study of the classical languages; and in these he attained such reputation as to be appointed to a professorship in Bologna. Again, with characteristic fickleness, he resumed the study of law, and held successively several judicial offices in the states of the church. He is supposed to have died about the year 1660. After his first abandonment of the law, he gave proof of his knowledge of classical antiquities, in which his labours have been considered to possess some merit. His writings of this kind are the following:— 1. "De Lapide Sepulchrali Veterum Epistola," published in the first volume of the collection entitled "De Quæsitis per Epistolas à claris Viris Responsa Fortunii Liceti," Bologna, 1640, 4to. 2. An elaborate series of notes to the treatises of Onuphrius Panvinius "De Ludis Circensibus" and "De Triumphis." These notes appeared in the edition of the treatises published at Padua, 1642, fol.; again in the Paduan edition of 1681, fol.; and afterwards the notes to the first treatise (but not, as the biographical books usually assert, the notes to the second) were selected to accompany Panvinius in the "Thesaurus Antiquitatum Romanarum" of Grævius, vol. ix. 3. "Epistola ad Jacobum Philippum Tomasinum, De Templo Dianæ Nemorensis." This petty essay, dated 1637, will be found in Tommasini's treatise "De Donariis," inserted in the "Thesaurus Antiquitatum Romanarum," vol. xii. Argoli left in manuscript a large number of works, among which were some Italian poems, a good many Latin ones, classical biographies, and antiquarian and critical commentaries. (Mazzuchelli, *Scrittori d' Italia*; Baillet, *Enfans Célèbres*, No. 64.; Papadopoli, *Historia Gymnasii Pa-*

tavini, ii. 140.; Toppi, *Biblioteca Napolitana*, p. 114.; Crescimbeni, *Storia della Volgar Poesia*, v. 159.; Niceron, *Mémoires*, xxxix. 332—334.) W. S.

ARGONNE, NOEL or BONAVENTURE D', was born at Paris in the year 1640. His father was a goldsmith. D'Argonne practised as an advocate till the age of twenty-eight, when he entered a Carthusian monastery at Rouen, and changed his name of Noel to that of Bonaventure. He died at the Carthusian monastery in Gaillon, which is near Rouen, on the 28th of January, 1704, aged sixty-four.

D'Argonne's works are:— 1. "Traité de la Lecture des Pères de l'Eglise, ou Méthode pour les lire utilement," in two parts, 12mo., Paris, 1668. A second edition, with numerous additions, and consisting of four parts, was published in 1702, Paris, 12mo., by Pellestre of Rouen, who died in 1710. This is a very learned and valuable work. 2. "Mélanges d'Histoire et de Littérature," published under the name of Vigneul-Marville, in three volumes. The first edition was published in 1699, and apparently at Rouen. Other editions were published at Rouen in 1700, 2 vols.; 1701, 3 vols. 12mo.: a fourth edition at Paris, 1725, 3 vols. 12mo. was edited after the death of D'Argonne by the Abbé Banier. The last volume of this edition was by Banier; and the first two volumes comprehended the three volumes of D'Argonne's work. These "Mélanges" form the fifth and sixth volumes of a collection of Ana, published at Amsterdam in 1789, 8vo. They are entitled "Vigneul-Marvilliana" in this collection. This work of D'Argonne is very learned, and full of literary anecdotes and criticisms. It is *highly* praised by Bayle in his letters, as superior to most other miscellanies of its nature, such as the Ménagiana. It contains a very severe criticism on the "Caractères" of La Bruyère, the justice of which is denied by his admirers. It has been questioned whether D'Argonne, as a monk, could have been the author of a work which contains so many anecdotes, but he owed his knowledge of them to the connexion which he continued to keep up by letters with the men of wit and learning whom he had known before he became a Carthusian. Bayle was the first to indicate who was the real author disguised under the name of Vigneul-Marville. 3. "L'Education, Maximes, et Réflexions de M. de Moncade, avec un Discours du Sel dans les Ouvrages d'Esprit," 12mo. 1691. (Chaufepié, *Nouveau Dictionnaire Historique et Critique; Lettres Choisies de M. Bayle*, Rotterdam, 1714, 8vo.; *Preface* to the *Vigneul-Marvilliana*; Quérard, *La France Littéraire*. As these authorities differ among themselves and also from the *Biographie Universelle* in the dates which they assign to the life and the editions of D'Argonne's works, we have followed none implicitly, but by comparing them have endeavoured to arrive at the truth. The authority of Quérard has been followed for the works of D'Argonne.) C. J. S.

ARGO'TE, JERO'NIMO CONTADO'R DE, was born in the city of Collares on the 8th of July, 1676. At the age of twelve years he entered the order of the Theatines, and applied himself with great diligence to scholastic studies. Having made himself master of the Latin, Greek, French, and Italian languages, he turned his attention to sacred and profane history. He was one of the first members of the royal academy of Portuguese history, and delivered several discourses before the society upon the fables introduced into history, which he attributed to ignorance, evil design, poetry, and painting. John V., king of Portugal, selected him from the members of the academy to write the history of the archbishopric of Braga, a task which he performed in a very satisfactory manner, although Majansius laments that the author had not been a little more accurate and careful in the antiquarian portion of his history. He died in the year 1749. His principal works are, — 1. "Dissertação da Vinda de St. Iago a Hespanha," printed in the "Collecção dos Documentos e Memorias da Academia Real Portugueza," for the year 1722. 2. "Contas de seus Estudos Academicos," printed in vols. iv. v. vi. and xi. of the above collection, 1724—1732. 3. "De Antiquitatibus Conventus Bracaraugustani Libri Quatuor Vernaculo Latinoque Sermone Conscripti," printed in the volume for the year 1728 of the above-named collection: a second edition, with the addition of a fifth book, was published at Lisbon in 1738, in 4to. 4. "Memorias para a Historia Ecclesiastica de Braga, Primas das Espanhas," 3 tom., Lisbon, 1732—1744, 4to. 5. "Sermaõ da Payxaõ pregado no Convento de Nossa Senhora da Divina Providencia," Lisbon, 1717, 4to., and 1735, 4to. This work was published under the name of Padre Caetano Maldonado da Gama." 6. "Regras da Lingua Portugueza, Espelho da Lingua Latina, &c.," Lisbon, 1721, 8vo.: an enlarged and improved edition was published at Lisbon in 1725, 8vo. 7. "Vida e Milagres de Saõ Caetano Thiene, fundador dos Clerigos Regulares," Lisbon, 1722, 4to.: Argote published a supplement to this work at Lisbon in 1743, 4to. 8. "Parecer Anatomico, Historico, Critico, &c.," Lisbon, 1742, 4to. 9. He translated from the Italian, under the assumed name of Padre Jozé Gentil, "Vida da Ven. Madre Rosa Maria Serio, &c.," Lisbon, 1744, 4to. (Barbosa Machado, *Bibliotheca Lusitana*, ii. 493, 494.; *Summario da Bibliotheca Lusitana*, ii. 218, 219.; Majansius, *Specimen Bibliothecæ Hispano-Majansianæ*, &c., 163, 164.) J. W. J.

ARGOU, GABRIEL, a native of Vivarais, and avocat in the parliament of Paris.

He took the oath of avocat on the 24th of November, 1664. His name appears on the list of avocats in 1701, and disappears from it in 1710. He must have died in the interval. Little is known of his private history. The continuators of Moreri mention that he lived on terms of intimacy with the literary men of his time, and particularly with the Abbé Fleury. It is said that an impediment in his speech prevented Argou from distinguishing himself as an oral pleader, but that his great legal acquirements obtained for him the confidence of the Chancellor Pontchartrain.

Argou published—1. "Mémoires touchant le Comté de Neufchatel, où l'on voit ce qui s'est passé entre Madame la Duchesse de Longueville et Madame la Duchesse de Nemours," Paris, 1674, 4to. 2. "Mémoire pour M. le Duc de Luxembourg touchant la Question de l'Extinction de la Pairée de Piney prétendue par MM. les Ducs et Pairs," Paris, 4to. (without date, re-printed at Lyon in 1710, in the "Recueil des Factums.") 3. "Institution au Droit Français. Par M. Argou, Avocat en Parlement," Paris, 1692, 1699, 1710, 1719, 1730, 1740, 1746, 1753, 1762, 1771, 1787: all these editions are in two vols. 12mo.

The Institutions of French law alone have an abiding interest: the number of editions through which the work passed previous to the French revolution show the estimation in which it was held as a manual. A brief history of French law, by Fleury*, is prefixed. The Institutions are distributed into four books: the first treats of persons (des personnes); the second of things (des choses); the third of obligations (des obligations); and the fourth of various miscellaneous topics, under the title, "Des Accessoires et des Suites des Obligations." The name of the author does not appear on the title-page of the two editions published during his life (Fleury is named in the preface as author of the historical sketch); neither does it appear on the title-page of the edition of 1710, though it is mentioned in the privilege granted to the printer, which bears date the 14th of April, 1703. To the edition of 1810 are attached a number of valuable notes. These annotations are anonymous, but the authors were known to have been Messrs. Bretonnier and Barbier, two eminent lawyers, the one distinguished by his knowledge of the law of "les pays du droit écrit," the other well known as a pleader at the Châtelet, and profoundly versed in the "coûtume de Paris." The edition of 1719 is a mere re-print of that of 1710, with the solitary addition of the author's name on the title-page. The edition of 1730 has some additional notes, probably by M. Barbier: M. Bretonnier had been dead for some time. The editions of 1740 and 1746 are re-prints of that of 1730, with the addition of an alphabetical index. The edition of 1753, by M. Boucher d'Argis, Avocat au Parlement, has both additions and retrenchments, made for the purpose of assimilating the Institutions to the actual state of the law. The editions of 1762 and 1771 are mere re-prints of the edition of Boucher d'Argis. The edition of 1787 we have not seen, nor does Camus, from whom we have learned its existence, give any account of it. We have been induced to notice so much in detail the bibliography of this work on account of its having been the most popular, and, indeed, with the exception of the works of Coquille (1642) and Claude Serre (1753), the only elementary manual of French law previous to the Revolution. It is still not destitute of a practical interest for those who have occasion to study the laws of our colonies of St. Lucia and Lower Canada, which are based upon the old French law: the foundation of the civil law of our other French colony, Mauritius, is the Code Napoleon. (Boucher d'Argis, in his *Preface* to the edition of the *Institution au Droit Français* of 1753; Camus and Dupin, *Profession d'Avocat*; Adelung, *Supplement to Jöcher, Allgemeines Gelehrten-Lexicon.*) W. W.

* A translation of this sketch into English, dedicated to Lord Milsintown, was published in London in 1724, with the title "The History of the Origine of the French Laws. Translated from the French by J. B., Esq." [John Beaver.]

ARGUES. [DESARGUES.]

ARGUELLES. [CANGA-ARGUELLES.]

ARGUIJO, JUAN DE, a Spanish poet, was born at Seville in the latter half of the sixteenth century, and died before the year 1630. His love for poetry was so great that he expended nearly the whole of his patrimony in the support and encouragement of the professors of this art, who repaid his munificence by their praises. It is not to be presumed, however, that his liberality was indiscriminating, or the compliments he received flattery. It is asserted that no Spanish poet ever received so many eulogies as Arguijo. Lope de Vega, who dedicated several of his pieces to him, was among the number of his eulogists. His verses upon him in the "Laurel de Apolo" commence thus:—

"Aquí Don Juan de Arguijo
Del sacro Apolo y de las Musas hijo," &c.

Unfortunately his compositions are scattered in different works. The principal of them, a cancion written on the death of a friend, is inserted in the "Parnaso Español," ix. 140—154. His style is natural, pure, and elegant, and the cancion above-mentioned is described as a perfect model for that species of writing. Bouterwek has inserted one of his sonnets in his history. He also wrote in verse "Relacion de las Fiestas que hizo en Sevilla Don Melchor de la Alcazar en Obsequio de

la inmaculada Concepcion." (*Parnaso Español*, por Lopez de Sedano, ix.; Arana de Varflora, *Hijos de Sevilla*; Bouterwek, *Geschichte der Poesie und Beredsamkeit*, iii. 428.)
J. W. J.

ARGYLL, DUKES, MARQUISES, and EARLS OF. [CAMPBELL.]

ARGYROPY'LUS or ARGYROPU'LUS, JOANNES, a learned Greek who lived in the middle of the fifteenth century. Much has been said by his biographers respecting the period at which he first went to Italy, but it is not clear whether it was in 1434 or some years later. It appears that he was retained by Palla Strozzi when at Padua, for the purpose of reading Greek and the natural philosophy of Aristotle with him. Facciolati states that in 1442 he was chosen rector of the university of Padua; and in 1444 he took part in conferring the doctor's degree on Francesco della Rovere, afterwards Pope Sixtus IV. He appears to have been held in high estimation by Cosimo, Pietro, and Lorenzo de' Medici, the last of whom he had assisted to educate. By either Pietro or Lorenzo he was invited to Florence, and made Greek professor in the university of that city. Niccolò Vallori asserts that he was indebted to Pietro for this appointment, but Roscoe gives the credit of it to Lorenzo. It is supposed that this event took place in the year 1456. He remained at Florence teaching Greek and the Aristotelian philosophy fifteen years. In the year 1471 he quitted Florence, and in that year, or according to some, in 1473, proceeded to Rome, where he became professor of Greek as at Florence, and continued until his death, which took place some time after the year 1489, in the seventieth year of his age. His death is said to have been caused by fever, brought on by the immoderate use of melons. All authors agree that he possessed great learning and ability. During his residence in Italy he acquired a perfect knowledge of the Latin language; but he entertained a strange prejudice against all Latin authors, and asserted that Cicero knew nothing of Greek or philosophy. His principal works are his translations of Aristotle into Latin, viz. — 1. "Prædicamenta." 2. "De Interpretatione." 3. "Analyticorum Posteriorum Libri II." 4. "Physicæ Auscultationis Libri VIII." 5. "De Cœlo Libri IV." 6. "De Anima Libri III." 7. "Metaphysicorum Libri XII." 8. "Ethicorum ad Nicomachum Libri X." 9. "Politicorum Libri VIII." The several editions of Aristotle's works in which these versions have been printed are enumerated by Fabricius and Hoffmann. Opinions appear to have differed as to the merit of these translations. According to Boernerus, they were considered by some rather elegant than faithful; by others, more faithful than elegant; and by others again neither faithful nor elegant. 10. "Expositio Ethicorum Aristotelis." This is an original work, and was published by Donato Acciajuoli at Florence, in 1487, in fol. He also translated some of the Homilies of St. Basil into Latin, which are printed in the old editions of that saint's works. His unpublished works are dispersed among different libraries, as in that of Madrid, the royal library of Paris, &c., a complete list of which will be found in the authorities quoted below. (Hodius, *De Græcis Illustribus Linguæ Græcæ Literarumque Humaniorum Instauratoribus*, 187—210.; Boernerus, *De Doctis Hominibus Græcis Litterarum Græcarum in Italia Instauratoribus*, 137—151.; Tiraboschi, *Storia della Letteratura Italiana*, vi. 509—518.; Fabricius, *Bibliotheca Græca*, edit. Harles, xi. 460, 461.; Hoffmann, *Lexicon Bibliographicum Scriptorum Græcorum*, art. "Aristotle;" Roscoe, *Life of Lorenzo de' Medici*; Vallori, *Vita di Lorenzo de' Medici*.)
J. W. J.

A'RGYRUS, ISAAC (Ἰσαάκης Ἄργυρος), a Greek monk, was a distinguished astronomer. According to his own statement in his printed work cited below, he was born at Constantinople, either in 1322 or 1323. We know nothing about his life. In 1373 he wrote Κανὼν Πασχάλιος, or "Computus Græcorum de Solennitate Paschatis celebranda," which he dedicated to Andronicus, despot of Ænus, on the Hebrus, in Thrace. The Latin title was given to it by Christopher Christmann, professor of Logic at Heidelberg, who published the work in 1611, 4to.: he added a Latin translation and a commentary. This little work, which is divided into six chapters, gives rules for calculating the period of the Easter of the Greeks. Several years before it was published by Christmann, who had used a Heidelberg MS., the sixth chapter of it ("De Canonis Incertitudine") was separately published by Joseph Scaliger, together with the "Canon Paschalis Hippolyti," in 1595, and afterwards in Scaliger's "De Emendatione Temporum," Lyon, 1598. Petavius published a second edition of the whole work, with a new Latin translation, in the third volume of his "Uranologium," Paris, 1630, which was reprinted at Antwerp (Amsterdam), in 1703, fol. Both Scaliger and Petavius used a MS. of the royal library of Paris. The third volume of the "Uranologium" contains another "Computus," which likewise treats on calculations of time, and which is attributed to the same Isaac Argyrus. Besides these works, Isaac Argyrus wrote several others, chiefly on astronomy and geometry, the greater part of which are in MS. scattered through the principal libraries of Europe; some others treat on divinity and miscellaneous matters. The principal are — 1. "De reducendo Calculo Astronomicorum Canonum Ptolemæi ab Annis Ægyptiacis et ab Alexandriæ Meridiano ad Annos Romanos et ad Meridianum Constantinopoleos," in the imperial library

at Vienna. 2. "Apparatus Astrolabii," in the Vatican library. 3. "De reducendis Triangulis non Rectis ad Rectos," in the Bodleian and in the former Coislin library at Paris. 4. "Methodus Geodæsiæ," in the library of the Escurial. 5. "Methodus Melior Solarium et Lunarium Cyclorum," in the library at Leiden, a legacy of Joseph Scaliger. 6. "Carmina de Duodecim Ventis." 7. "Encomium Martyris Demetrii." The Bodleian contains besides:—8. "De Regimine Novitiorum Liber." 9. "De Monastica Politia." 10. "De Virtutibus et Vitiis." These three MSS. belong, perhaps, to some other Isaac Argyrus. According to the authors of the "Appendix" to Cave, (*Hist. Eccles. Liter.* p. 75.), the works which have been cited above do not all belong to the same author: their opinion is that there were two Isaac Argyri, who were both mathematicians and contemporaries, and one of whom they suppose to be the author of the "Computus" first published by Christmann, while the other would be the author of that other "Computus" first published by Joseph Scaliger with the "Canon Paschalis Hippolyti," and perhaps also of the works on divinity and on the Twelve Winds. Gerhard Vossius, in his work "De Universa Mathesios Natura et Constitutione," p. 127, 128., says that Isaac Argyrus lived in the eleventh century. Saxius (*Onomasticon*, vol. ii. p. 382.) finds fault with this opinion, but Vossius quotes Clavius and Blancanus. However, in another place (*De Historicis Græcis*, p. 493.), Vossius says that Isaac Argyrus lived in the fifteenth century, before and after the capture of Constantinople, and that he translated part of the works of Aristotle. It is very likely that there were more than one Isaac Argyrus. (Fabricius, *Biblioth. Græca*, iv. 155., xi. 126, &c.; *Commentary* of Christmann to the *Computus* of Isaac Argyrus.) W. P.

ARI or ARA or ARE HIN FRODI, or the Learned, the earliest historian of Iceland, or at all events the oldest whose writings have come down to us, was born in Iceland in the year 1068. His father's name was Thorgil, his mother's Valgerda. He was brought up by his grandfather Geller Thorgillson till his seventh year, when, on his grandfather's death, he was sent for education to Hali Thorarinsson hin Milldi, or the Liberal, the most learned and benevolent layman in the island, to whom Teit, the son of Isleif, bishop of Iceland, was also sent for the benefit of his superintendence. Ari remained at Haukadal, at the residence of Hall, till the death of his instructor in 1090, at the age of ninety-four, and from his conversation collected much of the information which he afterwards embodied in his histories. It has been asserted that after the death of Hall, Ari went to Germany in company with Sæmund Sigfusson, also called Hin Frodi, the author of the Edda which goes by the name of the Edda of Sæmund; but Finn Jonsson, the learned bishop of Skalholt, has shown, by a comparison of dates, that these two celebrated Icelanders could not have been in Germany together, and it is doubtful if Ari visited Germany at all. In the time of Gissur, the second bishop of Iceland, Ari took priest's orders, and afterwards married and had a family. He died on the 9th of November, in the year 1148, at the age of eighty.

The whole of the writings of Ari are not preserved. Snorro Sturlason in the preface to his "Heimskringla" refers to a work by him on the kings of Norway, from Odin to Magnus Olafsson, of which no trace remains, except in the work of Sturlason himself, who appears to have made copious use of it. The "Landnamabok" and the "Islendinga-Bok," which are still extant, are sufficient to attest the value of the labours of Ari. The "Landnamabok" is a history of the colonisation of Iceland. It was commenced by Ari, continued by Kolskeg, Brand, Styrmir hin Frodi, and Sturle Thordsson, and completed by Haco Erlendisson. A Latin epitome of its contents appeared in Arngrim Jonsson's "Specimen Islandiæ;" the first complete edition, in Icelandic only, was published at Skalholt in 1688, in quarto, by Bishop Thord Thorlaksson, and the best, in Icelandic, with a Latin translation, by Johann Finsson, at Copenhagen, in 1774, in a handsome quarto volume. Owing to the attention paid to matters of genealogy the book is not of the most entertaining character, but the information it affords is of the higher interest from its perfect authenticity. The "Islendinga-Bok" or "Book of the Icelanders" is a small treatise of ten chapters and a preface only, in which Ari speaks of the first occupation of Iceland, the names of the earliest colonists, the laws they established, their expeditions to Greenland, the first introduction of Christianity into Iceland, and the names of the earliest bishops. All that he states is told with the utmost simplicity and plainness, and he shows a spirit of historical research and criticism scarcely to be expected in that age. Finding, for instance, that he could not obtain a fixed date for many events in the early history of Iceland, owing to the uncertainty of the exact period of its first settlement, which the traditions of the North would not enable him to fix, Ari did not neglect to avail himself of the circumstance, that according to tradition the colonisation took place in the same year that the sons of Regner Lodbrok slew Saint Edmund, the English king, in revenge for the death of their father, and finding in the English written annals the death of Saint Edmund placed in the year 870, he assumed that date as the groundwork of his Icelandic chronology. The first edition of the work was published, in Icelandic only, by Bishop Thorlaksson

at Skalholt in 1688; an edition of it was commenced, but never completed, by Christian Worm, when at Oxford in 1696, and copies of it are extant, some with that date and others with that of 1716; in 1733 Bussæus published another at Copenhagen in quarto, with a Latin translation, a life of Ari, and a glossary, under the title of "Schedæ, seu Libellus de Islandia, Islendinga-Bok dictus." It also forms part of the collection entitled "Islendinga Sögur," published at Copenhagen in 1829, by the Northern Antiquarian Society, of the whole of which the same society has published a Danish and a Latin translation. A history of the introduction of Christianity into Iceland entitled "Kristni-Saga" has also been attributed to Ari, but in an edition of the work published at Copenhagen in 1773 by Luxdorph and others this opinion is discountenanced. We observe that it is repeated in the "Antiquitates Americanæ," published in 1837 by the Northern Antiquarian Society, but without any reference to fresh evidence in its favour. This may, however, be contained in a work which we have not had an opportunity of consulting, entitled "De Ario Multiscio," written by Werlauff, the principal librarian of the royal library at Copenhagen, and published at that city in 1808. The "Kristni-Saga" is a work of great interest and value. (Worm, *Lexicon over Danske, Norske og Islandske lærde Mænd*, i. 37., iii. 26.; Finn Jonsson or Finnus Johannæi, *Historia Ecclesiastica Islandiæ*, i. 193, &c.; Dahlmann, *Forschungen auf dem Gebiete der Geschichte*, i. 345—356, &c.; Sibbern, *Bibliotheca Historica Dano-Norvegica*, p. 74.; *Antiquitates Americanæ*, p. 206, &c.) T. W.

ARIA'DNE or ARIA'DNA (Ἀριάδνη), the elder daughter of the Emperor Leo I., Thrax, and the empress Verina, was born before the accession of her father, which took place in A. D. 457; her younger sister, Leontia, who afterwards married Marcianus, the son of Anthemius, emperor of the West, was born after the accession of Leo. In 468 Ariadne was given in marriage to Trascalisseus, as Theophanes calls him, or Aricmesius according to Evagrius, a noble Isaurian, who on this occasion assumed the name of Zeno, and was created a Roman patrician. In 469 the emperor appointed him magister militum, and commander of the guards. Zeno was a widower, and it seems that the emperor made him his son-in-law for the purpose of being supported by him and his numerous adherents in Isauria in his differences with Aspar, to whom Leo owed his crown, but who had become dangerous by his great power. Ariadne and Zeno had a son, Leo the younger, who in 473 was chosen by his grandfather to succeed him on the throne. In the following year, 474, Leo died; his infant grandson was proclaimed emperor, and reigned under the regency of his father Zeno, but he died in the same year. A rumour spread abroad that Zeno had poisoned his son, but this opinion is groundless, nor are there any facts known from which we may conclude that Ariadne participated in such a crime, as has been pretended. It appears, however, that Ariadne encouraged her husband to assume the purple after the death of their son. A short time after his accession Zeno became the victim of the intrigues of his mother-in-law, the empress-dowager Verina, who caused a revolt, in consequence of which her brother Basiliscus was proclaimed emperor (475). Zeno, then at Chalcedon, fled to Syria; Ariadne escaped from Constantinople, and crossing the Bosporus in a storm, joined her husband, whose cause she defended with great activity. Basiliscus being unable to maintain himself on the throne, was deposed by the people, and Zeno was recalled. For some time Verina succeeded in maintaining her former power, but she had to struggle with the emperor, and the patrician Illus, who had great influence over Zeno. At last Verina was arrested and imprisoned in some castle in Asia. She wrote to her daughter, the empress, to contrive her delivery. According to Theophanes, Ariadne begged Zeno to restore her mother to liberty, but the emperor sent her to Illus, without whose permission he did not venture to act. Ariadne addressed herself to Illus, and entreated him on behalf of her mother with tears, but in vain. The haughty minister answered, that he believed she intended to put another man on the throne of her husband. Ariadne indignantly left Illus and went to Zeno, to whom she reported the insult which she had received. "Am I to remain in thy palace, or is Illus?" cried she. "Thou," answered the emperor, "if thou canst get rid of Illus: I give thee my permission to try it." A plot was formed to murder Illus, who fled from Constantinople. Jornandes gives a different account. He says that Illus having excited Zeno's jealousy against his wife, the emperor gave orders to put her to death secretly. The officer, who was charged with the execution, communicated the secret to one of the maids of the empress, adding that Ariadne was to be put to death the following night. Ariadne being informed of this, made her maid sleep in her bed, and fled to Acacius, bishop of Constantinople. On the following morning the bishop went to the emperor, who had retired to his private apartments, a prey to remorse, for he believed that the crime had been perpetrated. Acacius easily contrived a reconciliation, and Ariadne now resolved on the death of Illus. One Spanicius (according to Theophanes) was charged with the murder, but Illus, although severely wounded, escaped and caused a revolt in Asia. He was afterwards taken prisoner and beheaded. Evagrius says that Zeno determined on the death of Illus,

but he does not even mention the name of Ariadne.

Zeno died in 491. There are conflicting accounts by Cedrenus, Zonaras, and others, of his death. It is said that he was beheaded in his bed, whilst asleep; that having died suddenly in a state of drunkenness, Ariadne ordered him to be interred as quickly as possible; and that, being insensible during a fit of apoplexy, Ariadne ordered him to be buried alive. All these statements are at least very improbable, if compared with the statements of Theophanes, Evagrius, and Theodorus Lector, who either simply mention the death of Zeno, or add that he died in a fit of apoplexy.

Anastasius I., the successor of Zeno, owed his accession to Ariadne, whom he married soon afterwards. There is no ground of suspecting her of having lived in adulterous intercourse with Anastasius previous to their marriage. It seems that Ariadne exercised great influence over Anastasius, which, during the differences between Anastasius and Vitalianus, became rather pernicious to the emperor, if it is true that he followed her advice; yet she blamed very severely the pusillanimous conduct of the emperor during the religious and civil troubles which partly caused the rebellion of Vitalianus, and partly were the consequence of it. According to Theophanes, Ariadne died in the twenty-fifth year of the reign of Anastasius, that is in 515, Anastasius having been crowned in the month of April, 491. The general impression which we receive from those facts in the life of Ariadne which may be considered as true, is that she was an affectionate, active, and highly-gifted woman who on many occasions showed more character than the emperors. She accompanied her husband Zeno in his exile, though nothing prevented her from playing an important part at Constantinople; and she tried every means in her power to release her mother from captivity, though Verina intended Zeno's ruin. Verina died in her prison, and Ariadne was not satisfied till she had obtained the emperor's permission to carry the body to Constantinople, where it was buried. The history of the time is far from being clear for want of sufficient authorities; the contemporary histories of Malchus and Candidus are lost, except a few fragments in Suidas and in Photius; and nothing is extant of the history of Eustathius Syrus, to whom Evagrius refers (iii. 26. 27.). (Cedrenus, ed. Paris, p. 346—351.; Zonaras, ed. Paris, vol. ii. p. 51—55 (xiv. 1—3.); Evagrius, ii. 15., iii. 3. 26. 27. 29.; Theophanes, ed. Paris, p. 96. 103. 104. 107, &c., 136. 139.; Theodorus Lector, ed. Reading, i. excerpt. 20—37., ii. excerpt. 6.; Jornandes, *De Regnorum Successione*, ed. Lindenbrog, p. 58—61.) W. P.

ARIÆUS or ARIDÆUS (Ἀριαῖος or Ἀριδαῖος), one of the generals and friends of Cyrus the younger, in whose army he commanded the barbarians at the battle of Cunaxa, B. C. 401, against Artaxerxes II. surnamed Mnemon. After the death of Cyrus, Clearchus, one of the Greek commanders in the army of Cyrus, who fell in battle, proposed to place Ariæus on the throne of Persia, and was supported in his proposal by several others, especially by Meno, the Thessalian, who was a personal friend of Ariæus. But Ariæus declared to those who informed him of this plan, that there were many Persians of higher claims than himself, who would not tolerate him on the throne; and he declined the offer. But at the same time he declared his intention not to forsake the Greek army, but to accompany them on their retreat; and both parties bound themselves by mutual oaths to be faithful to one another. They had not advanced far, when the brothers and relatives of Ariæus appeared in the camp to inform him that the king was ready to pardon every thing that had occurred, if Ariæus would desert the Greeks. This communication seems to have made some impression upon him, for from that moment the Greeks began to suspect him, and henceforth they kept as much as possible away from him and his barbarians. On some occasions, however, when the two parties came in contact, open violence was resorted to by the soldiers of each. These things increased the hostile feelings on both sides; and when at last the retreating army had come to the banks of the Zabatus (the lesser Zab), Ariæus aided the treacherous scheme of Tissaphernes, in consequence of which several of the Greek officers fell into the hands of Tissaphernes, and were either put to death or sent to Persia. Ariæus now openly declared that the army ought to surrender their arms to Artaxerxes as their lawful master. Such a demand was treated with contempt by the Greeks, who continued their march, and the barbarians under Ariæus returned. About four years later, in B. C. 396, we again find Ariæus as satrap (of Larissa?), and employed by Tithraustes in putting to death Tissaphernes by the command of King Artaxerxes. In the year following, B. C. 395, he was at Sardis, where he appears to have revolted from Artaxerxes, and received Spithridates and the Paphlagonians, who had deserted the service of Agesilaus, and taken with them the treasures of the camp. (Xenophon, *Anabasis*, i. 8. § 5., ii. 1. § 4., 2. § 1. 2. 8, &c., 4. § 1. 2. 9., 5. § 28. 38, &c.; Diodorus, xiv. 22. 80.; Plutarch, *Artaxerxes*, 11. 18., *Agesilaus*, 11.; Xenophon, *Hellenica*, iv. 1. § 27.; Polyænus, vii. 16.) L. S.

ARIALDUS was a deacon of the church of Milan, said to have been of the family of Alciati. He made himself conspicuous in the schism concerning discipline which broke out in that church in the latter half of the eleventh century. It was the practice in the

province of Lombardy, which was spiritually subject to the Archbishop of Milan, to grant priests' orders to married men who had married only one wife, she being a spinster and not a widow, and priests so ordained continued to cohabit with their wives after ordination. If a priest became a widower, he was not allowed to marry again, under pain of being interdicted the exercise of his clerical functions. Such was likewise the practice of the eastern church long before its separation from Rome, and such it has continued to this day. In the west, celibacy being more in honour, especially after the introduction of the monastic orders, its enforcement upon the secular clergy was attempted by a succession of popes and councils, but the attempt met with a strong and lasting opposition in several countries, and the obligation of clerical celibacy was not universally acknowledged until the latter part of the eleventh century, when the determined will of Gregory VII. surmounted all obstacles, established it as a canon of the church, and enforced its observance by means both of the spiritual and temporal powers.

Wido de Velate was made Archbishop of Milan after the death of the famous Heribert, A. D. 1045. Wido was a worldly man, fond of ease, and not very strict in matters of discipline. The church of Milan, like most other churches of that age, was very corrupt. Simony was openly and commonly practised. Independently of the priests who were legally married, many others kept concubines, and some zealous men, indignant at the abuse, thought that the strict enforcement of universal celibacy among the clergy was the only cure for the evil, whilst other considerations of ecclesiastical polity contributed to make clerical celibacy appear desirable. But in their declamations against the licentiousness of the clergy, they and the historians and canonists who came after them, have often confounded the married priests with those who kept concubines, and have stigmatised all of them as concubinarians and fornicators, and thus they have disfigured the historical facts. Among those who first raised their voice against the corruptions of the clergy was Anselmo da Baggio, a canon of the church of Milan, and a man of learning and piety. The citizens or popular party, who were frequently at variance with the nobles, seemed disposed to listen to charges against the clergy, a body connected with and supported by the nobility. The Archbishop Wido, anxious to avoid popular tumults, contrived to remove Anselmo from Milan by having him appointed Bishop of Lucca. But the deacon Arialdus, who is said to have been intimate with Anselmo, took up the question concerning the clergy, and soon became a principal in it. He found an associate in Landulfus, a man of noble birth and a ready speaker. A third person is mentioned, named Nazarius, a wealthy banker who supplied the two others with money to carry on their agitation. It was in the year 1056 that Arialdus and Landulfus began publicly to harangue the people of Milan, and to descant on the licentious lives of the clergy. The chronicler Arnulfus gives the substance of some of their speeches. They declared that for a long time past the Saviour was not known in the city of Milan; they told their townsmen that they were blind men led by the blind, that the sins of fornication and simony were common among the ministers of the altar, and that the people ought to abstain from the communion of such men, and keep away from their churches, which they had transformed into stables. Landulfus openly encouraged the multitude to fall upon the priests, to hunt them out, drive them away, get rid of them by any means, and confiscate their property. Arialdus, on a day of festival, entered a church at the head of a mob, while the priests were officiating, chased them about, and seized those who could not escape. He then published a resolution binding all priests and deacons to separate from their wives and live in celibacy, and he compelled all whom he caught to sign the paper. The mob, in the mean time, was plundering the houses of the clergy and pulling down some of them. The archbishop convoked a provincial synod at Fontaneto in the district of Novara, before which Arialdus and Landulfus were summoned to appear and state their charges against the clergy, and as they did not obey the summons, they were both excommunicated by the synod, A. D. 1057. Upon this Arialdus repaired to Rome, where Pope Stephen X. was then holding a council. Both Arialdus and a deputation from the clergy of Milan appeared before the council. The spokesman of the deputation acknowledged that there was much reason and soundness in the doctrine supported by Arialdus, but he complained of his manner, of his intemperate and factious zeal, which was exciting a schism in the church. Arialdus having replied, the pope imposed silence, and, saying little about the grounds of the quarrel, he pronounced the sentence of excommunication against Arialdus and Landulfus to be null. He then appointed Anselmo, bishop of Lucca, and Cardinal Hildebrand (afterwards Gregory VII.) as legates to Milan, to investigate the matter in dispute, and he ordered Arialdus to go with them. The legates were not well received at Milan. Having investigated the conduct of the clergy, they returned to Rome to make their report, leaving at Milan Arialdus and Landulfus, whom they encouraged to persevere in their work of exposing and denouncing the guilty. It seems that the two reformers succeeded in making converts

even among the clergy, and that several priests who had purchased livings, resigned them, and that others separated themselves from their wives or dismissed their concubines. An attempt is said to have been made to kill Landulfus, who however escaped.

In 1059 Nicholas II., then pope, sent as legates to Milan the learned Petrus Damianus and Bishop Anselmo. A tumult broke out soon after their arrival, the legates were threatened, and Landulfus himself was so frightened, that he made a vow to become a monk, which, however, he did not fulfil. Damianus in his work "Contra Clericorum Intemperantiam" exhibits the difficulties of his position. "The fat bulls of the church of Lodi beset me, bellowing out, 'We have the sanction of the council of Tribur, which allows clergymen to have wives;' to which I replied, 'that the authority of the alleged council was of no avail if it disagreed from the decretals of the Roman pontiffs.'" And in one of his letters to Hildebrand, Damianus states a new difficulty which had arisen in his way. Damianus having claimed precedence of the Archbishop of Milan on public occasions, had given offence, not only to the whole clergy, but to the people also, who did not like to see the humiliation of their ancient see. "A loud murmur," says Damianus, "ran through the multitude, importing that the Ambrosian church must not be subjected to the laws of Rome; that the Roman pontiff has no right to judge or interfere with the metropolitan see of Milan." It was one of the objects of the mission of Damianus to enforce the supremacy of Rome, and he has reported in his works the principal arguments of which he made use for that object. It seems that the clergy remained silent, if not convinced, and Damianus proceeded to expedite the affairs of discipline. As the whole clergy, including the archbishop, were guilty of simony, it being an old received custom at Milan to give and receive fees for ordinations and preferments, Damianus obtained from the heads of the clergy their written promise to desist from the practice in future, and contented himself with awarding them certain canonical penances for past transgressions. Much was said on this occasion against simony, but little about the married priests; only the archbishop in his declaration promised to endeavour, as much as in him lay, to make all priests and deacons give up the company of their wives and concubines. Soon after, the Archbishop Wido repaired to the council held at Rome in April, 1059, and although Arialdus, who was also there, complained of the continuance of the irregularities of the clergy, Wido was well received by Pope Nicholas, who invested him with the pallium and the pastoral ring. By a canon of that council, priests and deacons keeping concubines were declared to be suspended from their functions.

In 1061, after the death of Nicholas, Anselmo, bishop of Lucca, was made pope by the name of Alexander II. One of his first acts was to write a pastoral letter to his townsmen, the clergy and people of Milan, full of kind sentiments, but expressing his confident hope that clerical chastity would be permanently honoured, and the opposite vice be cast off among other heresies. Previous to this the agitation against the clergy had somewhat subsided, as Arialdus was deprived of the active support of Landulfus, who became afflicted with a disorder of the chest, by which he lost his voice. At this juncture, a brother of Landulfus named Erlembaldus, happening to return home from a pilgrimage to Palestine, Arialdus fixed upon him as a fit champion, and urged him to gird on his sword, "like a new Matathias to fight for the good cause." Erlembaldus hesitated a while to meddle with clerical disputes, and then resolved to go to Rome and abide by the decision of the pope. Arialdus went with him. Alexander II. received them affectionately, and having assembled a consistory, in which Cardinal Hildebrand took the lead, he appointed Erlembaldus gonfaloniere or standard-bearer of the Roman and universal church, and delivered to him the standard of St. Peter, commanding him to unfurl it against the enemies of the church whenever it should be necessary to resort to force. This military appointment by the pope in a foreign country is defended by Puricelli, a Milanese canonist of the seventeenth century, who has written the life of Erlembaldus, on the plea that the pontiff has an indirect sovereignty over all Christendom, whenever the exercise of it is required for spiritual good; and he quotes St. Bernard and Bellarmine in support of his proposition.

On arriving at Milan, Arialdus and Erlembaldus began to exercise their mission, being supported by a large party among the people. They separated by force the priests and deacons from their wives and concubines, and they scourged many with whips studded with nails, according to Arnulfus. The priests had also their partisans, and frequent encounters took place, and confusion raged in the city. This was in 1062. In the following year Pope Alexander wrote two more letters, one to the clergy and the other to the people of Milan, forbidding the faithful to attend the service of mass when performed by concubinarian or simoniacal priests, declaring the latter to have lost their benefices if they persisted in their guilty course, and enjoining the heads of the clergy to enforce these decisions. The clergy, however, being ill-disposed to obey, Arialdus proposed a conference. The archdeacon Guibert, a canon, and another clergyman, came forward

to argue with Arialdus and Landulfus, who appears again on the stage on this occasion. The archdeacon quoted the passages of St. Paul and Ambrose which appeared favourable to the married priests: the concubinarians, with whom they were confounded by their antagonists, could not be defended." The conference terminated after the manner of controversial conferences in general, by each party returning home more convinced of the justice of its respective opinion. Arialdus complained that there was hardly a clerical man who would join him, and that he was only supported by laymen. Both he and Erlembaldus were in frequent correspondence with Rome, and especially with Cardinal Hildebrand, and also with Peter Damianus, from whom there is a letter dated 1064, and inscribed "to the holy brothers Rudolfus, Vitalis, Arialdus, Erlembaldus, and the others who are fighting with an invincible faith for the cause of Jesus Christ," in which Damianus laments that the heresies of the Nicolaïtes and Simoniacs show still a bold front at Milan, and exhorts his brethren in the Lord to continue the good fight, without counting numbers, against the enemies of the discipline of the church. And after stating the principles of that discipline, as he understood them, he adds: "It has ever been an occurrence familiar to the church of Milan to have persons who followed opposite doctrines. Such were Auxentius and Ambrose, who were contemporaries." Puricelli warmly refutes the slur cast by Damianus upon the orthodoxy of Ambrose. Auxentius was the Arian bishop of Milan in Ambrose's time.

In 1066 Arialdus wrote to the pope complaining that the clergy of Milan and the archbishop himself persisted in their old simoniacal practices, and that many of the priests did not observe celibacy. Erlembaldus went himself to Rome with the letter. Meantime an affray took place at Milan between Arialdus and his party, and the archbishop and his guards, on account of some priests of Monza of the party of Arialdus, who were confined by order of the archbishop. Soon after Erlembaldus returned from Rome with a papal bull of excommunication against Archbishop Wido, who communicated the fact to the astounded congregation from his place in the cathedral on Whitsunday morning, holding the bull in his hand, and telling the assembled multitude that this sentence of their common degradation and ruin was the result of the intrigues of those men who stood before them, pointing to Arialdus and Erlembaldus, who had taken a conspicuous place opposite the archbishop; that out of respect for Ambrose, the church of Milan had never before been subject to Rome, and that those who conspired to strip that ancient see of its independence deserved to be cast out of the land of the living. Cries of "death to them!" resounded from various parts of the church. The scene that followed is variously related, but all agree in saying that the party of Arialdus laid violent hands upon the archbishop, stripped him of his robes, beat him, and that it was with difficulty that he escaped with his life. Arialdus appears also to have been attacked by the opposite party and roughly used. A day or two after the archbishop laid an interdict upon the whole diocese of Milan, as long as Arialdus remained in it: church service was discontinued everywhere. The people, horror-struck, took the part of their archbishop. Arialdus and Erlembaldus thought it prudent to leave in the night, and they repaired to Legnano, which was a domain of Erlembaldus. But as they were surrounded by enemies, Arialdus asked a country priest of his acquaintance to conceal him in his church. The priest betrayed him to the emissaries of the archbishop. Arialdus was arrested, tied on a horse, and carried to the castle of Arona on the Lake Maggiore, and brought before a niece of the archbishop called Oliva, who ordered him to be taken to a desert island on the lake, one of the now beautiful Borromeo islands, and gave secret instructions to the guards to kill him. The manner of his death is variously reported. It is said that he was offered his life if he would retract what he had said against the archbishop, to which Arialdus replied that he would not save his life by a lie. It is added that the guards hesitated to murder him, when two priests or deacons of his enemies were sent in a boat by Oliva to see that he was put to death, and they killed him after cruelly mutilating him. His body was thrown into the lake. This happened on the eve of St. Peter's day, 28th June, 1066. Unusual signs and prodigies, it is said, caused the body to be found uncorrupted ten months after, when Erlembaldus, at the head of an armed multitude, carried the body to Milan, where it was solemnly interred. Erlembaldus continued to agitate Milan for years after. The Archbishop Wido, worn out with age and anxiety, resigned; and a new schism broke out concerning the election of his successor. At last Erlembaldus was killed in an affray, A. D. 1076. The priest Liprandus, who had joined Erlembaldus, was seized and had his nose and ears cut off. The chronicler Landulfus the younger, who was the nephew of Liprandus, transcribes a consolatory or rather congratulatory letter of Pope Gregory VII. to Liprandus, felicitating him upon his having suffered bodily mutilation for the sake of religion. Arialdus was inserted in the catalogue of martyrs by Pope Alexander II., and he is registered by the Bollandists among the saints of the month of June. His disciple Andreas, who afterwards became a monk of Vallombrosa, wrote a life of his master, which was inserted by Puricelli in his work: "De SS. Martyribus Arialdo Alciato et Erlembaldo Cotta," Milan, 1657.

The result of the contest was that the see of Milan became subject to that of Rome, like the other sees of Italy, and its discipline was made uniform with that of the rest. Nothing further is said about the married priests, a class which became gradually extinct, as no more married men were ordained. (Verri, *Storia di Milano;* Cibrario, *Storia della Monarchia di Savoia;* Muratori, *Annali d' Italia;* Bossi, *Storia d' Italia,* and the chroniclers and biographers quoted in the course of this article.) A. V.

ARIAMNES (Ἀριάμνης), a king of CAPPADOCIA, was the son of Datames, and the father of Ariarathes I. of Cappadocia. He reigned fifty years.

ARIAMNES II., king of Cappadocia, succeeded his father, Ariarathes II.; and he associated with him in the government his son, Ariarathes III., who succeeded him. (Diodorus, xxxi., *Eclog.* 3.) G. L.

ARIARA'THES (Ἀριαράθης), the name of nine kings of Cappadocia, who traced their descent from Anaphas, one of the seven Persian chiefs who slew the Magi in B. C. 521. Several works, such as "L'Art de Vérifier les Dates," tom. ii. p. 461—469., the "Biographie Universelle," and Eckhel in his "Doctrina Numorum Veterum," vol. iii. p. 196—198. give a list of ten kings of Cappadocia of the name of Ariarathes. They divide our Ariarathes I. into two. This seems to be a mistake arising from a mistranslation of a passage from Diodorus, preserved by Photius in his *Bibliotheca*, Cod. 244. p. 382. ed. Bekker.

The prefix "Aria" shows that the name Ariarathes is Persian, and it occurs in the form of "Ario" in other names, such as Ariomardus, Ariobarzanes. The same element *Ar* occurs in the word "Arii," which is the ancient name of the Medes, and in the name Aria, which was a province of the ancient Ariana. This word "Aria" is identical with the Sanscrit "Arya," the name for the followers of Brahma, and signifies "honourable." Another form, "Arta," which contains the same element "Ar," appears in the names Artabanus, Artaxerxes. (See the articles, "Aria," "Ariana," *Penny Cyclopædia.*) Fröhlich assigns the extant coins which bear the name of Ariarathes to Ariarathes IV. V. VI. VII. and X., which correspond to III. IV. V. VI. and IX., as here given. C. J. S.

ARIARA'THES I., the eldest son of Ariamnes I., succeeded his father in the government of Cappadocia. He had a brother named Holophernes, "whom he loved exceedingly, and whom he advanced to the highest offices." Holophernes assisted the Persian king Ochus in recovering Egypt, B. C. 350, and died leaving two sons, one of whom was named Ariarathes, and whom Ariarathes I. adopted as his son, not having any legitimate offspring of his own. During the expedition of Alexander the Great, Ariarathes I. remained faithful to the Persians, but as Cappadocia was not of sufficient importance to arrest his attention, Alexander left Ariarathes unmolested in his kingdom. But upon the death of Alexander, when the partition of his conquests was made, Perdiccas assigned Cappadocia to Eumenes. Ariarathes refused to cede his power to Eumenes; Perdiccas led a powerful army against him, and Ariarathes prepared for a vigorous defence. He had thirty thousand infantry, and five thousand horse, but he was defeated, taken prisoner, and crucified together with most of his relations. Ariarathes died at the age of eighty-two, B. C. 322, and consequently he was born B. C. 404. (In the extract from Diodorus, preserved by Photius, *Bibliotheca*, Cod. 244. p. 382. ed. Bekker, it is said that Ariarathes died in battle. This extract from Diodorus is printed by Dindorf, in his edition of Diodorus, vol. ii. pars 2. p. 37. The mistake is probably committed by Photius, as Diodorus himself, in his *Bibliotheca*, xviii. 16., states that Ariarathes was crucified. Such is also the statement of Lucian, *Macrob.*, c. 13., of Arrian, *Apud Photium*, Cod. 92. p. 69. ed. Bekker, of Appian, *De Bellis Mithridaticis*, c. 8. The account of Justin, xiii. 6., is erroneous.) C. J. S.

ARIARA'THES II., son of Holophernes, whom Ariarathes I. had adopted as his son, fled to Armenia after the death of Ariarathes I. But after the death of Eumenes, which occurred early in B. C. 315, he returned to Cappadocia with an army which was given him by Ardoates, king of Armenia, slew Amyntas, the Macedonian general, drove out the Macedonians from the country, and recovered the kingdom. He left it to Ariamnes II., the eldest of his three sons. (Diodorus, *Apud Photium, Bibliotheca*, Cod. 244. p. 382. ed. Bekker.) C. J. S.

ARIARA'THES III., son of Ariamnes II., married Stratonice, a daughter of Antiochus II., king of Syria. Ariamnes associated his son during his lifetime in the government of Cappadocia, and after his father's death Ariarathes continued to reign alone till B. C. 220. (Diodorus, *Apud Photium, Bibliotheca*, Cod. 224. p. 382, ed. Bekker. The statement of Diodorus that Ariarathes III. married Stratonice, which seems to have been doubted by Wesseling in his note upon the passage, is confirmed by the Armenian copy of the "Chronicon" of Eusebius; *Eusebii Pamphili Chronicorum Libri Duo*, Milan, 1818, 4to., lib. i. c. 40. p. 185., where Ariarathes is called Arathes.) C. J. S.

ARIARATHES IV., son of Ariarathes III. and Stratonice, was a child at his accession in B. C. 220. This date is given upon the authority of Polybius (iv. 2.). The previous reigns occupied the space of ninety-five years, dating from the accession of Ariarathes II. after the death of Eumenes, B. C. 315. In

B. C. 192, Ariarathes married Antiochis the daughter of Antiochus III., king of Syria. In consequence of this alliance he aided Antiochus in his war against the Romans, and in B. C. 188, fearing the consequences of this step, he sent an embassy to Cn. Manlius, who was then in Asia. Cn. Manlius promised to leave him unmolested if he paid the sum of six hundred talents; but as the daughter of Ariarathes was at that time betrothed to Eumenes, he was admitted to an alliance with the Romans upon more favourable terms. In B. C. 183—179, he was an ally of Eumenes II. in his war against Pharnaces I. After the death of Antiochus IV., which occurred towards the close of B. C. 164, an embassy was sent to Ariarathes from Rome, of which the details are given by Polybius (xxxi. 12, 13.). The date of the embassy may therefore be fixed at B. C. 163. Ariarathes reigned about fifty-eight years, B. C. 220—163, both inclusive. Antiochis for a long time was barren. She therefore had recourse to artifice, and persuaded her husband that she had borne him two sons, who were named Ariarathes and Holophernes. But in course of time she had two daughters and a son, who was named Mithridates, but afterwards became Ariarathes V. She then informed her husband of the fraud which she had practised upon him, and contrived to have the elder of the suppositious children sent to Rome, and the younger to Ionia. (Diodorus, *Apud Photium, Bibliotheca*, Cod. 224. p. 383. ed. Bekker; Justin, xxix. i.; Polybius, iv. 2. xxii. 24., xxxi. 12, 13.; Appian, *De Bellis Syriacis*, c. 5.; Livy, xxxviii. 37.) C. J. S.

ARIARA'THES V., called Mithridates at first, and surnamed Philopator because of his affection for his father, succeeded his father Ariarathes IV., in the winter of B. C. 163. His father returned the son's affection, and wished to cede the kingdom to him during his own lifetime, but he could not prevail upon his son to accept it. Ariarathes V. is highly eulogised by Diodorus. He was acquainted with Greek literature, and "applied himself to philosophy; from which Cappadocia, which before was unknown to the Greeks, became a place of residence to the learned." In B. C. 162, Ariarathes sent an embassy to Rome, soon after his accession, to renew the alliance which his father had made with the Romans. Demetrius Soter, king of Syria, proposed his sister in marriage to Ariarathes, who refused it from fear that the Romans would not approve of the connexion. Demetrius, offended at the rejection of this alliance, supplied troops to Holophernes, the suppositious son of Ariarathes IV., and brought him forward as a claimant to the throne. Ariarathes was driven from his kingdom, and fled to Rome in the summer of B. C. 158. The Romans restored to him his kingdom, but according to Appian (*De Bellis Syriacis*, c. 47.) they appointed Ariarathes and Holophernes to reign together. This fact is also implied by Polybius (xxxii. 20.). But Polybius (xxxiii. 12.) speaks of Ariarathes as sole king about B. C. 154; therefore, the reign of Holophernes could not have lasted long. Ariarathes assisted Attalus II. in his war against Prusias in B. C. 154, and Demetrius, his son, commanded the forces sent for that purpose. Ariarathes joined the consul P. Licinius Crassus in the war against Aristonicus of Pergamus. He fell in that war, B. C. 130, in the thirty-third current year of his reign. As a reward for his services in this war, the Romans added Lycaonia and Cilicia to the dominions of his descendants. Ariarathes left six sons, but Laodice their mother, to keep the administration of affairs in her own hands, poisoned five of them; one of them, a child (parvulus), was rescued by his relatives, and as his mother was killed by her subjects, he succeeded to the throne with the title of Ariarathes VI. (Polybius, iii. 5., xxxi. 14, 15., xxxii. 5.; Diodorus, *Apud Photium, Bibliotheca*, Cod. 244. p. 383. ed. Bekker; Justin, xxxv. i., xxxvii. i., xxxviii. 2. According to Livy (xlii. 19.), an Ariarathes was educated at Rome, who was probably Ariarathes, the suppositious son of Ariarathes IV.) C. J. S.

ARIARA'THES VI., the youngest son of Ariarathes V., was a minor at his accession, B. C. 130. He married Laodice, the sister of Mithridates Eupator, king of Pontus; but Mithridates caused him to be assassinated by Gordius B. C. 96. His widow then married Nicomedes, king of Bithynia, who took possession of Cappadocia. But Mithridates sent an army under pretext of maintaining the rights of the children of Ariarathes VI., expelled the troops of Nicomedes out of Cappadocia, and established on the throne Ariarathes VII., a son of Ariarathes VI. (Memnon, *Apud Photium, Bibliotheca*, Cod. 224. p. 230. ed. Bekker; Justin, xxxvii. 1., xxxviii. 1.) C. J. S.

ARIARA'THES VII., son of Ariarathes VI. A few months after establishing him on the throne, Mithridates intimated to him that he meant to send Gordius back to Cappadocia. It was a pretext to enable him to seize the power himself. He expected what would happen — that Ariarathes would resist the return of his father's murderer. Ariarathes raised an army to prevent the design, and Mithridates also marched a force against him. He invited Ariarathes to an interview, and in the presence of both the armies assassinated him. He placed on the throne of Cappadocia his own son, who was eight years old; he gave him the name of Ariarathes, and intrusted the government of affairs to Gordius. The Cappadocians revolted and brought in from Asia a second son of Ariarathes VI., and placed him on the throne. (Justin, xxxviii. 1.) C. J. S.

ARIARATHES VIII., a younger son of Ariarathes VI. Soon after his accession to the throne, he was attacked by Mithridates and driven out of Cappadocia. He died, shortly after his expulsion, from grief. Mithridates then replaced his own son on the throne. By the death of Ariarathes VIII. the royal family of Cappadocia became extinct. Nicomedes, however, pretended that Ariarathes VI. had left three sons instead of two, and he sent a young man to Rome, as the third son, to ask of the senate his father's throne. Laodice also went to Rome to support his pretensions, and deposed that she had borne those sons to Ariarathes VI. Mithridates, on his side, deputed Gordius to maintain before the senate that the boy to whom he had given the kingdom of Cappadocia, was a descendant of that Ariarathes who had fallen in the war against Aristonicus. The senate decreed that neither of the two pretenders to the throne should possess it, but that Cappadocia should be an independent country. But, as the Cappadocians preferred having a king, the senate allowed them to elect from themselves whomever they pleased, and they chose Ariobarzanes, B. C. 93. (Justin, xxxviii. 1, 2.; Strabo, xii. p. 540.) C. J. S.

ARIARATHES IX. is called the brother of Ariobarzanes III. by Cicero (*Epist. ad Fam.* xv. 2.). He was therefore a son of Ariobarzanes II. He succeeded Ariobarzanes III. as king of Cappadocia after the battle of Philippi in B. C. 42. He was deposed and put to death by Antony in B. C. 36, after he had reigned about six years. Antony then gave the kingdom of Cappadocia to Archelaus, the son of Glaphyra. Thus, according to the statement of Strabo (xii. p. 540.) the family of Ariobarzanes became extinct in the third generation. The first generation consisted of Ariobarzanes I., the second of Ariobarzanes II., the third of Ariobarzanes III., and his brother Ariarathes IX. Clinton, however, considers this Ariarathes IX. to be the son of Ariobarzanes III., whom he calls Ariobarzanes II., rather than the brother mentioned by Cicero, because of the statement of Strabo, but we conceive him to be mistaken. The Ariarathes of whom Cicero speaks as being at Rome in B. C. 45 (*Epist. ad. Att.* xiii. 2.) was then, not, as Clinton supposes, son of Ariobarzanes I., but Ariarathes IX., son of Ariobarzanes II. (Appian, *De Bellis Civilibus*, v. 7.; Dion Cassius, xlix. 24. and 32.; Valerius Maximus, ix. 15. 2.: respecting all these kings of Cappadocia, see Clinton, *Fasti Hellenici*, vol. iii. appendix, c. 9.; and Eckhel, *Doctrina Numorum Veterum*, iii. 195—202., where other authorities are indicated.) C. J. S.

A'RIAS BARBO'SA. [BARBOSA.]

A'RIAS FERNANDEZ, ANTONIO, a Spanish painter of the seventeenth century, born at Madrid. He studied under Pedro de las Cuevas, and at the age of fourteen had made such progress in his art as to be entrusted to paint the pictures of the great altar in the monastery of the Carmelites at Toledo, by which he acquired a great reputation. At the age of twenty-five he was considered one of the best painters at Madrid. Arias was selected by the Duke Olivares to paint the series of portraits of Spanish kings, which were placed in the old palace in the chamber de las comedias. He excelled in colour and chiaroscuro, was a man of great accomplishments and excellent character; had good connections, and yet he died in extreme poverty in an hospital of Madrid in 1784. He left a daughter who acquired a reputation by her paintings.

Cean Bermudez mentions a sculptor of the name of Arias; DON JOSEF ARIAS, who was born in Madrid in 1743, and died in Mexico in 1788. He was a member of the academy of S. Fernando of Madrid, and was sent to Mexico to assume the direction of the academy of the arts, which had been established there by the Spanish government. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

A'RIAS, FRANCISCO, a Spanish Jesuit, was born at Seville, A. D. 1533, and received his theological education at Alcala de Henares. In his twenty-eighth year, when he had already been a priest some time, he joined the society of the Jesuits. For four years he was professor of moral theology in their college at Trigueros, of which, as well as of that at Cadiz, he was rector. Subsequently he spent ten years at Valencia; after which he returned to Seville, and then, in the year 1593, was obliged to go to Rome on business concerning his order. On his return to Seville, he resided there until his death in 1605, in the seventy-second year of his age. He enjoyed the reputation of great piety and learning, and was an intimate friend of J. de Avila, the apostle of Andalusia. His works, all of which are of a devotional cast, and are written in Spanish, are:—"Del Aprovechiamento espiritual," in two parts, Valencia, 1588, 4to.; and "Libro de la Imitacion de Christo," in two parts, Seville, 1599, 4to. Both works are translated into Latin, and, either wholly or in part, into French, Italian, and other modern languages. It may be doubted whether another work of his, "De la Fealdad y Gravedad del Pecado," was ever printed in the original. Antonio says he has merely seen that title in the catalogue of the writings of the Jesuits; and Ribadeneira is not explicit on this point. It has, however, been published in an Italian and in a French version. (N. Antonius, *Biblioth. Hisp. Nova*, i. 403.; Ribadeneira, *Catal. Scriptor. Soc. Jesu* (1613), p. 59.) J. N—n.

A'RIAS, JOSEPH, a Portuguese Jew, who lived at Amsterdam during the latter part of the seventeenth century. He trans-

lated from the Greek into Spanish the two books of Josephus against Apion, which contain a defence of his nation and its antiquity. The translation was printed at Amsterdam A. D. 1687. In the title the author calls himself captain. (De Rossi. *Dizion. Storic. degli Autor. Ebr.* i. 53.) [C. P. H.]

A'RIAS MONTA'NUS, BENEDICTUS, (in Spanish, Benito Arias Montano), one of the most eminent Biblical scholars of the sixteenth century, was born in 1527 at Frexenal de la Sierra, a village of Estremadura, close to the frontier of Andalusia, which belonged, in civil matters, to Badajoz, but, as to spiritual jurisdiction, to the archbishopric of Seville. Cypriano de Valera maintains that he took the designation Montano from the hilly site of his native place; but Pellicer y Saforcada explicitly denies this, and states that his father also was called Benito Arias Montano. As Arias sometimes called himself Hispalensis, it has been doubted whether he was not a native of Seville; but Valera accounts for his adopting that epithet, on the grounds that he received his early education there, and that Frexenal belonged (in one respect) to the territory of Seville. His family are said to have been noble; but they were in reduced circumstances, and his father was a notary. He was sent in his early youth to Seville, and lodged with one of his father's friends while he went through his courses of grammar, philosophy, and rhetoric. On the death of his father (about 1544), Cristoval de Valtodano, canon of Badajoz, became his patron, and enabled him to continue his education. He then went to the university of Alcala, where he devoted himself to the study of theology under Andres de la Cuesta; and to that of Oriental languages under Hernando Diaz, who left a Chaldee grammar in manuscript. In 1551 he was crowned poet laureate. Soon after he was ordained priest; and subsequently received the habit of Santiago in the convent of San Marco at Leon, becoming a clerical knight of that order. In 1562, Martin Perez Ayala, bishop of Segovia, and a knight of Santiago, selected Arias to attend him, as a theological coadjutor, at the last convocation of the council of Trent, where his learning excited general admiration. On his return to Spain he retired from the turmoil of the world to the hermitage of Nuestra Señora de los Angeles, which was on a rock near Aracena in Andalusia, and devoted himself to Biblical studies. From this retirement, however, he was called by Philip II., in the year 1568, and appointed to superintend the publication of the celebrated Polyglott Bible which was about to be printed at Antwerp at the expense of that prince. He accordingly went to Flanders, with letters of recommendation to the Duke of Alba, and spent the next four years of his life in the execution of that very laborious trust. The Polyglott was finished in 1572, and Arias had the honour of presenting a copy of it in person to Pope Gregory XIII. During his residence at Antwerp he was also appointed president of that commission which the Duke of Alba, in compliance with the resolutions of the council of Trent, had ordered to examine all printed books in the Netherlands, and to mark their objectionable passages. From Rome he returned to Spain in 1573, when Philip rewarded his services by ecclesiastical benefices to the amount of two thousand ducats, by the lay commandery of Pelai Perez of the order of Santiago, and by appointing him one of his chaplains. But neither this court favour, nor the fact that the Polyglott had received the approbation of the Pope and of the faculties of Louvain and Paris, preserved Arias from the suspicion of heresy; and he who had presided over a commission for detecting every oscillation on either side of what the Romish church constituted the central truth, was now made in his own person to experience the nameless terrors of such an inquiry. Considerable obscurity hangs over the particulars of this famous charge of heresy. The fullest account of it appears to be that contained in the "Carta y Discurso de Luis de Estrada sobre la Aprobacion de la Biblia Regia y sus Versiones" (being a letter addressed to Arias himself, written about 1574), accompanied with the illustrations of Pellicer y Saforcada (in the "Biblioteca Española" of R. de Castro). The accusation itself, which was confined to this Polyglott, imputed to Arias such a leaning to Judaism as was incompatible with the orthodox faith; and it was based generally on the charges that he had allowed the original texts a superior importance to the Septuagint and Vulgate versions (therein, as it was contended, departing from the standard established in the Polyglott of Ximenes), that he had published the later Jewish Targums, with Latin translations (although he had designedly mutilated them), and that he had made frequent appeals to Rabbinical authorities in his "Jewish Antiquities," which form part of the appendix to the Polyglott. His accuser was Leon de Castro, professor of Oriental languages at Salamanca; and he was so zealous an antagonist that he brought charges of heresy against him before the Inquisitions of Rome and of Spain at the same time. That given in to the Holy Office at Rome excited Pedro Chacon, who resided at the papal court, to write an energetic defence of Arias, which does not appear to have been published. Antonio alone asserts that Arias was more than once compelled to appear at Rome to defend his cause in person. Before the Inquisition of Spain the accuser lodged three informations, one in Latin, and the other two in Spanish. The Latin one was printed, together with the reply which Arias made to it, in that edition of the Hebrew Bible with

the version of Pagninus, as emended by Arias, which appeared at Orleans, 1609, fol. A manuscript copy of a work also which Arias composed in his own justification, in the Spanish language, fell into the hands of the English at the siege of Calais, and was deposited in the Bodleian library. Many Protestant writers confidently assert that the Jesuits were the secret instigators of this vexatious persecution. It is certain that a letter of Arias to Philip II. is extant (of which a Latin version is given in the "Hispania Orientalis" of Colomesius), the whole object of which is earnestly to warn the king against the dangerous consequences of suffering that order to obtain any influence whatever in the Netherlands. This letter is dated as early as 1571, and speaks of his convictions on this subject as being of fifteen years' standing. After stating that the letter is entrusted to one who knew nothing of its contents, the writer adds: "For I am aware how many spies they have everywhere to pick up all that happens either in their own concerns or in those of other people, and what destructive and what covert enmities they practise against all persons of less elevated rank who meddle in any offensive way with their affairs." Here is sufficient testimony to his long settled unfavourable opinion of the Jesuits, and to his cognisance, as well as his apprehension, of their secret machinations. All this, according to the watchful and revengeful policy which Arias has ascribed to them, would show that the Jesuits might not have lacked means to detect his hostility to them, nay, perhaps to read this very private letter to the king; and that they had some motive for secretly fomenting this fearful attack on one of the most learned and blameless men of his country. On the other hand, however, it is to be admitted that there were some elements in the position of Leon de Castro which would enable any one, who desired to acquit the Jesuits of all participation in this affair, to show that he might have been influenced by personal motives in his animosity. First, he was a warm champion of the opinion that the Jews had wilfully corrupted the Hebrew text of the Old Testament, and consequently that the Septuagint, and especially the Vulgate, alone contained the unadulterated Scriptures. He was therefore quite consistent with himself when he complained, to use the words of Pellicer y Saforcada, that Arias had not corrected the Hebrew so as to make it agree with those versions and with the Fathers. Again, as he was an eminent oriental scholar, he may have conceived an ungovernable jealousy of the greater attainments and fame of Arias. Lastly, he may have regarded himself as a person defrauded of his due honour, when the superintendence of this famous Polyglott was not entrusted to him, but to his junior. However all these doubtful points may be hereafter determined, it is certain that this harassing inquisition was not concluded until the year 1580; during which interval, however, the accused enjoyed his personal liberty. The exact nature of the ultimate verdict has not transpired. The character of the tribunal, the rank of the parties concerned in the result, and the importance of the theological question involved in the decision, explain why neither party obtained a triumphant victory. Arias at least appears to have received a kind of acquittal, as he retired, after the decision, to his rock at Aracena. Here he rebuilt the church of Aracena out of the revenue of his benefices, and did a great deal to render his retreat a little garden. In fact, he laid out such a sum in improvements that P. V. de Guevara, to whom it belonged, granted him the property of the place; and Arias bequeathed it to the king. Philip once more summoned him from his seclusion to arrange the library of the Escurial, and to teach the oriental languages there. From these charges he at length withdrew to Seville, and died there, as prior of the convent of Santiago, in 1598, aged seventy-one years. He left his Greek, Hebrew, and Arabic MSS. to the Escurial, and his printed books to the library of his order in Seville. There appears to be but one voice as to the gentleness, uprightness, and piety of his moral character. He carried his abstemiousness so far as to take food but once in twenty-four hours, and to live without the use of wine or meat. He is said to have possessed an intimate acquaintance with ten languages, to some of which his residence abroad afforded him access. His general scholarship, and especially his attainments in the Syro-Arabian languages, are, when estimated according to the age in which he lived, of a very high character; and his diligence was unwearied.

Besides the general labours of Arias in editing the Polyglott Bible, the following are the most important works by him which appeared before and after his death.* They almost all relate to the Bible, but may be distinguished into three classes: commentaries on biblical books, treatises on biblical subjects, and *miscellanies*. Among the former are his "Commentaria in XII. Prophetas," Antwerp, 1571, fol.; "Elucidationes in IV. Evangelia," Antwerp, 1575, 4to.; "De optimo Imperio, sive in Librum Josue Com-

* In a certain sense one might consider the Polyglott itself as one of his works. However, as it is certain that Plantin (and not Philip II.) originated the design, and as several scholars shared, although subordinately, in the editorship, as well as in the authorship of the various treatises which form the apparatus to the work, it may be better to enumerate here only those portions which he expressly contributed. It deserves to be mentioned to his honour that the well-known attempt to change the reading of Genesis iii. 15. (without the sanction of a *single* Hebrew manuscript) to make it conform to the Vulgate, in order to introduce the Virgin Mary there — an attempt, too, which was marred by a misprint, and at last produced a word which does not exist in Hebrew — is not ascribed to Arias, but to his coadjutor Guy le Febvre de la Boderie.

mentarius," Antwerp, 1583, 4to.; "In Acta Apostolorum Elucidationes;" "In omnia SS. Apostolorum Scripta;" "In D. Joannis Apocalypsin Significationes;" together, Antwerp, 1588, 4to.; "De Varia Republica, sive Commentarius in Librum Judicum," Antwerp, 1592, 4to.; "Commentaria in Esaiæ Sermones," Antwerp, 1599, 4to.; "Commentaria in XXX. priores Psalmos," Antwerp, 1605, 4to. Among the treatises on biblical subjects are several essays on the geography and other antiquities of the Bible, which originally formed a part of the apparatus to the Polyglott, but which have been printed separately under the title "Antiquitates Judaicæ," Antwerp, 1693, 4to., and have been incorporated in all three editions of the "Critici Sacri;" "Liber Generationis et Regenerationis Adam, sive de Historia Generis humani, Operis magni Pars prima, id est, Anima," Antwerp, 1593, 4to. The remaining divisions of this work were to have been entitled "Corpus" and "Vestes." Fragments of its continuation were found among his MSS., and a portion appeared under the title "Naturæ Historia, prima in magni Operis Corpore Pars," Antwerp, 1601, 4to. Among the miscellanies are, "Benjamini Tudelensis Itinerarium .... B. Aria Montano Interprete," Antwerp, 1575, 8vo.; "Aforismos Sacados de la Historia de C. Tacito," Barcelona, 1614, 8vo. Nicolas Antonio supplies a fuller list of his published works, and enumerates several which only existed in MS. Richard Simon, of the Oratory, remarks that a large portion of his works contained in our first class have been put into the "Index Librorum Expurgandorum," on the score of several passages there marked; but he adds, "This is not the place to inquire whether the Roman inquisitor has unjustly tarnished the name of Arias by extravagant censures, as has often happened to this class of censors, who have not even spared the excellent commentary on Joshua by A. Masius .... without this conduct hurting either the book, or the person of its illustrious author." (Rodriguez de Castro, *Biblioteca Española*, i. 649—668.; N. Antonius, *Bibliotheca Hispana Nova*, i. 207—210.; Colomesius, *Hispania Orientalis*, p. 241—249.; Rosenmüller, *Handbuch für die Litteratur der Biblischen Kritik*, iii. 296—313.; Simon, *Critique de la Bibliothèque de Dupin*, ii. 213—220.)

J. N—n.

ARIASPES. [ARTAXERXES MNEMON.]

ARIBERT I., king of the Longobards, was the son of Guntwald, brother of Theudelinda of Boioaria, who accompanied his sister to Italy when she went to be married to Antheric, king of the Longobards, A. D. 589. Guntwald settled in Italy, married a wealthy Longobard woman, and was made Duke of Asti. He was killed in the latter part of the reign of Agilulfus, Theudelinda's second husband, being struck by an arrow from an unknown hand: it is hinted by some that this was in consequence of his aspiring to the crown. His son Aribert was elected king of the Longobards after the death of Rodoald, son of Rothar, A. D. 653. The reign of Aribert, which lasted nine years, was a period of tranquillity, at least for Northern Italy; for, in the south, the Longobards of Beneventum were often at variance with the Byzantine governors of Apulia. Aribert belonged to the Catholic or Nicene communion, whilst many of the Longobards still professed Arianism, which was the creed of the three immediate predecessors of Aribert. The Italian or subject population followed the Nicene faith. There were, therefore, two sets of bishops and clergy, one Arian and the other Catholic. "In the time of King Rothar," says Paulus Diaconus, "almost every town in the kingdom had two bishops, one Catholic and the other Arian. In the town of Ticinum (Pavia) they show to this day the spot where the Arian bishop, who resided in the Basilica of S. Eusebius, had his baptistery, whilst another bishop presided over the Catholic church." The Arian clergy do not appear to have molested the Catholics in the exercise of their religion. King Rothar, one of the ablest princes of the Longobards, was an Arian; but he is stated to have shown a strict impartiality towards both communions, by allowing his subjects to follow which they thought proper, for which he is censured by the historian Giannone, as "having afforded, by his pernicious example, an additional argument to those wicked politicians who contend that a sovereign ought not to interfere with the religion of his subjects, nor oblige them to profess that which he believes to be true." Whether Giannone spoke his undisguised sentiments in the above sentence may be a matter of doubt; but the passage exhibits the prevalent feeling of his time and country. Under King Aribert and his descendants of the Boioarian line, the conversion of the Longobards to the Nicene creed rapidly spread, until hardly any Arians remained in the latter part of the seventh century. Already in the reign of Aribert we find the Catholic clergy resorting to active measures to put down Arianism. John, bishop of Bergomum, is reported to have expelled the Arians from his town, and to have converted the whole population of Farra to the Catholic faith; and both he and John Bonus, archbishop of Milan, are said to have strenuously attacked and depressed Arianism.

King Aribert built a splendid church outside of the western gate of Pavia, which he dedicated to the Saviour. Many years after, the Empress Adelaide, wife of Otho I., built a monastery annexed to the church, and gave it to the order of S. Benedict, which continued to exist till the French revolutionary invasion. Aribert died at Pavia,

A. D. 661, and was buried in the church which he had built, as appears by an inscription in honour of his grandson King Cunibert, which is given by Muratori. Aribert left two sons, Bertharit and Gundabert, between whom he divided the kingdom. Gundabert fixed his residence at Pavia, and Bertharit at Milan. Dissensions broke out between them, of which Grimoald, duke of Beventum, soon availed himself. Under the pretence of giving assistance to Gundabert, he marched with troops to Pavia, and there treacherously murdered Gundabert at their first interview, A. D. 662. Bertharit ran away from Milan, and Grimoald was proclaimed king of the Longobards. (Muratori, *Annali d' Italia*; Sigonius, *De Regno Italiæ*; Giannone, *Storia Civile del Regno di Napoli.*)

A. V.

ARIBERT II., king of the Longobards, son of Ragumbert and grandson of Gundabert, succeeded his father A. D. 701. The events of his reign are given under ANSPRAND. Aribert II. restored to the see of Rome certain "patrimonia" or possessions or estates, situated in the valleys of the Cottian Alps, which were given by former emperors to the bishops of Rome, but which had been occupied by the Longobards at the time of the invasion. Aribert sent to Pope John VII. the Act of Donation written in golden letters. These domains in the Cottian Alps are mentioned among the earliest possessions of the see of Rome, and their history has given rise to much controversy. Baronius has assumed that the whole province of the Cottian Alps was given to the Roman see; but Muratori maintains that these "patrimonia," which is the word used on the occasion, were allodial property, and consisted of houses, lands, and fees, and not of towns, castles, or princely jurisdiction. The see of Rome had, by gifts of the early Christian emperors, many such possessions in Sicily, Tuscany, and other parts of Italy. (Muratori, *Antiquitates Italicæ, Dissert.* 69., and *Annali d' Italia*, A. D. 707.)

A. V.

ARI'CI, CE'SARE, born at Brescia in 1782, studied in his native town, and followed the profession of the law. Under Napoleon's kingdom of Italy he was employed in the judicial courts of the department of the Mella, of which Brescia was the head town. He also applied himself to poetry, and published, in 1808, a didactic poem, in four cantos, on the cultivation of the olive-tree, "La Coltivazione degli Ulivi," an important branch of Italian agriculture. In 1810 he was appointed professor of history and literature in the Lyceum of Brescia, and, in 1812, he was made a member of the Italian institute of sciences, literature, and the arts. In 1824, in consequence of the reform of the public establishments of education, the chair of history being suppressed in the Lyceums, he was made professor of Latin philology, which chair he retained till his death, which occurred in 1836. He wrote also a small descriptive poem on coral, "I Coralli;" but the work for which he is best known is "La Pastorizia," published in 1814, a poem in six books, in blank verse, in which he describes the rearing and breeding of the sheep, and all the particulars concerning that branch of industry, and the nature and habits of the various races. Competent judges, such as Giordani and Foscolo, have greatly praised this work of Arici as one of the finest specimens of Italian didactic poetry. Arici began an epic poem, entitled "La Gerusalemme Distrutta," which, however, he did not finish. He also wrote "L' Origine delle Fonti" ("On the Formation of Water Springs"), "Il Sirmione," "Il Camposanto," and other small poems. (Tipaldo, *Biografia degli Italiani Illustri*; Levati, *Saggio sulla Storia della Letteratura Italiana*; Giordani, *Opere.*) A.V.

ARICO'NA, LÖW BEN MEIR (ר' אריבונא ליב בן מאיר), a Polish rabbi of Lithuania (Wolff calls him Rabbinus Sittelensis in Lithuania), who lived at the conclusion of the seventeenth century. He wrote some learned observations on the commentaries of Rashi (R. Solomon Jarchi) and Elijah Mizrachi (Orientalis), which were published by his brother, R. Levi Hirsh ben Meir, in the work which he edited, entitled "Chiddushe Meharshe" ("New Thoughts or Ideas from R. Samuel Eidels"), printed at Hanau, A. M. 5476 (A. D. 1716). (Wolfius, *Biblioth. Hebr.* iii. 135.) C. P. H.

ARIDÆUS. [ARIÆUS; ARRHIDÆUS.]

ARIENTI. Mazzuchelli mentions two Bolognese physicians of this name: one, Tommaso Arienti, was professor of medicine and surgery at Bologna from 1380 to 1390, when he was murdered with his wife and child by one of his servants. He left a manuscript, entitled "Praxis omnium Morborum cum Medicinis cujusque Generis," which is referred to by Petrus de Argillata. The other, Cecco degli Arienti, died in 1508, at the age of ninety, and is mentioned as the author of a work entitled "Libro d' Annotazioni sopra le Virtù dell' Acque e dei Bagni della Porella." (Mazzuchelli, *Scrittori d' Italia.*) J. P.

ARIENTI. [ARGENTI.]

'A'RIF AL-HARWI' (MAULA'NA), a Persian poet who lived about the commencement of the fifteenth century of our æra. It appears from an index to a large collection of extracts from Persian poets in our possession, that there have been no fewer than six poets of the name of 'Arif, besides Al-harwí, viz., 'Arif of Ispahan, two in number, 'Arif of Rai, 'Arif of Tabriz, 'Arif of Kum, and 'Arif of Lahore; but none of these is noticed by Daulatsháh, nor have we ever heard of their names, nor of their works anywhere except in the present collection. Daulatsháh's

account of 'Arif Al-harwí is very brief and unsatisfactory. He gives neither the time of the poet's birth nor that of his death. He merely states that 'Arif was a man of fine genius and composed many excellent pieces addressed to the kings and princes and eminent men of his time. His works consist of ten letters on the Sufi Doctrines, Miscellaneous Poetical Compositions, Odes and Fragments; all of them, according to Daulatsháh, sweet and excellent. 'Arif had died when Daulatsháh wrote his celebrated biographical work; and as that work proceeds in chronological order, we are led to infer the period at which the poet lived, from the lives of those immediately preceding and following him. We are not aware that there is any copy of 'Arif's works in Europe. (Daulatsháh, *Lives of the Persian Poets.*) D. F.

ARIGI'SUS I., called also ARECHIS, a relative of Gisulfus, Longobard duke of Friuli, was appointed by King Agilulfus to be Duke of Beneventum after the death of Zoto, A. D. 591. Arigisus governed the duchy of Beneventum for fifty years, during which he greatly extended its boundaries, by taking from the eastern emperors part of Apulia as far as the port of Sipontum on the Adriatic. The Longobards of Beneventum made also predatory incursions into Lucania and the country of the Bruttii, the modern Calabria, and took and plundered the town of Croton, carrying away a number of persons into slavery, many of whom were afterwards ransomed, chiefly through the benevolent exertions of Gregory I. The Longobards of Beneventum were still partly heathens and partly Arians, and it was only after the middle of the seventh century that they were converted to Catholicism by the ministry of Barbatus, bishop of Beneventum. Paulus Diaconus transcribes a letter from Pope Gregory I. to Duke Arigisus, in which the pope calls him his sincere and glorious son, and requests him to send him some large timber for the churches of St. Peter and St. Paul at Rome. From the style of this letter it would appear that Arigisus professed the Catholic or Nicene faith. Arigisus, in conjunction with Ariulfus, duke of Spoletum, attacked the duchy of Naples, which paid allegiance to the eastern emperors, and attempted to seize the town, but the Exarch of Ravenna sent assistance to Naples under a new duke, called Maurentius, an active and vigilant officer, who strengthened the fortifications of the town and kept a strict watch, and the Longobards were obliged to desist from their attempt. Ariulfus, a violent and turbulent man, who gave much trouble to Pope Gregory by his predatory incursions in Central Italy, and who had been the chief promoter of the attack upon Naples, died about A. D. 603. Many years after Radoald and Grimoald, sons of Gisulfus, the late duke of Friuli, being on bad terms with their uncle Grasulfus, who was the reigning duke, escaped by sea to Sipontum, and sought the protection of Arigisus, who received them as if they had been his own children, and on his deathbed he recommended them to the assembled chiefs and the officers of his household, as being more fit for the cares of government than his own son Aïo or Ayo, who had given signs of mental weakness. Aïo succeeded his father Arigisus, A. D. 641, but in the following year a party of marauding Slavi having landed at Sipontum, Aïo went to fight them, and was killed, when Radoald and Grimoald were elected joint dukes of Beneventum, agreeably to the wish manifested by Arigisus. (Paulus Diaconus, *De Gestis Langobardorum*; Giannone, *Storia Civile del Regno di Napoli*; Muratori, *Annali d' Italia.*) A. V.

ARIGI'SUS II., called also ARECHIS, was appointed by King Desiderius, whose daughter Adelberga he had married, to succeed Luitprand as Duke of Beneventum, A. D. 758. It is said by some that Luitprand, conjointly with his neighbour the Duke of Spoletum, had opposed the election of Desiderius, and had entered into correspondence with Pepin, king of the Franks. Desiderius having once established his authority over North Italy, marched his troops into the duchy of Spoletum, defeated and took prisoner the duke, and then entered the territory of Beneventum, when Luitprand ran away to the Byzantines of Apulia, and Desiderius appointed Arigisus in his place. Others say that Arigisus was appointed duke after the death of Luitprand.

Arigisus restored to the see of Rome the estates "censi," and other property which it had formerly possessed in the territories of his duchy by gifts of the Christian emperors and other pious personages, but which were seized by the Longobards, either at the time of their first invasion or in their successive conquests. These possessions are often mentioned in the letters of the popes of the eighth century by the names of "patrimonia Beati Petri," and "justitiæ Beati Petri." Aribert II. and other kings of the Longobards had already restored to the see of Rome property of a similar nature situated in the Cottian Alps and other parts of North Italy; but they could not well enforce the same restitution in the duchies of Spoletum or Beneventum, without the active interference of the respective dukes. It is mentioned that some of the property had been originally bequeathed for the purpose of keeping a number of lamps perpetually burning before the altar of St. Peter at Rome.

Arigisus II. appears to have been an able and equitable prince. He was partial to men of learning, and he treated with considerate and affectionate kindness Paulus Diaconus, when he sought an asylum at his court after escaping from the islands of Tremiti, whither he had been banished by Charlemagne.

Arigisus published a "Capitulare," or series of laws both on civil and criminal matters, which bear testimony to his sound judgment and sense of justice. Among others is a law against the slave trade, which was carried on surreptitiously by kidnapping people and selling them to the Byzantines, who took them to the markets of the east. Another law of Arigisus is against those women who assumed the garments of nuns as a cloak to licentiousness, remaining in their own houses and in the midst of the world and all its pleasures. Arigisus embellished the town of Beneventum: he completed the splendid church of S. Sophia, begun by the Duke Gisulfus II.: he fortified Salernum with strong walls and towers, and built princely mansions both at Beneventum and Salernum.

When Charlemagne conquered and took prisoner at Pavia Desiderius, the last of the Longobard kings, and assumed the crown of the kingdom of the Longobards, A. D. 774, Arigisus, as well as Hildebrand, duke of Spoletum, refused to submit to the Frankish conqueror. They, as well as the duke of Friuli, still corresponded with Adelgisus, son of Desiderius, who had taken refuge at the Byzantine court. Charlemagne fell upon the Duke of Friuli, took him prisoner, and beheaded him. The Duke of Spoletum, alarmed, made his submission, but Charles being obliged to go to Germany to subdue the revolted Saxons, could effect nothing against Arigisus, who, having assembled the counts, bishops, and other leading men of his duchy, assumed, with their approbation, the title of Prince of Beneventum, and was solemnly crowned as such. He struck coins in his name, and had his images put in the churches. With Arigisus II. begins the first dynasty of the Princes of Beneventum, which lasted for more than a century, till A. D. 891, when it was overthrown by the Byzantines. The principality of Beneventum in the time of Arigisus included by far the greater part of the present kingdom of Naples. It extended on the west as far as the Liris, which separated it from the duchies of Rome and of Gaeta; it was bounded on the south by the duchy of Naples, which extended along the coast from Cumæ to Amalfi, and which, as well as the duchy of Gaeta, paid allegiance to the eastern emperors. To the eastward the territory of Beneventum extended over Lucania and part of the Bruttii, as far as Consentia, the Byzantines retaining possession of the extremity of the peninsula, with Rhegium, Croton, and other maritime places, which were dependent on the patrician who administered Sicily. The Longobards occupied all Apulia as far as Tarentum and Brundisium, but Hydruntum and the extreme Iapygian peninsula belonged to the Byzantine emperor. Northwards the principality of Beneventum extended along the coast of the Adriatic as far as Teati and the river Aternus, which divided it from the territory of the Duchy of Spoletum. This vast extent of territory was divided into counties and gastaldiæ: the dignity of count was for life, and was given as a reward for military services, but the office of gastaldus, which was of a judicial and fiscal nature, was held during pleasure. Counts of Capua, Sora, Aquinum, Compsa, and others begin to be mentioned about this epoch.

Arigisus II. had several quarrels with his neighbours of the duchy of Naples. Upon one occasion he attacked Cumæ, but was repulsed with considerable loss. Another time he laid siege to Amalfi, which, being relieved by the Neapolitans, he was obliged to raise the siege. Arigisus afterwards, when threatened by Charlemagne, made peace with the Neapolitans, and Camillus Peregrinius has preserved the text of the convention concluded between Arigisus and the "Judge" or chief magistrate of Naples, which determined the possession or tenure of certain rich border lands near Nola, and also made stipulations concerning runaway serfs on both sides.

In 786 Charlemagne returned to Italy with a large force, and in the spring of the following year he invaded the territory of Beneventum, and advanced as far as Capua. Arigisus having provided for the defence of Beneventum, repaired to Salernum, which he considered safer on account of its maritime situation, as the Franks had then no fleet on the sea. But seeing the Frankish army devastating Campania, devouring everything like locusts, according to the expression of the chroniclers, he sent a deputation of bishops to Charlemagne to sue for terms, offering to pay him allegiance, and to give his own children as hostages. Charles, after some difficulty, consented to leave Arigisus in possession of his territories, on condition of his paying a large sum of money and giving his son Grimoald as hostage, which being done, Charles returned to France. But Arigisus meantime had sent ambassadors to Constantine Porphyrogennetus, emperor of Constantinople, to propose an alliance against the Franks, offering to do allegiance to him as patrician, and to cut his beard and live after the Byzantine fashion, on condition of the duchy of Naples being given up to him. Constantine dispatched two legates by way of Naples to invest Arigisus with the insignia of the patrician dignity, and to negotiate a treaty with him, promising to send troops to his assistance, but demanding as hostage Romuald, another son of Arigisus. The legates were received at Naples with great honour, but the negotiation was cut short by the death, first of Romuald and soon after of Arigisus himself, who died in August, 787. Paulus Diaconus, in gratitude to his hospitable benefactor, wrote his epitaph in elegiac verse, in

which he praises his high and good qualities with evident feeling, after which, weary of the world, he retired to Monte Casino and became a monk. Adelberga, the wife of Arigisus, survived her husband, and her son Grimwald or Grimoald being allowed by Charlemagne to return to Beneventum, succeeded his father in the principality. (Giannone, *Storia Civile del Regno di Napoli*; Camillus Peregrinius, *Historia Principum Langobardorum*; Fatteschi, *Memorie Istorico-Diplomatiche dei Duchi di Spoleto.*) A. V.

ARIGNO'TE. [PYTHAGORAS.]

ARIGO'NI, GIOVANNI GIACOMO, a musical composer and member of the Academia Filensera (in which he received the appellation of "Il Affettuoso"), lived at the commencement of the seventeenth century, and published at Venice a set of madrigals for two and three voices. A copy of his "Concerti da Camera," Venice, 1635, which was in the Royal Library at Copenhagen, perished in the fire which destroyed the entire collection in 1794. (Gerber, *Lexicon der Tonkünstler.*) E. T.

ARIGO'NI or ARRIGO'NI, ONO'RIO, was born at Venice in the year 1668. He was celebrated in his time for a collection of coins, formed by himself, and which he described in a work in four volumes in folio, entitled "Numismata quædam cujuscunque Formæ et Metalli Musæi Honorii Arigonii Veneti, ad usum Juventutis Rei Nummariæ studiosæ," Trevigi, 1741, 1759. The fourth volume is extremely rare. (Moschini, *Della Letteratura Veneziana del Secolo XVIII.*, ii. 86.; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.* iv. 63.; Mazzuchelli, *Scrittori d' Italia.*) J. W. J.

ARI MINO, GREGO'RIUS DE, or GREGORIO DA RIMINI, so called from his birth-place, the city of Rimini in Italy. Quadrio says that he was of the family of the Tortorici. He was born towards the end of the thirteenth century, and became a monk of the order of the Augustins, of which he was made general at Montpellier in the month of May, 1357. He was one of the most subtle of the scholastic philosophers of his age, and taught in the university of Paris with great applause; according to Quadrio and others at the same time as Duns Scotus, about the year 1307. He obtained the title of "doctor authenticus." In the year 1351 he was principal professor of the convent of his order at Rimini. He died at Vienna in the year 1358. He is represented by most writers as a man of great learning and piety; and Cardinal Noris asserts that of all the old scholastic philosophers he was most deeply versed in the works of St. Augustin. The subtle character of his mind led him to attach himself more to the Nominalists than to the sect of the Realists. His works are: — 1. "Lectura Primi Libri Sententiarum (of Petrus Lombardus)," Paris, 1482, fol.; again in 1485, fol., and 1487, fol. 2. "Super Secundum Sententiarum," Milan, 1494, fol. The two books together were published under the title "Commentarius in Lib. I. et II. Sententiarum," Valentia, 1500, fol.; and by Paulus de Genezano, Venice, 1503, fol., and 1518, fol. 3. "Liber de Usuris," Rimini, 1622. 4. "Liber de Impræstantiis Venetorum et Usuris," Rimini, 1522, and again in 1622, 4to. 5. "Commentaria in Epistolas S. Pauli et S. Jacobi Canonicam et Liber de Usuris," Rimini, 1522, fol. His unpublished works are: — 1. "Lectura in III. et IV. (of the Sentences of Petrus Lombardus). 2. Tractatus de Conceptione B. V. Mariæ," preserved in the Ambrosian library at Milan. 3. "Sermones de Tempore." 4. "Sermones de Sanctis." 5. "Quæstiones Metaphysicales." 6. "Tractatus de Conditionibus Florentinorum." 7. "Tractatus de Intensione et Remissione Formarum." 8. "Carmina Italica et Latina." With respect to his Italian poetry it appears to be doubtful whether any of his compositions remain. (Ossinger, *Bibliotheca Augustiniana*, art. "Arimino;" Bayle, *Dictionnaire Historique et Critique*, art. "Rimini;" Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*, edit. Mansi; Quadrio, *Della Storia e della Ragione d' ogni Poesia*, ii. 170.) J. W. J.

ARIMNA, an ancient Greek painter of uncertain age and country, mentioned by Varro, together with Mycon and Diores, as having been anterior to Apelles. He says that Apelles, Protogenes, and other great painters, are not to be blamed for not following the style of Mycon, Diores, Arimna, and others who preceded them. (Varro, *De Lingua Latina*, viii. *in princip.* or p. 129. ed. Bipont.) R. N. W.

ARINGHI, PA'OLO, a native of Rome, and a priest of the congregation of the Oratory, died in 1676. His printed works are the following: — 1. "Roma Subterranea Novissima," &c., Rome, 1651, 2 vols. fol., with many engravings of early Christian monuments; Cologne, 1659, and Paris, 1659, 2 vols. fol. This work is in substance a Latin translation of the Italian treatise, in which Bosio described his interesting researches in the Roman catacombs, and which, after his death, was completed and published by Severano; but Aringhi incorporates with his original the results of many important discoveries since made by others, and adds something, though not much, of his own. The antiquarian value of his text has been in a great measure destroyed by the more learned and skilful work in which the same monuments are illustrated by Bottari. [BOSIO; BOTTARI.] 2. "Monumenta Infelicitatis, sive Mortes Peccatorum pessimæ," Rome, 1664, 2 vols. fol. "3. "Triumphus Pœnitentiæ, sive Selectæ Pœnitentium Mortes," Rome, 1670, fol. (Mazzuchelli, *Scrittori d' Italia*; Röstell, *Beschreibung der Stadt Rom*, i. 356, 1830.) W. S.

ARIOALD, called by some CAROALD, was the Longobard duke of Turin in the reign of King Adaloald, whose sister Gundaberga he had married. When Adaloald, by his violent conduct, which is attributed to insanity, roused against him the leaders of the Longobard people, Arioald was proclaimed king by a considerable party, A. D. 625. But another portion of the Longobards maintained their allegiance to Adaloald, who was supported by Pope Honorius I. and by the Byzantine exarch of Ravenna. Adaloald had been brought up by his mother, Theudelinda, in the Nicene or Catholic faith. Arioald belonged to the Arian communion, which was still that of a great number of the Longobards; for the conversion of that people to the Nicene creed, which began under Theudelinda and her husband, Agilulfus, was gradual and slow, and did not become universal till half a century later. In the contest for the crown between Adaloald and Arioald, the Catholic clergy appear to have been divided, for there is a letter from Pope Honorius I. to Isaac, exarch of Ravenna, in which Honorius strongly censures the bishops of the towns north of the Po for forsaking the legitimate and orthodox King Adaloald, and using their influence to induce the people to acknowledge the usurper, Arioald. It is clear that Honorius is speaking of the Catholic bishops, and not of the Arian bishops, with whom he had no communion. He requests the exarch to support the rightful king; and, after having restored him to his authority, to send to Rome the refractory bishops, in order that they may be punished according to their deserts. Isaac made a demonstration in favour of Adaloald, but without success. Adaloald himself died soon after, it was said of poison, and Arioald was acknowledged king; and the exarch renewed with him the peace or truce agreed upon under Agilulfus between the eastern empire and the kingdom of the Longobards.

The chroniclers have recorded few political events of the reign of Arioald, which appears to have been a period of peace. Ionas, a contemporary monk, who wrote the lives of several abbots of Bobbio, of which monastery Ionas was an inmate, mentions two facts which are characteristic of the times. A monk of Bobbio, named Biddulf, was sent by the abbot upon business to Pavia, where meeting Arioald in public, the monk did not give the customary greeting to the king, upon which Arioald observed to one of his attendants: "Here is one of those monks of Columbanus, who do not vouchsafe to salute us." The king was the first to salute the monk; on which Biddulf, noticing the king's condescension, said that he should have greeted him first, if Arioald had been orthodox in matters of faith. Arioald having complained to those around him of the monk's temerity, one of the king's attendants proposed to give him a sound beating in secret, which was done accordingly, and the monk, though sadly bruised, says the chronicler, miraculously recovered, and returned to his monastery safe and sound. The other circumstance related by Ionas shows the character of Arioald in a favourable light. About the year 627 Attala, abbot of Bobbio and successor of Columbanus, the founder of the monastery, died, and the monks elected Bertulf for their abbot. The Bishop of Tortona however interfered, claiming jurisdiction over the monastery, and he applied to King Arioald to support his claims. Bertulf and the monks on their part appealed to the king in support of their exemption from episcopal jurisdiction. This question of ecclesiastical discipline was first raised about the beginning of the seventh century, when Pope Gregory I., in a council held in the Lateran in April, 601, passed several regulations in favour of Monte Casino and other monasteries, exempting them from the episcopal jurisdiction, giving the monks the right of electing their abbots, administering their temporalities, and regulating their own discipline without interference from the bishop. This exemption was afterwards particularly claimed by those monasteries which were situated, like Bobbio, in a remote district at a distance from the episcopal residence. On the present occasion King Arioald replied to both the applicants that the matter in question fell under the cognizance of the ecclesiastical authorities and councils, and that he on his side could not think of favouring either party. The monks then asked his leave to appeal to Rome, which Arioald granted, upon which Bertulf himself proceeded to Rome with Ionas, the chronicler. Pope Honorius acceded to their demand, and granted of his own authority to the monastery of Bobbio exemption from episcopal jurisdiction. Instances of a similar privilege granted by Rome became rapidly extended during that and the following centuries.

Gundaberga, the wife of Arioald, who had been brought up by her mother Theudelinda in the Catholic faith, is represented as a handsome princess, kind and charitable, and universally liked. It happened that a young Longobard of distinction called Adalulf being at court, was accidentally noticed by the queen for his comely appearance. Adalulf either overheard her remark or was apprized of it, upon which he presumed to make unlawful proposals to the queen. Gundaberga, incensed at his presumption, rebuked him sharply, and even spat on his face, a mark of utter contempt not unusual among northern people in their rude state. Adalulf, afraid of his life if the king should hear of the occurrence, hastened to Arioald and told him that Gundaberga had had secret interviews with Taso, duke of Friuli, and that a con-

spiracy was hatched between them to poison Arioald and put Taso in his place. The Duke of Friuli, one of the most powerful of the Longobard dukes, had always shown himself disaffected towards Arioald, who from prudential motives avoided coming to an open rupture with him, especially as Taso was closely connected with Clotarius II., king of the Franks, whose dominions extended over Helvetia, Rhætia, and Boioaria nearly to the borders of Friuli. Arioald, however, imprisoned his wife Gundaberga in the castle of Lomello, where she remained about three years, at the end of which messengers came from Clotarius, some say from his son Dagobert, for there is some uncertainty about dates, to remonstrate with Arioald concerning his treatment of Gundaberga, who, by her mother's side, was connected with the royal house of the Merovingians. Arioald having explained the reason of Gundaberga's imprisonment, one of the messengers advised him to resort to the "judgment of God," or single combat between a champion of the queen and her accuser. This being assented to by Arioald, a champion was soon found, and the duel took place, in which Adalulf was killed. Gundaberga was restored to her royal residence and all her honours. The story is related by Fredegarius, a contemporary Frankish or Burgundian chronicler, but Paulus Diaconus, who lived long after, in relating the same tale, makes Gundaberga the wife of King Rodoald, the son of Rothar. He has probably confounded Arioald with Rodoald. We have the testimony of Ionas and Fredegarius that Gundaberga was the wife of Arioald, after whose death she married Rothar, and could not therefore have been the wife of Rothar's son.

About the year 635 Taso, duke of Friuli, was treacherously put to death by the Exarch of Ravenna, at the suggestion, it is said, of Arioald, who wished to get rid of a troublesome vassal. The fact is related in two ways. Fredegarius says that Arioald offered to deduct one third of the annual tribute, styled a present, which, as a condition of the truce, was paid by the exarch to the Longobard king, if the exarch would manage to kill Taso. The exarch accordingly invited Taso to a conference under pretence of concerting measures to make a joint attack upon Arioald. Taso having proceeded to Ravenna with an armed escort, the exarch went out to meet him, and induced him to come into the town with his personal attendants only, leaving the armed men outside of the walls, out of regard for the dignity of the emperor, the sovereign of Ravenna. Taso went in confidently, when the gates being shut, he and his attendants were overpowered and murdered by the soldiers of the exarch. Paulus Diaconus says that it was the patrician Gregory, who was probably an officer of the exarch, that enticed Taso and his brother Caco into the town of Opitergium, near the borders of Friuli, under pretence of adopting Taso for his son. The two brothers went into the town with some personal attendants, when being assailed by the soldiers of the patrician, they defended themselves bravely until they fell dead, when Gregory had the head of Taso brought to him and cut off its beard, which was the ceremony attendant upon adoption. Grasulf, uncle of Taso, succeeded him as Duke of Friuli, and Grimoald and Radoald, younger brothers of Taso, left their country and went to Beneventum, where they were kindly received by their kinsman Duke Arigisus, who treated them as his own sons.

About the year 636, according to Muratori's calculations, Arioald died, and soon after his widow Gundaberga gave her hand to Rothar, duke of Brixia, who was acknowledged by the Longobards as their king. (Paulus Diaconus, *De Gestis Langobardorum*; Muratori, *Annali d' Italia*; Sigonius, *De Regno Italiæ*.) A. V.

ARIOBARZA'NES (Ἀριοβαρζάνης), the name of three kings of CAPPADOCIA. Clinton (*Fasti Hellenici*, vol. iii. Appendix, c. 9.) considers that there were only two kings of Cappadocia of this name, but coins and inscriptions prove that there were three. (Eckhel, *Doctrina Numorum Veterum*, iii. 199—200.) C. J. S.

ARIOBARZA'NES I. (Ἀριοβαρζάνης), king of CAPPADOCIA, is surnamed on coins PHILOROMÆUS (Φιλορώμαιος), "a lover of the Romans." He was a Cappadocian by birth, and was elected king by his fellow-countrymen about B. C. 93. Mithridates expelled him from his kingdom soon after his accession, and Ariarathes fled to Rome, but he was restored by Sulla, B. C. 92. He was a second time expelled by Mithridates about B. C. 90, and restored by M'. Aquillius about B. C. 89. He was a third time expelled by Mithridates in B. C. 88, the year in which the Mithridatic war began; and in B. C. 84, when peace was concluded between the Romans and Mithridates, Ariobarzanes was restored to his kingdom. In B. C. 66, Mithridates again took possession of the kingdom; but Ariobarzanes was re-established by Cn. Pompey, and resigned the kingdom to his son, probably in B. C. 63, after a reign of about thirty years (B. C. 93—63). From a Greek inscription on a stone, inserted by Eckhel in his "Doctrina Numorum Veterum," vol. iii. p. 199., it appears that his wife's name was Athenais, and that she was surnamed Philostorgos, "lover of her children," and that he was the father of Ariobarzanes Philopator, that is, Ariobarzanes II. (Plutarch, *Sulla*, c. 5.; Appian, *De Bellis Mithridaticis*, cc. 15. 60. 105., *De Bellis Civilibus*, 1. 103.; Valerius Maximus, v. 7. § 2.; Cicero, *Pro Lege Manilia*, cc. 2. 5.) C. J. S.

ARIOBARZA'NES II., king of CAPPADOCIA, son of Ariobarzanes I. and Athenais, succeeded his father B. C. 63. He is surnamed

PHILOPATOR (Φιλοπάτωρ), in a legend on a coin which is inserted by Eckhel in his "Doctrina Numorum Veterum," vol. iii. p. 199. He restored at his own expense the Odeum at Athens, after it had been injured during the siege of that city by Sulla. He died by a violent death, as may be inferred from Cicero (*Epist. ad Fam.* xv. 2.). His death certainly occurred before B. C. 51, as his son was then on the throne (Cicero, *Epist. ad Fam.* xv. 4.). In an inscription on a stone printed by Eckhel, p. 200., his wife is called Athenais, and his son is called Ariobarzanes Eusebes Philoromæus. This is the Ariobarzanes of whom Cicero speaks in one of his orations (*De Prov. Consul.* c. 4.). C. J. S.

ARIOBARZA'NES III., king of CAPPADOCIA, son of Ariobarzanes II. and Athenais, is called by Cicero (*Epist. ad Fam.* xv. 2.), and also on a coin, EUSEBES and PHILOROMÆUS (Εὐσεβής, Φιλορώμαιος). He was king of Cappadocia in B.C. 51, as Cicero calls him king in a letter of that date (*Epist. ad Fam.* xv. 4.). Cicero, who was then proconsul in Cilicia, protected him against some conspiracy which had been formed against him, and strengthened his authority. In the civil war, Ariobarzanes aided Pompey against Cæsar; but Cæsar forgave him, and even added a part of Armenia to the dominions of Ariobarzanes. He also defended him against Pharnaces II., king of Pontus. He was put to death by Cassius in B. C. 42, on the ground of forming a conspiracy against him. He consequently reigned about nine years, B. C. 51—42. (Dion Cassius, xli. 63., xlii. 48., xlvii. 33.; Appian, *De Bellis Civilibus*, ii. 71., where he is called by mistake Ariarathes, iv. 63.; Cicero, *Epist. ad Att.* v. 20., *Epist. ad Fam.* ii. 17.; Plutarch, *Cicero*, c. 36.; Cæsar, *Bellum Civile*, iii. 4.; Hirtius, *Bellum Alexandrinum*, cc. 34. 66.) C. J. S.

ARIOBARZA'NES (Ἀριοβαρζάνης), the name of three kings of PONTUS. The kings of Pontus derived their descent from one of the seven Persian chiefs who slew Smerdis, the Magian usurper, in B. C. 521. The word "Ario" often occurs as a component part of Persian names. [ARIARATHES.] C. J. S.

ARIOBARZA'NES I., king of PONTUS, was betrayed by his son and successor, Mithridates I., to the king of Persia. (Xenophon, *Cyropædia*, viii. 8. 4.; Aristotle, *Polit.* v. 8. 15. ed. Schneider; Fréret, *Académie des Inscriptions*, tom. xix. p. 76.) C. J. S.

ARIOBARZA'NES II., king of PONTUS, succeeded his father Mithridates I. in B. C. 363, and reigned twenty-six years, till B. C. 337. He held a place of command under the Persian king, Artaxerxes II., in B. C. 368, five years before his father's death. Diodorus calls him "satrap of Phrygia," and Nepos (*Datames*, c. 2.) describes him as "præfect of Lydia, Ionia, and all Phrygia." But as he revolted from Artaxerxes II. in B. C. 362, it is probable that he then established an independent kingdom. Demosthenes, in a speech delivered in B. C. 352 (*In Aristocratem*, p. 666.), speaks of Ariobarzanes and his three sons as having just been made Athenian citizens. In another speech delivered B. C. 351 (*Pro Rhodiorum Libertate*, p. 193.), he says that the Athenians sent Timotheus to aid Ariobarzanes, but that Timotheus seeing that Ariobarzanes had openly revolted from the Persian king refused to aid him. (Xenophon, *Hellenic.* vii. 1.; Diodorus, xv. 90., xvi. 90.; Clinton, *Fasti Hellen.* vol. iii. Appendix, c. 8.) C. J. S.

ARIOBARZA'NES III., king of PONTUS, was the son of Mithridates III. and grandson of Mithridates II. He succeeded his father in B. C. 266. Ariobarzanes and his father Mithridates III. formed an alliance with the Gauls, who had been brought into Asia twelve years before the death of Mithridates, and with their assistance drove out an Egyptian force which had been sent by Ptolemy Philadelphus. But towards the end of his life Ariobarzanes incurred the hostility of the Gauls, and after his death they made an incursion into his son's territory. Ariobarzanes died about B. C. 240, after a reign of twenty-five years, leaving a son, Mithridates IV., in minority. (Memnon, *Apud Photium, Cod.* 224. pp. 227, 228, ed. Bekker; Stephanus Byzant. Ἄγκυρα; Clinton, *Fasti Hellen.* vol. iii. Appendix, c. 8.) C. J. S.

ARI'ON (Ἀρίων), one of the earliest Greek poets and musicians. His history is mixed up with fable. He is called a son of Cycleus, or of Poseidon, and the nymph Oncæa. He was, however, a native of Methymna in Lesbos; and from his connexion with Periander, the son of Cypselus and tyrant of Corinth, it must be inferred that he lived about B. C. 700. Herodotus calls him the inventor of dithyrambic poetry, and of the name dithyramb itself. Suidas states that he introduced in his dithyrambs the tragic style, which shows that they were of a gloomy character, and referred to the sufferings and dangers of Dionysus (Bacchus). He also wrote proœmia (προοίμια), that is, hymns to the gods, which served as introductions to festivals. All his productions have perished. Ælian indeed, in his "History of Animals," has preserved two small poems, the one an inscription upon the monument at Tænarum, and the other a hymn to Poseidon; but, as both presuppose the truth of the story of Arion having been saved by a dolphin, and as the latter in particular is more verbose than rich in ideas, the genuineness of these two poems is doubtful. All that has come down to us respecting the life of Arion is the beautiful story related by Herodotus, who calls him the greatest cithara player of his time. The story runs thus. After having spent the greater part of his life with Periander at Corinth, Arion asked permission to sail to Italy and Sicily, and after being richly

rewarded in those countries, he embarked at Tarentum in a Corinthian vessel to return to Corinth. During his voyage the sailors formed the plan of killing Arion, in order to obtain his money. Arion offered to give up all he had to save his life, but the sailors were inexorable, and Arion could only obtain permission to put on his complete dress, and sing one song to his cithara. Having finished his song, he threw himself into the sea, when he was taken up by a dolphin, and carried to the promontory of Tænarum, the most southern point of Peloponnesus. From thence Arion travelled to Corinth and told Periander all that had happened. In the meantime the vessel arrived at Corinth, and Periander, who disbelieved Arion's story, and had put him in confinement, sent for the sailors, and asked them what had become of him. They replied that they had left him well and safe at Tarentum, but the poet suddenly came forward in the dress in which he had leaped overboard, and the sailors were compelled to confess their guilt. Near the temple of Poseidon, on Mount Tænarum, there was in the time of Herodotus and Pausanias a small bronze monument representing Arion seated on the dolphin. It was believed to have been dedicated there either by Arion himself, who was also said to have written the epigram upon it, or by Periander. K. O. Müller thinks that this monument represented Taras sitting on a dolphin, just as he appears on the coins of Tarentum, and it is not improbable that this monument gave rise to the story of Arion. (Herodotus, i. 23. 24.; Suidas, 'Αρίων; Scholiast *on Pindar's Olymp.* xiii. 25.; A. Gellius, xvi. 19.; Ælian, *Hist. Animal.* xii. 45.; Pausanias, iii. 25. § 5.; Ovid, *Fasti*, ii. 91, &c.; Hyginus, *Fabul.* 194.; Müller, *History of the Literature of Ancient Greece*, i. 204, &c.; Cramer, *Anecdota*, iii. 352.; Servius, *Ad Virg. Georg.* 1. 12., *Eclog.* viii. 55.) L. S.

ARIOSTI, ATTILIO, a dramatic composer of some celebrity, was a native of Bologna. He was intended by his family for the priesthood, and in compliance with their wishes became a Dominican friar. But his heart was devoted to music, his time was spent in its cultivation, and at length he was freed by a papal dispensation from the rules of his order, and left to follow his favourite pursuit as he chose. His bent was towards dramatic composition, and in 1696 he set to music Apostolo Zeno's "Dafne," which was performed in his native city. Two years afterwards he entered the service of the Electress of Brandenburg, and his ballet "La Festa d' Imeneo," and his opera of "Atis" were produced at Berlin during the short period that he remained there. "To a portion of the latter," says Hawkins, "Ariosti adapted a composition called 'Sinfonia Infernale,' the modulation of which was so singular, and withal so masterly, that the audience were alternately affected with terror and pity in exact correspondence with the sentiments of the part and the design of the representation." During his residence at Berlin, Ariosti became acquainted with Handel, then a youth, and the friendship thus early formed was unimpaired in after life when they met as rivals. On his return to Italy he composed "Nebuchadonasar," an oratorio, for Venice; and his opera, "La più gloriosa Fatica d' Ercole," for Bologna. He quitted Italy again for Vienna, when, in 1708, he brought out the opera of "Amor tra Nemici." How long he remained in the Austrian capital is unknown, but on the 12th July, 1716, the "London Courant" announced his performance of a solo on the viol d'amour at the Italian opera house, on the sixth representation of Handel's "Amadigi." During this, his first visit to England, Ariosti appears only to have attracted attention as a skilful performer on an instrument little known there. In 1720 a plan was formed in London for patronising Italian operas, and enlisting in their composition and performance the choicest musical talent of Europe. For this purpose the sum of fifty thousand pounds was raised by subscription, George I. contributing one thousand; and the associated subscribers gave the establishment the title of the Royal Academy of Music. A lyric poet was engaged, the best singers that Europe could supply were brought to London, and three eminent composers were enlisted in the service of the Academy. Bononcini, as he himself states, was invited from Rome, Ariosti from Germany, and Handel, who at this time resided with the Duke of Chandos at Cannons, was not only included in the arrangement, but was commissioned to engage the principal singers. The following year, Handel having returned from his mission, the libretto of "Muzio Scevola" was divided between these three composers; the first act having been assigned to Ariosti, the second to Bononcini, and the third to Handel. This allotment has been supposed to have been intended as a trial of strength between the rival artists, but there is no just ground for thus regarding it. The engagement of each was certain, not conditional; and although an opera so constructed would of necessity challenge a comparison of the relative powers of its composers, and occasion some contests among their several partisans, they respectively continued to occupy their stations, and in turn to produce operas for the same theatre, several years after the appearance of "Muzio Scevola." Ariosti's "Ciro" was the first new opera after the run of "Muzio Scevola," and its songs were printed by Walsh. To this succeeded the "Floridante" of Handel, and then the "Crispo" of Bononcini. In 1723 Handel's "Otho" was followed by the "Coriolano" of Ariosti; then came Bononcini's "Erminia," the "Flavio" of Handel,

and, in 1724, the "Vespasiano" of Ariosti. This successive occupation of the Italian opera stage by the three rivals continued till 1727, when Bononcini having produced his "Astyanax" and Ariosti his "Lucio Vero," they relinquished their engagements, and left Handel in undisputed possession of the field.

Of the various operas which Ariosti wrote, "Coriolano" was the most popular. "The prison scene," says Hawkins, "is wrought up to the highest degree of perfection that music is capable of, and is said to have drawn tears from the audience at every representation." This was supposed to have been parodied by Gay in the "Beggar's Opera," and to have been alluded to in this sentence from his introduction: "I have introduced the similes that are in all your celebrated operas; and besides I have a prison scene, which the ladies always reckon charmingly pathetic."

Bononcini, after ceasing to write for the stage, found, for a time, patronage and support among his titled admirers, especially from the Marlborough family. Ariosti was less fortunate. He issued proposals for publishing a collection of cantatas, and a set of lessons for the viol d'amour, but with little success. No reputation is more transient than that of a composer for the Italian opera, and the three rivals, whose contending claims for supremacy for several years agitated the fashionable world, were in turn destined to encounter its neglect. Ariosti, soon after this disappointment to his hopes, quitted England, and of his future fate nothing is recorded.

"Ariosti," says Dr. Burney, "seems to have been a perfectly good harmonist, who had treasured up much excellent music in his head, but had little invention. I can sometimes trace Corelli in his works, but, as for his immediate cotemporaries, there appear, on a general reading, so many claimants for the favourite passages of the day, that it is difficult to assign them to the right owners: Handel, Bononcini, and Ariosti all adopted the same divisions in songs of execution." In proof of this assertion, Burney has subjoined the "Aria d' agilità," sung by Senesino in "Vespasiano," in which the alleged community of style and passage is sufficiently conspicuous.

That Bononcini and Ariosti should have been invited to England as joint composers with Handel to the Italian opera at a time when the latter was residing in London, and had given some evidence of his power as a dramatic writer, may seem to argue a needless prodigality of expenditure on the part of its noble directors; and that there should have been enlisted on the side of his competitors a formidable array of partisans may also appear to indicate a strange want of ability to estimate the real capacity and merit of the three rivals. But it must be remembered that the works which have immortalised Handel had not, at this period, been called into existence. He is now known, pre-eminently, as a choral writer; his name is associated with whatever is grand and majestic in his art. He was then known and estimated solely as a composer of operas for the Italian stage, forming his style upon Italian models, governed and restricted by the rules which then regulated the lyric drama of that country, and venturing upon no demonstration of that power which he afterwards so copiously displayed. The Italian operas of his time were little else than a succession of songs, "in number, weight, and measure" chiefly constructed in accordance with the fashion of the time and the powers of his singers. The varied employment of music on the stage which Purcell had attempted was regarded as a heresy by his foreign contemporaries and immediate successors. The libretto of every Italian opera was a chapter from Greek or Roman history or mythology, dramatised according to a prescribed form, and the composer was confined to one and the same mode of exercising his talents. This will serve to account for the temporary stand which Ariosti and Bononcini were enabled to make against a composer who afterwards proved himself, in another department of his art, so immeasurably their superior. It is true that in Handel's operas his genius occasionally blazes out, that the vigour of his mind and the extent of his resources are disclosed, that we feel the spirit and strength of the "giant Handel;" but these indications of power are, nevertheless, rare, and a comparison of his operas with those of his rivals will show a pervading sameness of style and of phrase sufficient to account for their having shared with him, for a time, the favour of the London public. That such a division of opinion existed has not only appeared from the facts already stated, but is admitted by the author of "The Life of Handel" (1760). "A number of great persons," he remarks, "had been instrumental in bringing over Ariosti and Bononcini, and they were unwilling to abandon men of such ability in their profession. The contest ran high on both sides. And those who really preferred them to Handel thought it was an act of injustice to discard them, and rightly interested themselves warmly on their side." The operas of Handel, Ariosti, and Bononcini are now almost equally unknown, and are found only in the libraries of collectors. (Gerber, *Lexicon der Tonkünstler*; Hawkins, *History of Music*; Burney, *History of Music*; *Life of Handel*; *Libretti del Teatro Real*, 1720—1730.) E. T.

ARIOSTO, ALESSANDRO, a native of Bologna, entered the order of St. Francis, and was sent in 1476 on a mission to the Maronites of Mount Lebanon, with the title of apostolic commissioner. He remained

three years in Syria. He is the author of a description of Palestine: "Topographia Terræ Promissionis, ad Illustrissimum Principem Borsium Mutinæ Regiique Ducem, Marchionem Estensem, et Rodigii Comitem." The work is quoted by Mazzuchelli as being in MS. in the archives of the convent of the Nunziata at Bologna. Le Long in his "Bibliotheca Sacra" erroneously ascribed this work to the Professor Francesco Ariosto, and said that a copy of it existed in the Bodleian library, No. 3422. Father Alessandro Ariosto also wrote:—"De Sacra Peregrinatione ad S. Catharinam Montis Sinai, deque Maurorum Moribus, Institutis, Opibus, Presbyterive Joannis Regis Indorum," which is mentioned by Mazzuchelli as existing in MS. in the library of S. Dominic at Ferrara, and being addressed by the author to the Archpriest Lodovico Ariosto of Ferrara. There is also a letter from him to Pope Sixtus IV., dated from the convent of Canobin on Mount Lebanon, August, 1476, in which he asks the pope for some pecuniary assistance for the patriarch of Antioch. The patriarch also wrote to the pope on the same occasion, and his letter was translated from the Arabic into Latin by Father Alessandro. After his return to Italy Father Alessandro was employed by Pope Sixtus in several ecclesiastical affairs in the province of Romagna. The date of his death is not known. His "Manual for Confessors" has been printed: "Enchiridion seu Interrogatorium Confessorum pro Animarum curanda Salute," Venice, 1513, reprinted at Paris in 1520, at Lyon in 1528, and at Brescia in 1529. He also wrote several works on the institutions of the Minor Friars of St. Francis, the titles of which are reported by Mazzuchelli; but these works do not appear to have been printed. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ARIOSTO, FRANCESCO, of Ferrara, a grand uncle of the poet Lodovico, was professor of philosophy and civil law in the university of Ferrara in the second half of the fifteenth century, and was also employed by the Dukes Borso and Ercole I. in several public offices and diplomatic missions. He died in 1492, and was buried in the church of S. Francesco of Ferrara. His grand nephew, Lodovico Ariosto, wrote and placed a Latin inscription over his tomb, which is given by Mazzuchelli. Francesco was the author of a work on the spring of petroleum at Monte Gibbio near Sassuolo in the Modenese territory: "Francisci Ariosti de Oleo Montis Zibinii, seu Petroleo Agri Mutinensis Libellus, e Manuscriptis Membranis editus ab Oligero Jacobæo," Copenhagen, 1690. The work was re-published by B. Ramazzini, with some additions by the editor, Modena, 1698. (Mazzuchelli, *Scrittori d'Italia.*) A.V.

ARIOSTO, GABRIELLO, a younger brother of the celebrated Lodovico Ariosto, is often mentioned in the biographies of his brother, as well as by his brother himself in his verses. He was a cripple from infancy both in his hands and feet. Late in life he began to write poetry, and he left a volume of Latin poems, which were published at Ferrara after his death. Giraldi and Garofalo number him among the good Latin poets of his age. In one of these compositions he expresses his gratitude to his brother for having first taught him the rudiments of poetry. He completed the comedy of "La Scolastica," which Lodovico had left unfinished. His son Orazio Ariosto became a priest and a canon of the cathedral of Ferrara. Orazio was intimate with Torquato Tasso, and wrote the "Argomenti" or explanatory title-pieces in verse to each of the cantos of the "Gerusalemme." He wrote in defence of his uncle's great poem: "Difese dell' 'Orlando Furioso' dell' Ariosto contro alcuni Luoghi del Dialogo dell' Epica Poesia di Camillo Pellegrino," Ferrara, 1585. He began a poem in ottava rima, entitled "L' Alfeo," which he left unfinished. He also wrote comedies, and some minor poems which have not been published. (Mazzuchelli, *Scrittori d' Italia;* Baruffaldi, jun., *La Vita di M. Lodovico Ariosto.*) A. V.

ARIOSTO, LODOVICO, was born at Reggio, near Modena, in September, 1474. He was the son of Niccolò degli Ariosti, who was employed in several important offices, first by Borso d'Este, duke of Ferrara, and afterwards by Duke Ercole I., who succeeded Borso. The family of Ariosti or Areosti was ancient and noble, and had intermarried with several princely families of Italy, among others with the house of Este. Niccolò Ariosti was military governor of the fortress of Reggio when his wife Daria Maleguzzi brought into the world her eldest son Lodovico. In 1479 Niccolò Ariosti having retired from the command of Reggio, went to live at Ferrara in his paternal house; and in 1486 he was chosen "Judge of the Twelve," or, in other words, president of the communal council of Ferrara. Young Lodovico having received his grammatical education in the public schools of Ferrara, applied himself, according to his father's wish, to the study of law in the university of that city. He began his course of law about the year 1489 under Giovanni Sadoletto, a celebrated professor of that time. Some have asserted that he went to study at Padua, but this is disproved by Barotti and Baruffaldi with cogent arguments; they quote a decree of Duke Ercole, issued in 1485, forbidding his subjects to study at a foreign university. The course of law at Ferrara lasted five years; but it was much against the inclination of Ariosto that he attended the lectures during this period, as he says in his Sixth Satire, his mind being engrossed by poetry and romance, for which he had shown from his infancy a decided taste. When a boy he had written an Italian

drama on the subject of Pyramus and Thisbe, taken from Ovid's "Metamorphoses," a book which had been lately printed in Italy, and of which Ariosto afterwards made much use in his great poem. It appears that at an early age he delighted in dramatic performances, and that he and his brothers and sisters used to rehearse the "Thisbe," and other short dramas, during the absence of their parents from home. Duke Ercole was very partial to dramatic entertainments, and had plays performed at his court, at which Ariosto and his father were present.

In 1494, Ariosto, then twenty years of age, having finished his course, his father wished him to devote himself to the profession of the law, but he found a determined opposition on the part of his son, and after many fruitless altercations, the father listened to the expostulations of his friends, and especially of his cousin Pandolfo Ariosti, an intimate companion of Lodovico, who mentions him repeatedly in his verses. Owing to the persuasions of Pandolfo and other relatives and friends, Lodovico was allowed by his father to apply himself to literature and poetry. He had already written in 1493 a fine Italian elegy on the death of Eleanor of Aragon, wife of Duke Ercole. About 1495, Gregorio da Spoleti, a celebrated scholar of that time, opened a private school at Ferrara, which was attended by Ariosto for three or four years, where he studied assiduously the Latin classics, and especially Horace and Catullus, Plautus and Terentius. In 1499, Gregorio was called to Milan by the dowager-duchess, Isabella of Aragon, to undertake the education of her infant son Francesco Sforza, and his departure from Ferrara was greatly regretted by Ariosto. Soon after the French invaded the duchy of Milan, and took the usurper Lodovico Sforza prisoner; Isabella was obliged to take refuge with her relatives at Naples, who were soon after expelled from that kingdom, and little Francesco with his preceptor were taken to France. In his Sixth Satire, Ariosto pathetically recalls the whole of that catastrophe. In the year 1500, Ariosto lost his father, by whom he was appointed executor, and he found himself involved in domestic cares, and employed in the management of his paternal property, all things, as he says himself, uncongenial to his wayward imaginative turn of mind. He had four brothers, two or three not yet of age, and two unmarried sisters at home, besides his mother. The landed property of the family was scattered in various parts of the territories of Ferrara and Reggio, and Ariosto was obliged to repair to Reggio, in the neighbourhood of which the Maleguzzi, his maternal relatives, had a pleasant country residence called Il Mauriziano. It was about this time that Ariosto wrote Latin odes, elegies and other short poems in praise of several women whom he calls by the fictitious names of Lydia, Phyllis, and Julia. Lydia appears to have been a lady of Reggio with whom he became acquainted during his residence in or near that town. Ariosto was greatly inclined to the amatory passion both by nature and by the example of his favourite authors, both Latin and Italian. That he was also of a changeable disposition he tells us in his "Carmina," b. xi.: —

"Hoc olim ingenio vitales hausimus auras,
Multa cito ut placeant, displicitura brevi.
Non in amore modo mens hæc, sed in omnibus impar,
Ipsa sibi longa non retinenda mora."

In 1503 he had returned to Ferrara, and had a son by a lady called Maria, who appears to have been a governess in his house. This son, called Giovanni Battista, being afterwards legitimated, became a captain in the service of the house of Este, inherited some of his father's property, and died in 1569.

It was toward the end of 1503 that Ariosto entered the service of Cardinal Ippolito d' Este, a younger son of Duke Ercole, a wealthy and haughty dignitary of the church, and a great pluralist, being possessed of several sees and abbacies in Italy and Hungary, the revenues of which were more than sufficient to support the princely style in which he lived. It was Cardinal Ippolito who, the year before, 1302, had escorted from Rome to Ferrara the famous Lucrezia Borgia, daughter of Pope Alexander VI., and bride of his brother Alfonso. The cardinal was, however, a man of abilities both as a statesman and a military man: he had studied mathematics, drawing, and music, and he professed to appreciate the value of learning in general, and of learned men, of whom he had several at his court, such as Celio Calcagnini, Guido Silvestri (called Postumo), Andrea Marone, and others. In what capacity Ariosto was reckoned among the gentlemen of the household of the cardinal is not stated; probably the capacity was not definite. The great noblemen and princes of the church at that time, besides keeping a crowd of salaried menials, had a numerous retinue, called a court, of men of gentle birth or of liberal professions, who danced attendance upon them, lived wholly or in part at their palace, received certain small emoluments, and were employed by them occasionally in various services when required. They were distinguished as "familiares" and "commensales," of whom the latter had daily access to their master's table. Ariosto appears to have been numbered among the "familiares" only. The cardinal, however, soon found out that Ariosto had practical abilities, and that he was not a mere versifier and romance-dreamer; and he accordingly employed him often as a trusty messenger and confidential agent to the various Italian courts. Ariosto in his satires complains that the cardinal gave him little rest, but kept him continually galloping on horseback over mountains and

valleys all through Italy, and that from being a poet by nature and inclination, he had become a courier or muleteer. The cardinal himself was frequently on the move, and Ariosto often accompanied him in his travels. In January, 1505 Duke Ercole died, and was succeeded by his eldest son Alfonso I. Ariosto was present at the funeral of the duke, the pomp of which he seems to have borne in mind when he described the funeral of Brandimarte in the forty-third canto of his great poem. In the same year, 1505, Ferrara and other parts of Italy were visited by violent shocks of an earthquake, which did much damage, then by a bad harvest and famine, and lastly by an epidemic, which carried off many people. The court left Ferrara and retired partly to Reggio and partly to Rovigo. It was about this time that Ariosto began his great poem, the "Orlando Furioso," which he continued, with various interruptions, for ten years. In 1506 a conspiracy was discovered against Duke Alfonso, at the head of which were his two brothers, Ferrante and Giulio. Giulio, an illegitimate son of Ercole, had been cruelly used by Cardinal Ippolito, who had his eyes seared because Giulio was his favoured rival in the good graces of a lady, and it appears that Alfonso had not taken any notice of the cruel deed. The conspirators against Alfonso's life were condemned to death, but the duke commuted the sentence of his two brothers into perpetual imprisonment. Ariosto wrote an eclogue, entitled "Tirsi e Melibeo," detailing the story of this domestic tragedy, but disguising the actors under fictitious names. This remarkable composition, which proves that Ariosto was well acquainted with the intimate affairs of the court of Ferrara, remained inedited for centuries, until Baruffaldi was shown a copy of it, and he transcribed the beginning of the eclogue in his life of Ariosto. The whole eclogue has been published by Molini in his "Poesie varie di Lodovico Ariosto," Florence, 1824.

In 1507 Cardinal Ippolito dispatched Ariosto to Mantua to congratulate his sister Isabella, wife of Francesco II. Gonzaga, marquis of Mantua, on her being delivered of a child. A letter of Isabella given by Baruffaldi in the appendix to his life of Ariosto shows her regard for the messenger, and her satisfaction at the manner in which he acquitted himself of his commission.

In 1508, the League of Cambrai was formed between Pope Julius II., the Emperor Maximilian I., Louis XII. of France, and Ferdinand the Catholic, king of Aragon and of the Two Sicilies, all united against the republic of Venice. The war did not break out till the following year, 1509, when Alfonso I., duke of Ferrara, joined the league and was appointed by Pope Julius gonfaloniere or captain-general of the holy see. He sent his brother, Cardinal Ippolito, with several thousand men to join the camp of the emperor, who was besieging Padua. Ariosto during this time was actively employed by the cardinal in keeping up a frequent correspondence with him from Ferrara, and was also sent by him on a mission to Rome, to solicit assistance from Pope Julius, as appears by a letter quoted by Tiraboschi in the third book of vol. vii. of his "History of Italian Literature." But previous to his journey to Rome, Ariosto had been present at some engagement on the banks of the Po. The Venetians ascended the river in their vessels, and were threatening Ferrara. Ariosto deplores in pathetic strains, in the thirty-sixth canto of his "Orlando Furioso," the devastations committed by the Slavonian irregulars in the service of Venice upon that fine country. The campaign terminated with the destruction of the Venetian flotilla by the artillery of Cardinal Ippolito at the battle of Polesella in December, 1509. In the following year Pope Julius II. made peace with the Venetians, talked of driving all foreigners out of Italy, and required Duke Alfonso of Ferrara to separate himself from his allies. The duke refused to break off his solemn engagements, upon which the pope resorted to the usual process of excommunicating him in August, 1510, and ordered his troops to invade the state of Ferrara. Alfonso then thought of sending Ariosto to deprecate the wrath of the pontiff. Ariosto hastened to Rome, where it is not certain whether he could obtain an audience; but it is certain that Julius threatened to have him thrown into the Tiber, and might have effected his threat, had not Ariosto contrived to escape hastily from Rome. This is mentioned both by his son Virginio and his brother Gabriello.

The war continued between Julius, supported by Swiss mercenaries and the Venetians on one side, and Duke Alfonso and the French on the other. Cardinal Ippolito was summoned to Rome by the pope, but he found some excuse, and retired to Reggio, whither Ariosto followed him. The cardinal afterwards went to Parma, and there is a letter from Ariosto to him from Reggio, informing him of some incursions of the pontifical troops into the territory of Reggio. Soon after, the cardinal, in order to avoid further troubles, set off for his see of Agram in Hungary. Ariosto returned from Reggio to Ferrara, where he had leisure to continue the composition of his poem. There is a letter from Ariosto, dated November, 1511, to Cardinal Giovanni de' Medici, who was then legate at Bologna, and whom he had known intimately at Florence and at Urbino, in which letter Ariosto asks for a papal dispensation in order to enjoy the revenues of certain ecclesiastical benefices, assigned to him probably through his patron Cardinal Ippolito. Ariosto had not taken clerical orders, though he wore a

clerical dress, being in the service of a cardinal. In 1513 Pope Julius died, and Cardinal Giovanni de' Medici was elected his successor by the name of Leo X. On this occasion Ariosto went again to Rome, probably in company with the duke's envoys, to congratulate the new pontiff, but with cheerful expectations of his own, reckoning upon the favour of an old acquaintance, who it appears had formerly made flattering promises to him. Leo received him most graciously; he stooped from his pontifical chair, took him by the hand, and saluted him on both cheeks. Ariosto was elated with hope, but he was disappointed; and after two months' residence at Rome, he retraced his steps homewards with empty hands. Leo was not friendly towards the Duke of Ferrara, he was beset with applications, and Ariosto was not a person of sufficient importance, nor of sufficient address and courtly pliancy, to obtain the preference. On his way to Ferrara Ariosto stopped several months at Florence, where he met with Alessandra Benucci, the widow of Tito Strozzi, a gentleman of Ferrara who had been in the service of Duke Alfonso. This lady fixed his wandering affections, and was married to him secretly several years later. Ariosto had already two natural sons, Gio. Battista, already mentioned, and another called Virginio, whose mother was a country girl of the neighbourhood of Ferrara.

On his return to Ferrara at the end of 1513, Ariosto resumed his place in the service of Cardinal Ippolito, who on one occasion sent him to Urbino, when he fell seriously ill on the road. In the years 1514 and 1515, besides working at his poem, he completed two comedies, "La Cassaria" and "I Suppositi," which were performed at Ferrara. In 1515 he began printing the "Orlando Furioso," which was completed and published in April, 1516. The poem in this edition as well as in the second edition of Ferrara of 1521, both which are become extremely scarce, was divided into forty cantos; but the author having subsequently made numerous corrections and additions, distributed the whole poem into forty-six cantos in the edition of 1532, which is the third and last published under his own care and revision.

Ariosto took the subject of his poem from the traditional stories current during the middle ages of the wars between Charlemagne and the Saracens, in which some truth was intermixed with much exaggeration. The old French story-tellers and romance-writers had confounded Charlemagne and his unsuccessful expedition against the Moors of Spain with the more momentous wars of his predecessors, Charles Martel and Pepin, against the Moors or Saracens, who had invaded the south of France; and, by a farther anachronism, they mixed up with their stories wondrous tales of paladins, knight-errants, and giants taken from the traditions of Armorican or British origin, concerning Arthur and the Round Table. Likewise the heathen Saxons, Danes, and Normans were confounded with the Saracens by the common name of pagans, as being all enemies to the Christians. The celebrity of Charlemagne caused him to be singled out as the champion and representative of all Christendom. Spurious genealogies were invented, in which Charlemagne and his paladins were made to descend from Constantine, and that emperor from Hector. Those who wish to investigate the origin of the numerous legends from which the romances and romantic poems of the middle ages are derived, may consult Dr. Ferrario's work "Storia ed Analisi degli antichi Romanzi di Cavalleria," Milan, 1829; and Panizzi's "Essay on the Romantic Narrative Poetry of the Italians," which is prefixed to his edition of Bojardo's poem, London, 1830.

Two Italian poets of considerable merit, Pulci and Bojardo, wrote, not long before Ariosto, narrative poems on the subject of the real or supposed wars of Charlemagne against the Saracens, in which they took for their champion Orlando or Roland, one of Charlemagne's paladins, who, according to tradition, fell at the defeat of Roncesvalles. Pulci in his "Morgante Maggiore" retained in the web of his poetical fiction a thread of historical truth, by narrating the expedition of Charlemagne into Spain, and the defeat of his army at Roncesvalles, in which Roland was killed. The "Morgante Maggiore" was printed at Florence in 1481. Bojardo, in adopting for the theme of his poem the wars of Charlemagne, placed the scene principally in France and under the walls of Paris, which he represents as threatened by a double Saracen invasion, one from Spain and the other from Africa. Bojardo chose Orlando for his hero, but he created a new action in his poem, by making Orlando fall in love with Angelica, a pagan lady of exceeding beauty. The Orlando of Pulci and of the older romantic legends was a spotless Christian knight, loyal, chaste and brave, who fought and died in defence of Christendom. Bojardo made him fall in love and forget his loyalty, and thus depressed his moral character, but by so doing he added to the general narrative of war and chivalry, another subject, that of love, as a leading action of his poem, which he accordingly entitled the "Orlando Innamorato." [BOJARDO, MATTEO MARIA.] Bojardo died in 1494, leaving his poem unfinished, and Ariosto took up some of the threads of the narrative and wove them into a web of his own. He adopted the tale of Orlando's love for Angelica, but he made Angelica fall in love with a handsome though obscure squire called Medoro, in consequence of which Orlando became downright mad with jealousy, and performed a thousand wild pranks, the narration of which forms one of the main subjects

of the poem. Ariosto styled his poem "Orlando Furioso." At the same time the other action of the poem, namely the narrative of the war between Charlemagne and the Saracens is continued by Ariosto's following up Bojardo's traces, and he concludes it by the expulsion of the Saracens from France, and the fall of their great champion Rodomonte, whose death, like that of Turnus in Virgil, concludes the poem. The poet has interwoven with these two a third subject, which had also been introduced by Bojardo in his "Orlando Innamorato." This is the loves of Ruggiero, a young Saracen knight, born of Christian parents, and Bradamante, a Christian damsel, the sister of Rinaldo of Montauban, another Christian champion, and a rival of Orlando in chivalry, whose adventures figure conspicuously in the poems of Pulci and Bojardo, as well as in that of Ariosto. Besides these various subjects and distinct actions of the poem, Ariosto has interwoven with his narrative other, and some long, episodes of knights and damsels, and their strange adventures, descriptions of heroic, mournful or absurd and ludicrous events, of giants and sorcerers, enchanted palaces and gardens, flying horses and other monsters, together with pathetic tales of unrequited or betrayed love, of constancy and self-devotedness, of beauty and knight-errantry. All these constitute a sort of enchanted world, created by the magic of the poet, who has sketched the creatures of his imagination with features and attributes so well fitted to their supposed nature as to remove the impression of the improbability of their reality. In reading the "Orlando Furioso" the reader finds himself bewildered as in a maze; he loses, among so many incidents, the thread of his recollection; which is no wonder, as the poet himself at times seems entangled in his own web, and perplexed with his multifarious engagements, and is obliged to break off in the midst of a story to resume another narrative which he had left unfinished. It is, however, most attractive reading; we wander on from tale to tale, delighted with our entertainer, and heedless of the ultimate object of our journey. Ariosto has been justly called the prince of romantic poets. Some passages in the "Furioso" are licentious, though not obscene; Ariosto was somewhat lax in his morals.

Ariosto after printing his poem presented a copy of it to his patron Cardinal Ippolito, to whom he had introduced a feeling address in the third stanza of the first canto, besides other passages interspersed throughout the work, which are highly in praise of Ippolito, his brother Alfonso, and the whole house of Este. The cardinal, after perusing the book, seems to have been puzzled what to make of it, and he is said to have asked the author "where in the devil's name he had picked up so many absurdities?" Cardinal Ippolito, as we have noticed above, was a busy man of the world, and had no taste for poetry or romance. Ariosto says in his Second Satire, that the cardinal told him once that "he would have been much more pleased if, instead of praising him in idle strains, he had employed more of his time in his service." In the following year, 1517, the cardinal being about to set off for his see of Agram in Hungary, desired Ariosto to accompany him, and was highly offended when Ariosto declined the journey on account of his weak health. From that time Ariosto saw him no more. Cardinal Ippolito fell ill in September, 1519, at his country house at Sabbioncello, after his return from Hungary, and died soon after.

Previous to the death of the cardinal and while he was still in Hungary, Ariosto had been taken by Duke Alfonso into his own service, and allowed a monthly salary and rations for three servants and two horses. This is proved by a note of the duke, dated 23d April, 1518. In July of that year Count Rinaldo Ariosto, a cousin of the poet, died without male issue. Lodovico and his brothers claimed the inheritance as being next of kin, but they found an opposing claimant in a convent of monks, who had had one of the family among their brethren. The ducal chamber or Fiscus interfered and sequestrated the landed property, which was considerable, on the plea of its being feudal. The affair went before the courts of justice, and the suit was still undecided when Lodovico Ariosto died, fifteen years later.

Ariosto's office in the duke's service was for a time merely nominal, except that he was sent once or twice on some mission to Florence and Urbino. At the beginning of 1522, he was appointed commissary or governor of the district of Garfagnana, a mountainous tract belonging to the duchy of Modena, but situated on the opposite or southern slope of the Apennines towards Lucca. This wild district had been just restored to the house of Este, after being for years in the hands of the Florentines, and afterwards of Pope Leo X. The people were rude, factious, and lawless. Ariosto, in his Fifth Satire, humorously relates the difficulties of his new office. He remained for about three years at Castelnuovo, the head town, and succeeded in restoring some sort of order, whilst at the same time he won, by his frank, unassuming, and disinterested manner, the hearts of the people. A story is related by Garofalo, one of his biographers, of Ariosto in one of his mountain excursions having met a band of outlaws, by whom he was treated with every mark of respect. In 1523 Pistofilo, the duke's secretary, wrote to propose to Ariosto the office of ducal ambassador to the new pope, Clement VII., but Ariosto declined the honour, saying that he had had enough already of Rome and the Medici. In 1524 he gave up his government, and returned to Ferrara,

when he resumed his attendance at the duke's court. He then became intimately acquainted with Ercole Bentivoglio, a nephew of the duke, who afterwards was distinguished as an Italian poet. In 1526 Ariosto purchased a small house, and afterwards some ground adjoining, in a remote street of Ferrara called Mirasole, where he built himself a modest, commodious house, in which he lived the remainder of his life. He placed in front of the house the following distich:

"Parva, sed apta mihi, sed nulli obnoxia, sed non
Sordida, parta meo sed tamen ære domus."

This house still exists, and has been purchased and repaired by the community of Ferrara. The old ancestral house degli Ariosti, near the church of Sta. Maria di Bocche, was divided between the brothers as well as the rest of the property, and their respective shares were small. In 1528 the duke had a theatre built in a hall of his palace, in which the comedies of Ariosto were performed. These comedies, written in blank verse, are five in number: "La Cassaria," "I Suppositi," "La Lena," "Il Negromante," and "La Scolastica." They may be called good imitations of the old Roman comedy.

At this period Ariosto seems to have been leading a contented life. He had sufficient for a man of his habits: the duke allowed him full leisure to attend to his favourite studies, and both the duke and his son Ercole, a well-educated and well-disposed young prince, treated Ariosto with friendly familiarity. His son Virginio, to whom he was much attached, lived with him for a time, until his father sent him, in 1530, to finish his studies at Padua, where he recommended him to his old friend Bembo. It is believed that Ariosto had been privately married for some years to the widow Alessandra, already mentioned, but they did not live under the same roof, and the marriage was kept secret till his death. One reason of this may be that Ariosto still enjoyed some small church benefices from the time that he was in the service of the cardinal, which he would have lost, had his marriage been divulged.

In the spring of 1530 Duke Alfonso went to Bologna to meet the Emperor Charles V. Whether Ariosto accompanied him in his journey or not, the story of his receiving on that occasion the laurel crown from the emperor's hand is without foundation. On a subsequent occasion, when Charles V. went a second time to Italy, in the autumn of 1532, Duke Alfonso repaired to Mantua with a numerous retinue to meet the emperor. This time it is certain that Ariosto followed his master to Mantua, where it seems that he was introduced to the emperor, to whom he presented a copy of the last revised edition of his poem, which had just appeared, and in which the poet had introduced a splendid panegyric of Charles. It is said that the emperor was highly pleased with the book, and that he created the author poet laureate by a diploma signed with his own hand, and we find Ariosto mentioned as laureate in several documents after his death; but that he was publicly crowned by the emperor at Mantua is a mere fiction, as his own son Virginio plainly says in his memoirs.

Previous to the journey to Mantua, Ariosto had gone twice with Duke Alfonso to Venice, and in September, 1531, he was sent by the duke on a delicate mission to Alfonso d'Avalos, marquis del Vasto, and a general in the emperor's service, who had entered the Modenese territory at the head of a body of imperial troops, and was suspected of having a secret understanding with Pope Clement VII., who, like his predecessor Leo X., was far from friendly towards the house of Este. Ariosto this time proved fortunate in his mission. D'Avalos, who was liberally inclined and fond of learning, was delighted with Ariosto's society, and he not only treated the poet with the greatest kindness while he remained at his head-quarters at Correggio, but gave him a substantial token of his regard in the shape of an annual pension of one hundred golden ducats, which he assigned to him by a notarial act, which is given by Baruffaldi in his appendix.

On his return to Ferrara from his mission, Ariosto applied himself sedulously to prepare a new edition of his "Furioso," in forty-six cantos, which was printed by Francesco del Rosso, and published in October, 1532. Ariosto took great pains in correcting, revising, and partly recasting the text, for, notwithstanding the apparent ease of his verse, he was a laborious reviser and a fastidious critic of his own writings, as appears by the corrections on his autographs, which are preserved in the library of Ferrara.

After the publication of this new edition, Ariosto fell seriously ill, from a complication of complaints; his stomach had been long diseased, for, though a temperate man, he was too careless and irregular in his diet. He grew worse month after month, and at last was given up by the physicians. He saw the approach of death with calmness; and his biographer, Garofalo, reports that he said to his friends who stood by his bedside, "that he died contented; especially if it were true that human souls after death recognise and commune with each other in another world." He expired on the 6th of June, 1533, being in his fifty-ninth year. He was buried without pomp in the old church of S. Benedetto, and his funeral was spontaneously attended by the monks of that convent, from respect to him. Forty years after, Agostino Mosti, prior of S. Anna, who had been in his youth a disciple of Ariosto, raised him a marble monument in the new church of S. Benedetto, whither his

bones were transferred. This Mosti is the same who, being superior of the hospital of S. Anna, had the charge of Tasso when confined for his real or supposed insanity.

In 1612, Lodovico Ariosto, a descendant of the poet, raised to his ancestor's memory another and more splendid monument in another part of the same church, to which Ariosto's remains were again transferred. Lastly, when the French occupied Ferrara, in 1801, they transported this last monument, together with the remains of Ariosto, to the palace of the public schools, in which it now is, in one of the halls of the library.

Ariosto is one of the earliest and best Italian satirists. His Satires, which are seven in number, contain many particulars of his own life, and also of the public events of his time. His language is free, but generally decorous, after the manner of Horace rather than that of Juvenal. The "Satires" were not published until after his death. Ariosto wrote also Sonnets, Canzoni and Capitoli, which are inserted in the general editions of his works, and have also been published separately by the title of "Opere Varie di Lodovico Ariosto," 3 vols. 12mo. Paris, 1776, and "Poesie Varie di Lodovico Ariosto," by Molini, Florence, 1824. He wrote also a dialogue in Italian prose, entitled "L'Erbolato," on philosophy and medicine. His Latin poems have been little noticed, and yet they are not without merit: they were published in two books by G. B. Pigna at Venice in 1553, and are inserted in the edition of all Ariosto's works by Orlandino, 2 vols. fol., Venice, 1730, and other subsequent general editions.

The editions of the "Orlando Furioso" are very numerous. Baruffaldi, in his "Life of Ariosto," gives a long list of them. The edition published by Morali, 4to., Milan, 1818, is one of the most correct. Panizzi has published a London edition in 4 vols. 8vo., 1834, with copious notes in English, a life of Ariosto, and bibliographical notices of the old editions of the poem. The "Orlando Furioso" has been translated into most European languages. The English translation by Harrington, though spirited, is not faithful; that by Hoole is very inferior. The best English translation is the recent one by S. Rose.

Ariosto had begun a new poem, of which we have five cantos, which are printed in several editions at the end of the "Furioso," as if they were a continuation of it, but they appear to be rather the beginning of a distinct poem, which Ariosto left unfinished, and such is the opinion of most critics. The number of commentators, critics, and biographers of Ariosto is very great: some of the principal of them are mentioned in the course of this article. (Baruffaldi giuniore, *La Vita di M. Lodovico Ariosto*; Mazzuchelli, *Scrittori d' Italia*; Corniani, *I Secoli della Letteratura Italiana*; Valéry, *Voyages Littéraires en Italie.*) A. V.

ARIOVISTUS, a German chief, whom Cæsar encountered and defeated in Gaul in the first year of his proconsulship, B. C. 58. Plutarch writes the name Ἀριόβιστος; Dion Cassius, Ἀριοούϊστος; and Appian, Ἀριόβιστος. It is not known to which of the Germanic nations Ariovistus belonged: that he was from the Germanic side of the Rhine is evident. He was invited or rather hired to enter Gaul by the Sequani (the ancient inhabitants of Franche-Comté), who, in alliance with the Arverni (the ancient inhabitants of Auvergne), were struggling with the Ædui (who inhabited Burgundy) for the supremacy of Gaul. The first band of Germans who were induced by the promises and gifts of the Sequani to cross the Rhine amounted to fifteen thousand, but subsequent reinforcements in the course of years swelled the number to one hundred and twenty thousand of various nations — Triboces or Tribocci, Vangiones, Nemetes, Sedusii, Harudes, Marcomans, and Suevi. Three of these nations, the Tribocci, Vangiones, and Nemetes, we find at a subsequent period settled on the Gallic side of the Rhine; but whether they had acquired a settlement before the time of Ariovistus, and united themselves to him after he entered Gaul, is not clear. They certainly fought under his command. The other nations appear to have crossed the Rhine with him or after him.

The aid of Ariovistus and his forces gave a decided superiority to the Sequani. The Ædui were defeated in several engagements, with the loss of all their nobility and cavalry, and were obliged to submit to all the demands of their victorious enemies, and to bind themselves by oath neither to ask help from Rome nor to refuse obedience to their conquerors. The Sequani were however in no wise benefited by their victory. Ariovistus seized a third part of their territory, in which he settled with his army. This appears to have provoked a general confederacy of the Gauls, against whom Ariovistus was obliged for some months to keep on the defensive, until having, by his apparent fear, thrown them off their guard, he burst forth from his camp and defeated them so completely at a place called Magetobria or Admagetobria (perhaps La Moigte de Broie at the junction of the Saône and the Oignon), that all that part of Gaul which was near his settlement became subject to him, and was reduced to a condition of the most cruel bondage.

Such are the particulars of the earlier part of the career of Ariovistus as gathered from various passages in Cæsar's Gallic War. The dates cannot be ascertained, but the chief events appear to have occurred probably some years before Cæsar's arrival in Gaul, since Ariovistus, "from long practice," was accustomed to speak the Celtic language

(Cæsar, *De Bell. Gall.* i. 47.), and had married his second wife, a Noric woman, sister of Voctio or Voccio, the king of the Norici, who inhabited Upper Bavaria and the Tyrol. After his settlement in Gaul, in a message to Cæsar, Ariovistus boasts that his unconquered Germans had not for fourteen years dwelt in a fixed abode: but this will only imply that his army had been embodied for so many years, not that they had been so long in Gaul. He had anxiously sought, and in Cæsar's consulship had obtained the alliance of the Roman senate and people, by whom he had been acknowledged as king, which seems to imply an admission of his title to the sovereignty of that part of Gaul of which he had taken possession.

The Gallic princes, whose statements Cæsar has recorded, may have exaggerated both the power and the cruelty of Ariovistus. In the plot of the Helvetian Orgetorix and his confederates to obtain the supremacy of Gaul by means of an alliance of the three nations, the Helvetii, the Sequani, and the Ædui (Cæsar, *De Bell. Gall.* i. 3.), they seem to have made no account of Ariovistus; and when the Helvetii negotiated with the Sequani for a free passage through their territories, Ariovistus appears not to have been consulted, though the Sequani are said to have been his subjects. And in the Helvetian war the Ædui acted as the allies of Rome, furnishing them with corn and sending a considerable body of cavalry to serve in their army. These facts seem inconsistent with the representations given by the Gallic chieftains to Cæsar, as recorded by him. The encroachments of Ariovistus do not appear to have excited any apprehension among the Romans, who recognised him as king; and the attempt of Divitiacus to engage them at the time to assist the Ædui entirely failed. In fact, they appear to have looked upon his progress with little concern, until it suited Cæsar's purpose to begin a war: yet had his aggressions and power been such as are represented by Cæsar, they could scarcely have failed to excite both jealousy and apprehension.

When Cæsar had, in the first year of his proconsulship in Gaul, broken the power of the Helvetii, he determined to pick a quarrel with Ariovistus and attempt to drive him out of Gaul. Dion Cassius plainly intimates that the quarrel was of Cæsar's seeking; but Cæsar himself says that he was induced to attack him by an application from the Gallic princes, who came to congratulate him on his victory over the Helvetii. The application has, however, every appearance of having been got up for the purpose of furnishing an excuse for the war, and was sustained by evidently exaggerated representations. Cæsar's first step was to send to demand an interview with Ariovistus, that they might confer on matters of importance to both. Ariovistus replied, that if Cæsar wished for an interview he might come to him; but that he (Ariovistus) could not come into the Roman territory. He also rejected the terms on which Cæsar proposed to renew the alliance of Rome with the German prifice.

Cæsar upon this determined on immediate hostilities, being urged by the Ædui to protect them from the Harudes, twenty-four thousand of whom had just arrived in Gaul, for whom Ariovistus had demanded another third of the Sequanian territory, and who were meanwhile ravaging the country of the Ædui. He had also received intelligence that a hundred clans (*pagi*) of the Suevi had reached the bank of the Rhine near the country of the Treviri (the electorate of Treves), and were attempting to cross that river. By a rapid march he anticipated Ariovistus in occupying Vesontio (the modern Besançon), an important military post; and, by a well-timed address, dispelled a panic which had seized his men, especially some of the young officers, who had seen little service. He has graphically described the terror which prevailed in his camp. Having converted the fear of his troops into warlike ardour, he continued his march; and Ariovistus, alarmed at his approach, consented to an interview, which produced, however, no result, and was broken off by a report that the Germans were attacking the escort of the Roman general. The German matrons, who were regarded by their countrymen as prophetesses, had foretold that an engagement could not be successful if fought before the new moon. Ariovistus consequently wished to decline fighting before that time; but Cæsar, aware of the superstition of his opponents, forced them to an engagement; and after a severe, and for a time doubtful struggle, gave them an entire defeat. The pursuit was continued with great slaughter to the banks of the Rhine, distant, as the manuscripts of Cæsar tell us, five miles; but Plutarch and Orosius make the distance much greater. Ariovistus escaped in a little boat across the river; but his two wives and one of his daughters perished in the flight, and a second daughter was taken prisoner. Neither the force of the Germans nor their loss is stated by Cæsar; but Plutarch and Appian give the loss at 80,000, and Orosius says that the number and loss of the enemy and the fierceness of the fight were inconceivable.

The subsequent history of Ariovistus is unknown. His death was mentioned by Titurius Sabinus, about four years after, as one cause of the hostility of the Germans towards Rome (Cæsar, *De Bell. Gall.* v. 29.). But no act of hostility after Cæsar's first and decisive campaign is recorded.

Cæsar does not state any facts in confirmation of the character of arrogance and cruelty which he has assigned to Ariovistus.

His demand of the Sequanian territory was the necessary result of his position, however hard upon those who had so unwisely solicited his aid. Tried by the maxims of his age and country, the German prince does not appear to be chargeable with any peculiar guilt, except in the seizure of Cæsar's envoys, C. Valerius Procillus and M. Mettius, and in the design which he is charged with entertaining of putting the former of the two to death. But the only account we have of this transaction is from Cæsar himself. (Cæsar, *De Bello Gallico*, i. 31, &c., v. 29., vi. 12.; Livy, *Epitome*, lib. civ.; Plutarch, *Life of Julius Cæsar*, ch. 19. edit. Reiske; Appian, *Roman History*, book iv. (*of the Gallic Wars*), ch. 3. edit. Schweighæuser; Dion Cassius, *Roman History*, book xxxviii. ch. 34—50. edit. Reimar; L. Annæus Florus, *Epitome Rerum Romanarum*, lib. iii. cap. 7. (*Bellum Gallicum*); Paulus Orosius, *Historiæ*, lib. vi. c. 7.) J. C. M.

ARIPHRON (Ἀρίφρων) of SICYON, a Greek poet, who seems to have lived about B. C. 550. He is known to us only as the author of a beautiful pæan to Health (Ὑγίεια) consisting of nine lines, which has been preserved by Athenæus. This poem is one of the most exquisite popular songs of the Greeks that have come down to us. The beginning of it is also quoted by Lucian and Maximus Tyrius. Lucian says that the poem continued to be popular in his time. (Athenæus, xv. 702.; Lucian, *Pro Lapsu inter Salutandum*, c. 6.; Maximus Tyrius, xiii. 1.; C. D. Jagen, *Carmina convivalia Græcorum*, p. 120.; H. Kolster, *De Cantilenis popularibus Græcorum*, p. 68, &c.) L. S.

ARIPO, a painter of Regensburg of the tenth century, who, with Adalpert, restored the illuminations of the "Golden manuscript" of the monks Berengarius and Liuthard. [BERENGARIUS.] R. N. W.

ARI'POL or AREPOL, R. SAMUEL (ר' שמואל אריפול), a Jewish writer of Sapheth in Galilee, who lived during the sixteenth century. He is called the son of Isaac the son of Jom Tob Aripol. He was the author of several works, which are however, according to the testimony of Buxtorff, held in no very great estimation by his nation. His principal works are: — 1. "Sar Shalom" ("Prince of Peace," Is. ix. 5.), a commentary on the "Song of Songs," which, with the biblical text of that book, was printed at Sapheth by Abraham and Eliezer Ashkenazi, A. M. 5339 (A. D. 1579), 4to. The learned R. Oppenheimer, in whose library Wolff met with this edition, expressed to him his doubts whether a printing press was ever established at Sapheth in Galilee; but it is most probable that an attempt, at least, was made by some German Jews to establish one there, as various books of this period bear Sapheth on the title-pages. Bartolocci says it was printed at Venice, but he does not give the year. 2. "Mizmor Letoda" ("A Psalm of Praise," Ps. c. 1.). This is a commentary on the 119th Psalm and the fifteen Psalms of degrees. It was printed at Venice by Jo. de Gara with the biblical text, A. M. 5336 (A. D. 1576), 4to. and at Prague, A. M. 5370 (A. D. 1610), 4to. Extracts from this commentary are also met with in the "Kehiloth Moshe" or Rabbinical Bible of R. Moses Francofurtensis, printed at Amsterdam, A. M. 5484 (A. D. 1724). 3. "Vahad Lechacamim" ("The Congregation of Wise Men") which, according to the "Siphte Jeshenim," is a commentary on the Jewish prayers, and was printed at Venice without date. 4. "Imrath Eloah" ("The Word of God," Prov. xxx. 5.). This, according to the "Siphte Jeshenim," is a collection of sermons on all the sections (parashas) of the law, but we are not told whether this work has appeared in print. 5. "Leb Chacam" ("The Heart of the Wise," Eccles. viii. 5.). A commentary on the book of Ecclesiastes, printed at Constantinople by R. David ben קשטי curâ R. Eliezer ben Isaac Ashkenazi, A. M. 5351 (A. D. 1591), 4to. Also, at the same place, A. M. 5346 (A. D. 1586), according to De Rossi and the Bodleian catalogue, and Meelführer in his "Dissertatio de Meritis Hebræor. in Re Literaria," cites an edition of Lublin, A. D. 1604, in 4to. 6. "Aguddath Shemuel" ("The Collection of Samuel"). This work forms a selection in the manner of a compendium and copious index to the five volumes of the author cited above, the initial letters of the titles of which five books form together the name Samuel (Shemuel). The "Aguddath Shemuel" is itself divided into five parts, each of which has its separate title. It was printed at Venice by Jo. de Gara, A. M. 5336 (A. D. 1576), 4to. 6. "Nehim Zemiroth" ("The Sweet Psalmist," 2 Sam. xxiii. 1.). Under this title the commentary on the fifteen Psalms of degrees was printed separate from that on the 119th Psalm at Cracow, A. M. 5336 (A. D. 1576), 4to. Bartolocci also attributes to this author "Iggereth Shemuel" ("An Epistle of Samuel"), which he calls a book on the law (liber legalis), divided into eight parts, with a very splendid preface, written with wonderful Rabbinical astuteness, printed at Venice by Jo. de Gara, A. M. 5353 (A. D. 1593), 4to.; but we are inclined to think that he here alludes to the "Aguddath Shemuel" above cited, as neither Wolff, De Rossi, or any other of our authorities have named the "Iggereth," and the substitution of the letter ר for ד, which so easily occurs, makes all the difference in the two words when without points, as all Rabbinical works are printed. (Wolfius, *Biblioth. Hebr.* i. 1090, 1091., iii. 1077, 1078., iv. 998.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 891.; De Rossi, *Dizion. Storic. degli Autor. Ebr.* i. 55, 56.; Plantavitius, *Florileg. Rabbin.* p. 550. 591.; Le Long, *Biblioth. Sacra*,

ii. 943.; Hyde, *Catal. Libr. Impress. in Biblioth. Bodl.* i. 65.) C. P. H.

ARIRAM, a monk of the convent of St. Emmeram at Regensburg. He lived in the ninth century, was a skilful artist, and is termed by an old writer (Pez), the most ingenious man of his age. [ALFRED AND ARIRAM.] R. N. W.

ARI'SI, FRANCESCO, a lawyer of Cremona, of a distinguished family in that city, was born on the 3d of February, 1657. He studied law at Rome, Bologna, and Pavia, and graduated at the last-mentioned university in March, 1679. After passing six months at Milan with a distinguished advocate of that city, in order to obtain a knowledge of the practice of the law, he returned to his native place, where he continued to reside, combining the practice of an advocate with literary pursuits till his death in 1743. Mazzuchelli states, as a proof of the confidence entertained in his judgment and legal knowledge, that he was sent to Milan as counsel for the municipality of Cremona no less than fourteen times. The same author has preserved lists of Arisi's works, amounting to forty printed and twelve in MS., in addition to twelve that perished when his house was burned in 1726. They are chiefly pamphlets, containing verses, tours, and bibliographical discussions. (Mazzuchelli, *Scrittori d'Italia.*) W. W.

ARISMENDI, JUAN DE, a Spanish sculptor of Guipuzcoa of the seventeenth century. [VASCARDO, JUAN.] R. N. W.

ARISTÆ'NETUS (Ἀριστ**αί**νετος) of Nicæa in Bithynia, was an intimate friend of Libanius, who often mentions him, and reckons him among the most distinguished rhetoricians of his time. In A. D. 358 he perished at Nicomedia during an earthquake: he had been appointed governor of that district of Bithynia by the Emperor Constantius, who called it by the name of "Diœcesis Pietatis," in honour of his wife Eusebia. This Aristænetus was formerly considered the author of the collection of fifty-one erotic letters, which are extant under the name of Aristænetus. But one of these letters (i. 26.) contains an historical fact, almost the only one that occurs in the whole collection, which completely overthrows this opinion; for in that letter the author speaks of a celebrated female dancer of the name of Panareta, and says that she only imitated Caramallus, the pantomime, while she herself might serve as a model for any one. Now this Caramallus is mentioned by Sidonius Apollinaris, who died in A. D. 484, as his contemporary. The author of these erotic epistles must therefore be a different person from the rhetorician of Nicæa, but it must remain uncertain whether he actually bore the name of Aristænetus, or whether he assumed it to make his work pass as the production of a celebrated person. The epistles therefore cannot have been written earlier than the end of the fifth or the beginning of the sixth century of our æra. Their character, too, is in direct opposition to the praise with which Libanius mentions Aristænetus of Nicæa, for they are evidently the production of some Sophist without much talent or taste. They seem to be a series of rhetorical exercises in the form of letters, which, however, have none of the interest which belongs to genuine letters. They chiefly contain fictitious love stories and descriptions, full of strange and very improbable incidents. The tone in which the stories are told is frequently voluptuous and vulgar. The style is very declamatory and overloaded with fine words and phrases borrowed from all quarters, such as Homer, Sappho, Plato, Philostratus, Alciphron, Xenophon the Ephesian, the grammarian Musæus, and others. But with all these precious gatherings, the letters are stiff and cold. There is only one MS. of the epistles of Aristænetus, which is now in the imperial library at Vienna. It is in rather a mutilated condition. The first edition is that of J. Sambucus (Antwerp, 1566, 4to.), who then possessed the MS. The edition of J. Mercerus (Paris, 1595, 8vo.) was often reprinted. That of F. L. Abresch (Zwoll, 1749, 8vo.) contains the notes of his predecessors, with contributions by Tollius, Dorville, and Valckenaer. Abresch also published "Lectionum Aristænetearum," libri ii., 1749, and "Virorum Eruditorum in Aristæneti Epistolas Conjecturæ," &c., Amsterdam, 1752, 12mo. A modern Greek, Polyzois Kontou, published an edition (Vienna, 1803, 8vo.) in which one new letter was added from a MS. of Alexios Spanos. The last edition is that of L. F. Boissonnade (Paris, 1822, 8vo.) which contains the notes of his predecessors with many of his own, and a much improved text. This edition and that of Abresch are the two best editions of Aristænetus. There are German, Italian, and French translations of the Epistles; a French version of some of the letters is attributed to Le Sage, 1695, 1787, and 1794. There is an English version by Thomas Brown, 1715, 12mo.; and another printed for Bernard Lintot, London, 1750, 8vo. Some of the epistles were translated into English verse by Richard Brinsley Sheridan and N. B. Halhed, London, 1771, 8vo. There are some other persons of the name of Aristænetus, of whom nothing of interest is known. One of them wrote a work on the town of Phaselis, of which the first book is quoted by Stephanus Byzantinus. A list of these obscure Aristæneti is given by Fabricius, *Biblioth. Græc.* ii. 697. L. S.

ARISTÆNUS (Ἀρίστ**αι**νος) of Megalopolis, a celebrated stratégos or general of the Achæans. In some MSS. of Polybius he is called Aristænetus, but Aristænus is probably the correct form. The first time

that he appears in history is in B. C. 198, when he was strategos, and persuaded the Achæans, at the congress of Sicyon, to renounce the alliance with Philip V. of Macedonia, and to form friendship with the Romans, a measure which, in the opinion of Polybius, was the only means of preserving the independence of the Achæan republic, though some Achæans appear to have looked upon it as an act of treason. In the winter of B. C. 198 and 197, Aristænus accompanied the Roman proconsul, T. Quintius Flamininus, to the conference with King Philip on the Maliac Gulf. In the spring of B. C. 197, a congress was held at Thebes in Bœotia, at which Aristænus advised the Bœotians to follow the example of the Achæans. In B. C. 195 he was again strategos, and attended the meeting of the Roman allies which T. Quintius Flamininus had convoked at Corinth to decide upon the war against Nabis of Sparta. Aristænus attacked the Ætolian ambassadors for wishing that the Romans should quit Greece, and leave Argos in the hands of Nabis. War, however, was decided at this meeting against Nabis; and when Flamininus, on his march towards Argos, had reached Cleonæ, he was joined by Aristænus with an Achæan army of ten thousand foot and one thousand horse. In B. C. 186 Aristænus was again strategos of the Achæans, and in this year the ambassadors returned, whom the Achæans had sent to Ptolemy V. of Egypt, just at the time when the Achæan representatives were assembled at Megalopolis. Here Lycortas and Philopœmen said much in praise of the Egyptian king, and recommended the Achæans to renew their alliance with him. But Aristænus did not allow the meeting to come to any decision upon the point, as the reasons adduced in favour of the alliance appeared to him absurd. Shortly after Q. Cæcilius came to Argos, where Aristænus had convoked a meeting of the Achæans. Cæcilius censured them, or rather Philopœmen, for the severity with which Sparta had been treated in B. C. 188, and Aristænus, by his silence, signified that he thought the censure not to be undeserved. [PHILOPŒMEN.] Philopœmen and Lycortas, on the other hand, endeavoured to defend the conduct of the Achæans; and Cæcilius, displeased at finding the Achæans unwilling to own their fault, withdrew from the meeting. The majority of the Achæans, exasperated at this, attributed the arrival of Cæcilius and his censure of their conduct to the influence of Aristænus and Diophanes, the political opponents of Philopœmen. Aristænus was from this time looked upon with suspicion, as betraying the interests of the Achæans to the Romans, and he was never again appointed strategos. Polybius, who draws a comparison between the characters of Philopœmen and Aristænus, states that the latter was more distinguished as a politician and an orator than as a general, and that on all occasions he espoused the cause of the Romans, whom he regarded as the only safeguard of the Achæan state. Polybius further suggests that, in his support of the Romans, he went further than the laws of his country allowed, but that he always preserved the appearance of acting perfectly in accordance with the law. (Livy, xxxii. 19, 20, 21. 32., xxxiii. 2., xxxiv. 24, 25, 26.; Polybius, xvii. 1. 7. 13., xxiii. 7. 9, 10., xxv. 9.; Plutarch, *Philopœmen*, 13. 17.; Pausanias, viii. 51. § 1.) L. S.

ARISTÆON (Ἀριστᾶιων), a Greek philosopher, who is only known as the author of a work on Harmony (Περὶ Ἁρμονίας), of which a fragment is preserved in the "Eclogæ" of Stobæus, in which the eternity of the world is inferred from the eternity of the Deity (p. 45. ed. Orleans, 1609.). Fabricius and others suppose that this Aristæon is the same as the Pythagorean philosopher, Aristæus of Croton, the son of Damophon, who is described by Iamblichus as the successor and son-in-law of Pythagoras, since he married Theano, the daughter, or according to others, the widow, of Pythagoras. This Aristæus, again, is generally believed to be the author of two mathematical works which are now lost, but of which Euclid made use, one on conics (Κωνικά), and another (Περὶ τόπων Σταρεῶν), consisting of five books, which was restored from conjecture by Vincenzio Viviani. (Fabricius, *Biblioth. Græc.* i. 836.) L. S.

ARISTÆUS. [ARISTÆON.]

ARISTA'GORA. [HYPERIDES.]

ARISTA'GORAS (Ἀριστᾶγόρας), a Greek writer on the antiquities and towns of Egypt, whose work, consisting of at least two books, is often referred to by Stephanus of Byzantium. He is the source from which Ælian derived his information respecting the signs by which the Egyptian god Apis was recognised, and Pliny mentions him among the writers on the pyramids. Respecting the time at which he lived we can only form conjectures. Stephanus of Byzantium (under Γυναικόπολις) gives us the vague statement that he was not much younger than Plato. Pliny, in the passage alluded to, seems to arrange the writers on the pyramids in chronological order, and if we may take this for granted, Aristagoras must have lived between the time of Duris of Samos and Artemidorus of Ephesus, that is, between B. C. 280 and 100. This might seem to confirm the conjecture that this Aristagoras was the same as Aristagoras, the son of the celebrated grammarian Aristarchus. But as the latter is not known to have written anything, and as Diogenes Laertius speaks of an Aristarchus of Miletus as a writer, the matter must remain doubtful. (Stephanus Byzant., under Ἑρμοτυμβιεῖς, Τάκομψος, Νικίου Κώμη, Ψεφώ, Ἑλληνικόν; Ælian, *Hist. Animal.* xi. 10.; Pliny, *Hist. Nat.* xxxvi. 17.; Diogenes Laertius, *Proœmium*, § 11., i. 72.) L. S.

ARISTA'GORAS (Ἀρισταγόρας) of MILETUS. In the reign of Darius the son of Hystaspes, we meet with several tyrants of this name in Asia Minor. One of them was tyrant of Cyme and a second of Cyzicus, but the most celebrated is Aristagoras the tyrant of Miletus. He was a son of Molpagoras, and obtained the government of Miletus at the time when Histiæus, his kinsman, was invited by Darius to Susa. During the government of Aristagoras, the aristocratic party of the island of Naxos, who had been expelled by their democratic opponents, applied, in B. C. 502, to him for assistance. Aristagoras was tempted to comply with their request by the hope of making himself master of Naxos and the adjacent islands; but not having sufficient force, he represented to Artaphernes, the brother of Darius and governor of the western part of Asia Minor, the great advantages that might be derived from an expedition to Naxos, the conquest of which and the other Cyclades he described as an easy matter. Artaphernes was delighted with the prospect, and made a report to King Darius, who immediately placed a large fleet and a considerable army under the command of Megabates. Aristagoras and Megabates accordingly sailed towards Naxos, in the spring of B. C. 501; but before they reached the island, they began to quarrel, and Megabates, in order to thwart the undertaking, informed the Naxians, who were not aware of their danger, of what was going on. The Naxians accordingly made all preparations to sustain a siege. Aristagoras and Megabates with their forces lay before the town for four months, during which no progress was made, while all the money which they had received for the expedition was exhausted, and the armament was obliged to return to Asia. Aristagoras feared Darius and Artaphernes, as he was unable to make good his promise. Megabates also calumniated Aristagoras, whom fear and shame drove to revolt. While he was maturing his plan, there came a messenger from Histiæus, who was still detained at Susa, requesting Aristagoras to rise against Persia. This strengthened his resolution. At his instigation the tyrants in the Greek armament which had gone to Myus after the failure of the Naxian expedition were arrested, and a democratical form of government was instituted in all the Ionian cities, including Miletus. In order to strengthen himself against Persia by alliances with the Greeks of Europe, Aristagoras went in B. C. 500 to Sparta to solicit the aid of King Cleomenes I. Herodotus says that Aristagoras took with him a map of the world, to show to the king the position of the Persian empire, and the route to Susa. Herodotus describes this map, the earliest of which we have any record, as a copper tablet on which the earth, all the seas, and all the rivers were engraved. Aristagoras meeting with no success at Sparta went to Athens. The Athenians had been provoked by the demand of Artaphernes to receive back their exiled tyrant Hippias, and they hoped to strengthen their own freedom by protecting that of the Ionians: accordingly, they sent twenty ships to Asia, which were joined by five triremes of the Eretrians. On the arrival of the allies in Asia in B. C. 499, Aristagoras sent them against Sardes, but he himself remained at Miletus. Sardes was taken and burned, but the Greeks were obliged to retreat to Ephesus, where they were overtaken and defeated by the Persians. Hereupon the Athenians returned home, notwithstanding the entreaties of Aristagoras. The Ionians, who had gone too far to hope for pardon, tried to gain over to their side as many of the Greek towns as they could. Byzantium and many other places on the Propontis and the Hellespont declared for them, and also the greater part of Caria, and the island of Cyprus. But Cyprus and many of the revolted states were reduced by the Persians in B. C. 498, and Aristagoras, in despair at the progress of the enemy, assembled the principal men who had revolted with him, and proposed to emigrate with them either to Sardinia or Myrcinus in Thrace. He could not prevail on all his friends to join him; but after having given the government of Miletus to Pythagoras, a distinguished Milesian, he emigrated to Myrcinus with those who chose to follow him. Soon after his arrival there, apparently in B. C. 497, he laid siege to a place called Ennea Hodoi (the Nine Ways), (Ἐννέα Ὁδοί, afterwards Amphipolis), but he and his men were cut off by the Edonians, a Thracian tribe. The ambition or rashness of Aristagoras and the burning of Sardes were the immediate cause of the invasion of Greece by Darius. (Herodotus, v. 30—38., 49—51., 55., 97—100., 124—126.; Thucydides, iv. 102.; Diodorus Siculus, xii. 68.) L. S.

ARISTA'GORAS (comic poet). [METAGENES.]

ARISTANDER (Ἀρίστανδρος) of Telmissus in Lycia, a celebrated soothsayer, who accompanied Alexander on his Asiatic expedition, and was consulted by him on all important occasions. From Ælian we learn that he survived Alexander, and when the king's body had been lying for thirty days unburied, Aristander declared that the country in which it should be buried would be the most prosperous in the world, and would not be exposed to the ravages of an enemy. This declaration of the soothsayer induced Ptolemy, the son of Lagus, to have the body conveyed to Egypt. Pliny frequently refers to an Aristander as the author of a work on prodigies, in which many extraordinary occurrences were enumerated, and he may be Aristander the soothsayer of Alexander the

Great. (Arrian, *Anabasis*, ii. 26., iii. 2., iv. 4.; Q. Curtius, iv. 2. 6. 13. 15., v. 4., vii. 7.; Plutarch, *Alexander*, 25.; Ælian, *Variæ Historiæ*, xii. 64.; Artemidorus, *Oneirocritica*, i. 31., iv. 24.; Pliny, *Hist. Nat.* xvii. 38.; *Elenchus* to books viii. x. xiv. xv. and xviii.; Lucian, *Philopatris*, 21.) L. S.

ARISTANDER (Ἀρίσταν̃δρος), a sculptor born in the island of Paros. Pausanias says he made a statue of a female, representing Sparta, holding a lyre, which surmounted one of the tripods dedicated at Amyclæ out of the spoil obtained by the Lacedæmonians at the battle of Ægospotami. Aristander is supposed to have lived about the time of this victory, which was gained in the fourth year of the ninety-third Olympiad, 405 B.C. (Pausanias, iii. 18.) R.W. jun.

ARISTARCHUS (Ἀρίσταρχος) of ATHENS, distinguished himself as a violent oligarch during the latter period of the Peloponnesian war. On the establishment of the authority of the Four Hundred in B.C. 411, Aristarchus was one of the leaders of the new government, and made himself most conspicuous in his opposition to the democratic party. When the counter-revolution broke out, Theramenes and Aristarchus went with an armed force to Piræus, to rescue Alexicles, a partisan of the Four Hundred, who had been taken prisoner in the first outbreak. But nothing could quell the insurrection, and the oligarchical government was overthrown. Aristarchus with others of the leaders took to flight; and he satisfied his revengeful spirit by inflicting a considerable injury on his country. On leaving Athens he took with him some bowmen belonging to the rudest of the barbarians, who were employed in the public service, and marched with them to the fortress of Œnoë, on the Bœotian frontier, which was at the time besieged by the Corinthians assisted by a body of Bœotian volunteers. The Corinthians had laid siege to the place to take revenge for the loss which a body of their troops had suffered on its return from Decelea from the Athenian garrison at Œnoë. Aristarchus, acting in concert with the besiegers, deceived the garrison of Œnoë by telling them that a treaty had just been concluded at Athens with the enemy, by which the garrison was bound to surrender Œnoë. As Aristarchus was still an Athenian general his story was believed, Œnoë was abandoned by the garrison, and fell into the hands of the Bœotians. About four or five years afterwards, at the latest in B.C. 406, Aristarchus was justly punished for this piece of treachery, by being put to death; but the circumstances of his execution are not stated. (Thucydides, viii. 90. 92. 98.; Xenophon, *Hellenica*, i. 7. § 29.; Lycurgus, *Contra Leocratem*, p. 164.) L. S.

ARISTARCHUS (Ἀρίσταρχος) the GRAMMARIAN, was a son of Aristarchus, and a native of Samothrace, but he spent the greater part of his life at Alexandria in Egypt, where he was educated in the school of Aristophanes of Byzantium. Aristarchus established a grammatico-critical school at Alexandria, which continued to flourish long after his time, both there and at Rome. Ptolemy IV. Philopator (B.C. 222 to 205) entrusted him with the education of his son Ptolemy V., surnamed Epiphanes, (B.C. 205 to 181,) and Ptolemy VII., surnamed Physcon, (B.C. 146 to 117,) is also said to have been a pupil of Aristarchus. These statements accord with that of Suidas, who says that Aristarchus lived about B.C. 156, in the reign of Ptolemy VI. Philometor. Suidas reckons the number of his pupils to have been forty. In the reign of Ptolemy Physcon, a cruel monster, the scholars of Alexandria, who had hitherto enjoyed an honourable position, were ill-treated, and several of them quitted the place. One of these was Aristarchus, who, although he was already at an advanced age, went to Cyprus. His great opponent among his contemporaries was Crates of Mallus, who had founded a grammatical school at Pergamus, and was little inferior to Aristarchus in learning and critical skill. Some time after his arrival in Cyprus Aristarchus was attacked by dropsy, which determined him to put an end to his life. He died at the age of seventy-two of voluntary starvation. He left two sons, Aristagoras and Aristarchus, who are likewise called grammarians, but are not known to have written anything.

This is all that we know of a man whom the ancients almost unanimously declare to have been the first of grammarians, and whose influence upon some portions of Greek literature is felt to the present day. His life was devoted to the critical study and elucidation of the ancient Greek writers, especially the poets, Homer, Pindar, Archilochus, Æschylus, Sophocles, Aristophanes, and Ion. With these studies he combined that of grammar, the technical part of which received its first development from Aristarchus. The results of his studies were preserved in his numerous commentaries (ὑπομνήματα), which Suidas says amounted to upwards of eight hundred, and in several grammatical works. The most important of his grammatical works was "On Analogy" (Περὶ Ἀναλογίας), which, as we learn from A. Gellius, was opposed by Crates of Mallus in a work entitled "On Anomaly" (Περὶ Ἀνωμαλίας). Only a few fragments of the work "On Analogy" have come down to us; and not one of his works has been preserved complete. All that is extant consists of isolated statements preserved in the later scholia, the authors of which made great use of the commentaries of Aristarchus. But these fragmentary remarks are scarcely sufficient to give us an adequate notion of his wonderful activity, his extensive learning, and his strict critical principles.

What he did for Homer was of greater importance than the labours of any other scholar, either ancient or modern; and it is now universally admitted that the Iliad and Odyssey owe their present form and division, each into twenty-four rhapsodies, mainly to Aristarchus. His merits in regard to these two poems could not be fully appreciated until the discovery of the Venetian scholia on the Iliad, which were first published by Villoison in 1788. From these scholia, compared with the commentary of Eustathius, we see that it was the great object of Aristarchus to establish a critically correct text of the Homeric poems, and that he removed with great care and critical sagacity all interpolations that in the course of time had crept into the text. Suspected lines were marked by him with an obelus, and those which he thought particularly beautiful with an asterisk. By this process he established a text, which was the foundation of all subsequent editions, and from the time that F. A. Wolf pointed out the value of that text, many critics have laboured at its restoration. The great importance which the ancients themselves attached to the edition of Aristarchus is sufficiently attested by the fact that other grammarians, such as Callistratus, Aristonicus, Didymus, and Ptolemy of Ascalon wrote separate works upon it, which have unfortunately perished.

But it was not only as a verbal critic that Aristarchus treated the Homeric poems: the explanation of the text, for which scarcely anything had been done up to his time, engaged his attention. His explanations were not mere glosses or verbal explanations, but he discussed subjects of geography, mythology, and others that threw light on these venerable poems. The metre and prosody also were explained, and according to some accounts it was Aristarchus who used accents in his edition of the Homeric poems, though the invention of them is usually ascribed to Aristophanes of Byzantium. The question as to whether the Homeric poems were really of that antiquity which is commonly ascribed to them, and whether the author was really an historical personage, seems never to have occurred to Aristarchus.

We cannot speak with the same precision of the merits of Aristarchus in regard to the other poets on whose works he commented, though there can be little doubt that his labours here also were valuable. But the fragments of his other commentaries are neither so numerous, nor have they been discussed in modern times with the same care as his labours upon Homer. There were, it is true, opinions and criticisms of Aristarchus which were opposed by other critics, and Athenæus preferred Athenocles of Cyzicus to Aristarchus, but these are exceptions, and general opinion assigned to him the first place among the critics of antiquity.

(Ch. L. Matthesius, *Disputatio de Aristarcho Grammatico*, Jena, 1725, 4to.; Villoison, *Prolegomena ad Homeri Iliad.* p. 26, &c., *Ad Apollonii Lexic. Homeric.* p. xv, &c.; F. A. Wolf, *Prolegomena ad Homerum*, p. ccxvi, &c.; K. Lehrs, *De Aristarchi Studiis Homericis*, Königsberg, 1833, 8vo.) L. S.

ARISTARCHUS (Ἀρίσταρχος) of Samos, an astronomer whose name is preserved by one remaining book containing one true method, and by a report that he maintained the motion of the earth. The book, on which Pappus has left a commentary, is entitled Περὶ Μεγεθῶν καὶ Ἀποστημάτων, "On the Magnitudes and Distances," i.e. of the sun and moon. The method proves that Aristarchus had a correct idea of the cause of the moon's phases. When the moon appears exactly halved (or, to use a learned word which seems to be reserved for this occasion, *dichotomized*), the line joining the eye and the moon's centre is at right angles to that joining the centres of the sun and moon. In the triangle EMS, then, (E the spectator's eye, M the moon's centre, S the sun's centre) the angle EMS is a right angle, and the angle MES is that known by the name of the elongation of the moon from the sun, and can be measured at any time when both luminaries are above the horizon. Hence, two angles of the triangle being known, the triangle can be constructed in species, and the ratio of the distances of the sun and moon from the eye can be found.

The time when Aristarchus lived is known from the mention of him by Plutarch, who says (in his book on the appearance of the moon) that Cleanthes (the successor of Zeno) thought Aristarchus guilty of impiety for "moving the hearth (ἑστία) of the universe," and by Ptolemy, who quotes from Hipparchus an observation of the solstice of the second year of the 125th Olympiad by Aristarchus. Hence it appears that Aristarchus was alive B.C. 279, and probably from twenty to thirty years later. Nothing whatever is known of his life. Vitruvius makes him the inventor of the *scaphe*, a dial in which the style throws its shadow on a hemisphere whose centre is the top of the style; and also of another which he calls "discus in planitia." Censorinus attributes to Aristarchus the invention of the "annus magnus," a period of two thousand four hundred and eighty-four years.

In the application of his excellent idea on the distances of the sun and moon, Aristarchus was not very fortunate, as his means of measurement did not enable him to get the elongation correctly. Accordingly, he makes the sun's distance only about twenty times that of the moon, instead of about four hundred times, as it should be. His result, even on his own data, is not so accurate as it might have been made from a ruler and compasses; and he appears to have had no idea whatever of any trigonometrical table or process. His notions on the apparent

diameters of the luminaries are very inaccurate, as given in his own work; though Archimedes attributes to him much more exact values than his own.

That Aristarchus did attribute motion to the earth is confirmed by Archimedes and Sextus Empiricus, as well as by Plutarch. It seems also that he maintained both the annual and the diurnal motion. But his own work does not allude to this opinion, nor does Ptolemy take any notice of his advocacy of it. The Copernicans and their opponents of the seventeenth century always considered the doctrine of Copernicus as a revival of that of Philolaus and Aristarchus.

The editions of Aristarchus are — 1. In Latin, by George Valla, Venice, 1498, fol., in a volume containing the "Logica" of Nicephorus, and other matters. 2. In Latin, by Commandine, with the Commentary of Pappus, Pesaro, 1572. 3. In Greek and Latin, with the Commentary of Pappus, by Wallis, Oxford, 1688, reprinted in the third volume of his works, Oxford, 1699. There is a French translation of Aristarchus "On the Magnitude and Distances of the Sun and Moon," by Fortia d'Urban, Paris, 1823, 8vo. This translation had previously appeared at Paris in 1810, with the Greek text, by Fortia d'Urban: the Greek text and the scholia are described as amended by the aid of some MSS. This work is entitled "Histoire d'Aristarque de Samos, suivie de la Traduction de son Ouvrage sur les Distances du Soleil de la Lune," &c. For the treatise entitled "Systema Mundi," which Roberval wrote under the name of Aristarchus, see ROBERVAL. (Fabricius, *Bibliotheca Græca*, vol. iv. 18.; Delambre, *Hist. de l'Astronomie Ancienne.*) A. De M.

ARISTARCHUS (Ἀρίσταρχος), a SPARTAN, who succeeded, in B. C. 400, Cleander as harmostes of Byzantium. The Greeks, who had returned under Xenophon from their expedition with Cyrus against his brother Artaxerxes II., were at the time encamped in the neighbourhood of Byzantium. Cleander had received the Greeks kindly, and taken care of those whose health was impaired; and about four hundred of them had settled in Byzantium. When Aristarchus arrived, he sold all these four hundred as slaves, according to the orders he received from Anaxibius the Spartan admiral, whom he had met at Cyzicus. This was done with a view to gain the favour of the Persian satrap Pharnabazus; for the Greeks intended to return to Asia, and would have ravaged his satrapy. Aristarchus, being bribed by the satrap, compelled the Greeks to march into the Thracian Chersonesus. But Aristarchus still continued to annoy them, especially in the neighbourhood of Perinthus, which he did not allow them to enter. (Xenophon, *Anabasis*, vii. c. 2, 3. 6.) L. S.

ARISTA'RETE, the daughter and pupil of the painter Nearchus, was also distinguished as a painter: she was celebrated for a picture of Æsculapius. Her time is not known. (Pliny, *Hist. Nat.* xxxv. 11. 40.) R. N. W.

ARI'STEAS. The name of this artist, associated with that of Papias, is found on two marble (*nero antico*) statues of centaurs, which were formerly in the Furietti palace, but are now in the museum of the Capitol at Rome. These sculptors were natives of Aphrodisium in Cyprus. Their date is unknown, but Winckelmann, judging by the style of execution of the works above mentioned, supposes they lived about the time of Hadrian, in the second century of our æra. (*Museum Capitolinum*; Winckelmann, *Storia delle Arti di Disegno*, ii. 319, &c.) R. W. jun.

ARI'STEAS (Ἀριστέας). Josephus, Epiphanius, and others call him ARISTÆUS (Ἀρισταῖος), but in the work which bears his name he is called Aristeas. He seems to have been a Cyprian by birth, and to have held a high place at the court of Ptolemy Philadelphus, king of Egypt. Josephus calls him one of the king's great friends, and Jerom says that he was "one of the king's body-guard;" but Jerom seems to have confounded him with another person named Andreas. There is extant a work which is generally entitled "the History of the Seventy Interpreters." It is a letter in Greek which professes to be written by Aristeas to his brother Philocrates. This letter, in which Aristeas merely describes himself as being highly esteemed by Ptolemy Philadelphus, contains an account of a translation which was made of the "Jewish law," that is, the Pentateuch, and not, as is commonly stated, of all the Old Testament, by the command of Ptolemy Philadelphus. The story of Aristeas is very generally given with great inaccuracy; the following account is extracted from the letter itself.

Ptolemy Philadelphus was forming a vast library at Alexandria (B. C. 273), and he entrusted the formation of this library to Demetrius Phalereus. Demetrius in a conversation which he held with Ptolemy in the presence of Aristeas, told the king that he had heard that a copy of the Jewish laws deserved a place in his library, but that it would be requisite to translate them, as they were written in the peculiar language of the Jews, "which," said Demetrius, "is generally considered to be Syriac, but this is a mistake." The king determined to write to the Jewish high-priest on the subject. But at the suggestion of Aristeas, as a preliminary step, he purchased the freedom of all the Jews in his dominions who had been taken captive by his father or himself. They amounted to more than a hundred thousand, and the king paid six hundred and sixty talents altogether. He gave twenty drachmæ for each slave to their several masters.

He then sent Aristeas and Andreas the commander of the royal body-guard, with magnificent presents, and a letter to Eleazar the Jewish high-priest, in which he requested Eleazar to send to Alexandria seventy-two interpreters, six elders from each tribe, that their number might give authority to the work. The seventy-two elders were sent. Their names are given in the letter. They were well versed in both the Hebrew and Greek language. They brought a copy of the law consisting of "different parchments, in which the law was written in gold in the Jewish letters" (p. 790. D. ed. Gallandius). The king when he saw the work bent down in reverence before it about seven times, and wept from joy; and as about this time he had gained a naval victory over Antigonus, he said that the day of their arrival should be observed during his life as a holy day, and he invited them to a rich banquet the same day. During seven days, he entertained them at similar banquets, proposing to them questions which they answered with great wisdom. Three days after these banquets, Demetrius took them to an island, which from the description was Pharos, in the harbour of Alexandria, but the name is not stated in the letter. Here they were lodged all together in a magnificent house, near the shore, far from all noise and tumult. They laboured every day at the translation till the ninth hour, that is, till three o'clock in the afternoon, and they finished their work in seventy-two days. The translation was made in this manner. The elders consulted together as to the meaning of a passage, and when they had fixed upon the translation, Demetrius wrote it down. When the work was ended, Demetrius summoned the Jews and their heads to the house where the interpreters had lodged, and read to them the translation. They approved of it. Curses were pronounced upon all who should venture to add or take anything from it. The Jews requested permission of Demetrius to take a copy of the translation. The king received it with reverence, and ordered it to be carefully preserved, and after inviting the interpreters to come and visit him frequently, he sent them home with ample gifts both for themselves and Eleazar. This and no more is the sum of the story of Aristeas. The letter of Aristeas was first published in the original Greek, with a Latin translation, by Simon Schardius, 8vo. Basle, 1561. The best edition is given by Gallandius, in his "Bibliotheca Veterum Patrum," tom. ii. p. 771—824. It is founded chiefly on the Oxford edition of 1692, 8vo.; but Gallandius has also made use of the edition by Fabricius, which is appended to Havercamp's edition of Josephus, and of those by Hody and Van Dale.

The story of Aristeas is repeated with various degrees of difference by the following ancient fathers and writers. Aristobulus, who is supposed to be a Jewish philosopher, apud Eusebium, *Præparatio Evangelica*, lib. xiii. c. 12. p. 664. Paris, 1628; Philo-Judæus, *De Vita Mosis*, lib. ii. in tom. ii. p. 657, &c., Paris, 1640; Josephus, *Preface to the Jewish Antiquities*, § 3. tom. i. p. 2. ed. of Havercamp, Amsterdam, 1726., lib. xii. c. 2.; Josephus, *Contra Apionem*, lib. ii. tom. ii. p. 472.; Justin Martyr, *Cohortatio ad Græcos*, § 13., *Apologia*, 1. § 31., *Dialogus cum Tryphone Judæo*, § 71. Paris, 1742; Irenæus, *Adversus Hæreses*, iii. 21. al. 25. § 50.; Clement of Alexandria, *Stromata*, 1. 22. tom. i. p. 409., Oxford, 1715; Tertullian, *Apologetic.* c. 18.; Anatolius Alexandrinus, *Liber de Paschate*, apud Eusebium, *Histor. Eccles.* vii. 32.; Eusebius of Cæsarea, *Præparat. Evangel.* viii. 1., *Chronicon, ad annum* 1734; Cyril of Jerusalem, *Catechesis*, iv. 34.; Hilary of Poitiers, *Prologus ad Librum Psalmorum*, § 8., *Psalm II.* § 2., and *Psalm CXVIII.* Litt. xvi. § 16.; Epiphanius, *De Mensuris et Ponderibus*, c. 3—11., Paris, 1622.; Jerom, *Præfat. in Pentateuchum*, ed. Verona, 1738, tom. ix. p. 3., *Præfat. in Librum Hebraic. Quæstionum in Genesim*, tom. iii. p. 303.; Augustin, *De Civitate Dei*, xviii. 42, 43.; Chrysostom, *Orat. I. adversus Judæos*, Paris, 1718, tom. i. p. 595.; *Homil. IV. in Genesim*, tom. iv. p. 25.; Theodoret, *Præfat. ad Psalmos*, Paris, 1642, tom. i. p. 396.; Auctor Synopseos Scripturæ Sacræ, printed among the works of Athanasius, Paris, 1698, tom. ii. p. 203.; Cosmas Ægyptius, in the "Collectio Patrum Græcorum," published by Montfaucon, Paris, 1706, tom. ii. p. 344.; Joannes Malala, *Chronogr.* viii. 1., Venice, 1733, p. 83.; *Chronicon Paschale*, p. 172, Paris, 1688; Georgius Syncellus, *Chronograph.*, Venice, 1729, p. 216, 217.; Georgius Cedrenus, *Historiarum Compendium*, Venice, 1729, tom. i. p. 132.; Joannes Zonaras, *Annales*, iv. 16. All these passages in the original Greek and Latin are collected in an appendix to the letter of Aristeas by Gallandius in his "Bibliotheca," and also in the Oxford edition of 1692.

Although all these writers derive their account from the letter of Aristeas, they not only differ from him more or less, but they also disagree among themselves. The antiquity of the letter is shown by its being quoted by Philo and Josephus. As to Aristobulus, if, as some suppose, he lived in the reign of Ptolemy Philadelphus, he was contemporary with Aristeas. Others place him later, and some are of opinion that the fragments from Aristobulus quoted by Eusebius were forged in the first century of the Christian æra. He speaks briefly of the interpretation of the Hebrew Scriptures made by order of Ptolemy Philadelphus, under the superintendence of Demetrius, but he does not mention Aristeas by name. Josephus professes to derive his account from Aristeas, and he has inserted in his

"Jewish Antiquities," the various letters which were written on the subject; but his edition of these documents differs materially from the copy which is found in the work of Aristeas, as it is now extant. Justin Martyr says that Ptolemy built separate cells for each of the seventy-two interpreters; that they were prevented from holding any intercourse together, and yet their separate translations agreed without the difference of a word. Epiphanius differs most of all from Aristeas, and every one else. He gives the story that the interpreters were shut up by twos in a cell. None of these fables are found in the work of Aristeas. Eusebius has extracted the greater part of the letter, and his story agrees most of all with that which is found in the copy of the letter now extant. There is no reason to doubt that we have now the original letter ascribed to Aristeas.

The genuineness and authenticity of this letter were unanimously believed by the ancient church, nor were they called in question till the seventeenth century. From this date the general opinion has been that the letter attributed to Aristeas is a forgery, and that it is the work of an Alexandrine Jew, who lived before the time of Christ, and whose object in forging the letter was to give authority to the Greek version, which was in use among the Hellenistic Jews. An examination of the Septuagint version is sufficient to show that it was made by different persons, and probably at different times. Even if the story of Aristeas is true, it appears from the letter itself that the Pentateuch alone was translated by order of Ptolemy Philadelphus. Josephus expressly declares that "only the law" was translated in the time of Philadelphus, and such was the opinion of the learned in the time of Jerom. (Jerom, *In Ezec.* v. 12., xvi. 13.) There seems to be no such excessive improbability in the story of the letter, if adopted up to a certain point, that the Pentateuch was translated into Greek by order of Ptolemy Philadelphus for his library, and that he invited Jews from Judæa who were learned in Hebrew to assist the Alexandrine Jews, who knew Greek well, but Hebrew imperfectly. But the common opinion seems now to be that the version of the Pentateuch was made by the Alexandrine Jews for their own use about B.C. 285, during the reign of Ptolemy Soter. Under any supposition it is probable that this version was called "the Septuagint," because it was approved by the Sanhedrim, or council of seventy, of the Alexandrine Jews. The other books of the Old Testament were extant in Greek two centuries before the birth of Christ.

The letter has given rise to a great number of works. The truth of the story of Aristeas is maintained by Isaac Voss, "De Septuaginta Interpretibus," Hague, 4to, 1661, and "Appendix ad Librum de LXX. Interpretibus," Hague, 4to., 1663; by Walton, "Biblia Sacra Polyglotta. Prolegomena," ix. p. 55, ed. 1657, London, fol.; by Whiston, in the Appendix to his work on "The Literal Accomplishment of Scripture Prophecies," London, 1724, 8vo.; by Brett, in his "Dissertation on the Septuagint," published in Bishop Watson's collection of theological tracts, vol. iii. p. 20, &c.; and by Masch, in his preface to the "Bibliotheca Sacra" of Le Long, part ii. vol. ii. p. 10., where some other works in defence of the story are mentioned. Its truth is denied by Antonius Van Dale, "Dissertatio super Aristeam de LXX. Interpretibus," 4to., Amsterdam, 1705; and by Hody, "De Bibliorum Textibus Originalibus, &c. Libri IV.," fol., Oxford, 1705. This work of Hody, which is still one of the best books on the subject, contains a dissertation "Contra Historiam LXX. Interpretum Aristeæ Nomine inscriptam," which had been published separately in 8vo., Oxford, 1685, but this new edition of it contains an answer to Isaac Voss. Both Hody's and Van Dale's works contain an edition of the letter of Aristeas. Among the other refutations which are extant, the "Dissertatio de LXX. Interpretibus" of Cellarius should be consulted. It is printed in his "Dissertationes Academicæ," 8vo., Leipzig, 1712. (Montfaucon, *De Historia LXX. vel LXXII. Interpretum, quæ Aristeæ Nomine circumfertur.* This treatise is inserted by Gallandius in the Prolegomena to his "Bibliotheca," tom. ii. p. 59—64.; Fabricius, *Bibliotheca Græca*, ed. Harles, vol. iii. p. 658, &c.)

C. J. S.

ARISTEAS (Ἀριστέας), a native of PROCONNESUS, an island in the Propontis, was the son of Caystrobius, according to Herodotus; of Democharis, according to others. Upon the authority of Suidas, he may be supposed to have lived in the time of Crœsus and the first Cyrus in the sixth century before Christ. Tatian says that he was anterior to Homer, and others again represent him as the teacher and a contemporary of Homer. Some of the ancient writers regarded Aristeas as a magician, whose soul could enter or leave the body whenever it pleased. Herodotus tells the following story about Aristeas, which he heard from the inhabitants of Proconnesus and Cyzicus. Aristeas entered one day into the shop of a fuller, and died there: the owner of the shop, having shut the doors, went to announce the event to the family of Aristeas; but a citizen of Cyzicus, who had just arrived at Proconnesus, said that he had met Aristeas on the road to Cyzicus, and had conversed with him. His relatives went to the shop, and when the doors were opened, Aristeas was not found either dead or alive. Seven years afterwards he re-appeared at Proconnesus, and wrote the poem "which is now called by the Greeks the Arimaspea," and after writing it he disappeared a second time.

The inhabitants of Metapontum, a town in Magna Græcia, told Herodotus that Aristeas appeared in their country three hundred and forty years after this second disappearance, and ordered them to ereet an altar to Apollo, and to place near the altar of the god a statue of himself. He told them at the same time that Metapontum was the only city in Magna Græcia where Apollo had already appeared, and that he, who was now Aristeas, had accompanied the god in his visit, under the form of a raven. After saying this he disappeared. The inhabitants of Metapontum, after consulting the oracle of Delphi, complied with the order, and a statue with the name of Aristeas was to be seen in the time of Herodotus by the side of a statue of Apollo in the public place of Metapontum. Herodotus gives no date for the existence or these various appearances of Aristeas, and Tzetzes, in copying his account, misrepresents it by saying that Aristeas re-appeared at Metapontum in the time of Herodotus.

Aristeas wrote an epic poem in three books, of which the title was Τὰ Ἀριμάσπεια. Six verses of this poem are preserved by Longinus (*De Sublim.* x. 4.), and six by Tzetzes in his "Historiarum Variarum Chiliades" (*Chil.* vii. 686, &c.). From the geographical statements which Herodotus (iv. 13.) and Aulus Gellius (*Noctes Atticæ*, ix. 4.) have extracted from the poem, it appears that it contained geographical details of the countries north and east of the Euxine, but it is generally represented as being an account of the war between the Arimaspi, a people with one eye, ("Arima" in the Scythian language meant "one,") and the Grypes, "the guardians of the mines of gold." The work seems to have been regarded in ancient times as a source of geographical information, but Valckenaer in his note upon Herodotus (iv. 13. 2.) considers, without sufficient foundation for the opinion, that Herodotus derived much of his account of Scythia from the poem of Aristeas. Many of the ancient writers mention the "Arimaspeia" as the work of Aristeas, but Dionysius of Halicarnassus (*Judicium de Thucydide*, 23.) considered that Aristeas was not the author of the poem. Others, as Aulus Gellius, regarded it as a work full of fabulous stories, and of "things unheard-of and incredible." Suidas also mentions a "theogony" in prose, composed by Aristeas, and consisting of about a thousand lines (στίχοι). Nothing more is known of it. The following writers, among others, make mention of Aristeas. Their accounts are in many respects dissimilar. (Herodotus, iv. 13—16.; Pausanias, i. 24., v. 7.; Pliny, *Hist. Nat.* vii. 2., vii. 52. (53.); Suidas, Ἀριστέας; Tzetzes, *Chiliades*, ii. 723—740.; Plutarch, *Romulus*, 28. (al. 27.); Strabo, i. p. 21. s. 40. A., xiii. p. 589. s. 881. A.; Athenæus, xiii. p. 605. C.; Origen, *Contra Celsum*, iii. p. 463.; Athenagoras, *Legatio pro Christianis*, p. 28.; Apollonius Dyscolus, *Hist. Comment.* c. 2.; Ger. John Voss, *De Historicis Græcis*, lib. i. c. i. p. 6., lib. iv. c. 2.; Huet, *Demonstratio Evangelica, Propositio IX.* c. vi., fol., Paris, 1679.) C. J. S.

ARISTE'NUS or ARISTI'NUS, ALE'XIUS (Ἀλέξιος Ἀριστηνός), nomophylax and œconomus of the church of Constantinople, lived in the twelfth century. In 1166 he was present at the synod of Constantinople and made himself remarkable by his dispute with Nicephorus, the patriarch of Jerusalem. Aristenus is said to have written a "Synopsis Canonum," which has been published by Voellus and Justellus in the second volume of their "Bibliotheca Canonica;" but the general opinion is that he is not the author of this Synopsis, which seems to belong to an earlier century than that of Aristenus. However, Aristenus has written scholia to this Synopsis as well as to other canons, which, with the scholia of John Zonaras and Theodore Balsamo, have been published by Beveridge in the first volume of his "Pandectæ Canonum SS. Apostolorum," p. 1, &c. The Synopsis above mentioned was also published with a Latin translation by Beveridge, and forms an unpaged appendix to the first part of the second volume of the "Pandectæ Canonum:" its title is "Alexii Aristini Epistolarum, quæ dicuntur Canonicæ, Synopsis." (*Prolegomena* to Beveridge, *Pandectæ Canonum SS. Apostolorum*; Fabricius, *Biblioth. Græca*, xi. 280, 281.; Cave, *Hist. Literar.* ii. 238.) W. P.

ARISTEUS (Ἀρίστευς) according to Thucydides, or ARI'STEAS (Ἀριστέας) according to Herodotus, was a Corinthian and son of Adeimantus. He commanded the force which was sent by Corinth to support Potidæa in its revolt from Athens towards the beginning of the Peloponnesian war, B. C. 432. Aristeus had always held a connection with Potidæa. The force, amounting in all to sixteen hundred heavy-armed and four hundred light troops, consisted mainly of Corinthians who volunteered their services chiefly from friendship for Aristeus. He reached Potidæa in forty days after the revolt began: and on his arrival he was chosen commander of all the infantry by the Potidæans and their Peloponnesian allies. A battle was fought near the walls of the town between the Potidæan army and the Athenians under Callias. Aristeus, with the body under his command, routed the division which was opposed to him, and pursued them to a considerable distance. But on his return from the pursuit he found that the rest of the Potidæan army had been defeated by the Athenians, and driven into Potidæa. Forming his troops into the smallest possible space, he forced his way into Potidæa, with very little loss, but with great difficulty. Potidæa was soon blockaded

both by sea and land. Aristeus advised all the garrison except five hundred to watch for a favourable wind and quit the town, in order that the provisions might last longer. He was willing to be one of those who remained to defend the town. The Potidæans would not adopt his advice, and Aristeus, considering that he could best serve them if he were out of Potidæa, contrived to elude the Athenian guardships and to effect his escape by sea. He stayed in Chalcidice some time, annoying the Athenian allies, and endeavouring to obtain aid from the Peloponnesus for Potidæa. In the second year of the Peloponnesian war, B. C. 430, Aristeus accompanied some Lacedæmonians on an embassy to Artaxerxes I., king of Persia. The object of their journey was to obtain from the Persian king a supply of money, and to form a league with him. On their road to the Hellespont they went to Thrace, with the intention of soliciting Sitalces, the Odrysian king, to abandon the Athenian alliance, and march an army to Potidæa. But some Athenian ambassadors who happened to be at the court of Sitalces, persuaded Sadocus, the son of Sitalces, who had lately been made an Athenian citizen, to deliver up Aristeus and the other ambassadors into their hands. The ambassadors were overtaken at Bisanthe as they were about to cross the Hellespont. They were conveyed to Athens, and the Athenians put them all to death on the very day of their arrival without any trial, and threw them into pits. They took this step chiefly from fear of the ability of Aristeus, lest he should do them any further injury, if his life was spared; but they alleged as a justification of this barbarous act, that the Lacedæmonians at the beginning of the war had treated in the same manner all the merchants of Athens and its allies, and even the citizens of neutral states, whom they had caught about the Peloponnesus. (Thucydides, i. 59—65., ii. 67.; Herodotus, vii. 137.; Thirlwall, *History of Greece*, iii. 102—104. 162.) C. J. S.

ARISTI'DES (Ἀριστείδης) was the author of certain licentious tales or stories called Milesian (Μιλησιακά), of which Harpocration (v. Δερμηστής) cites the sixth book. The period of Aristides is unknown, but he preceded the time of Sulla, for his work was translated into Latin by L. Cornelius Sisenna, a contemporary of Sulla. Sisenna's version is mentioned by Ovid. When Surena defeated M. Licinius Crassus at Carrhæ, B. C. 53, the work of Aristides (it is not said by Plutarch whether the original or the translation) was found in the baggage of Rustius, one of the officers of Crassus, which gave Surena occasion to taunt the Romans for carrying such loose works as this with them in their campaigns. Aristides is the earliest writer of Milesian stories who is mentioned. There is no direct evidence that he was a native of Miletus, but that rich commercial city may have been the scene of his stories, and it is a possible inference from an expression of Ovid, that he was of Miletus. The general character of Milesian stories was licentious [APULEIUS].

An Aristides of Miletus is several times cited by Plutarch as a writer on Sicilian and Italian affairs (Σικελικά, Ἰταλικά), and he cites the *fortieth* book of the "Italica." Plutarch also cites the "Persica" of Aristides, but without calling him a Milesian. There is no authority for identifying the historian with the author of the Milesian tales: and it is an absurd conjecture, in the absence of direct evidence, to suppose, as Vossius does, that an historian who treated on grave historical subjects at great length should be the author of a lewd book. Nor is the conjecture of others more lucky, that Aristides published his lewd stories together with his history, for the line of Ovid on which this opinion is founded has a different meaning. (Plutarch, *Crassus*, c. 32., *Greek and Roman Parallels*, c. 1, 2, 3. 5, &c.; Ovid, *Tristia*, ii. 413. 443.; Vossius, *De Historicis Græcis*.) G. L.

ARISTI'DES (Ἀριστείδης), a statuary of Greece, and pupil of Polycletus of Sicyon, who lived in the latter part of the fifth century B. C. He was celebrated, Pliny says, for his skill in making chariots: Quadrigæ and Bigæ. These chariots were, in all probability, made for some especial and important purpose; either to be presented as votive offerings to some temple, or to be used on particular occasions; and, being the work of an eminent artist, were decorated with designs of figures in relief, or enriched with foliage or other elaborate ornament. It has been supposed that this is the Aristides mentioned by Pausanias as having made some improvements in the machinery of the goal in the stadium at Olympia. (Pliny, *Hist. Nat.* xxxiv. 8. 19.; Pausanias, vi. 20.)

R. W. jun.

ARISTI'DES, ÆLIUS (Αἴλιος Ἀριστείδης), a distinguished Sophist, the son of Eudæmon, was a native of Hadriani or Hadrianopolis in Bithynia. His name Aristides is Greek: Ælius is a Roman name which he probably adopted. He also assumed the name Theodorus, to indicate that he owed his recovery from his long illness to the god Æsculapius. He lived in the reigns of Trajan and the Antonines. The year of his birth is uncertain, but it is fixed by some modern writers at A. D. 129, and by others at A. D. 117. His father is called a philosopher and priest. He studied rhetoric under various distinguished masters; under Polemon at Smyrna, Herodes Atticus at Athens, and Aristocles at Pergamus, but chiefly under Alexander of Cotyæum, whose learning he commemorates in an epistle upon his death, addressed to the senate and people of

Alexander's birth-place. Aristides travelled through Asia Minor, Greece, and Egypt to the boundaries of Æthiopia. He says that he travelled four times through Egypt. His various journeys, and his great sufferings from an illness of thirteen years' duration, are recorded by himself. He had visions in which he saw Æsculapius, Serapis, and Isis, from whom he received instructions for his health. It was in these dreams or visions also that he was urged to the study of eloquence, in which he was so successful that in his own judgment he equalled Demosthenes and the other great masters of Grecian oratory; as a writer he considers himself equal to Plato.

In the year A. D. 175 he had recovered from his illness, and was present at the Isthmian games, where he pronounced his oration to Neptune (Poseidon). It was probably in this year that he pronounced his Panathenaic oration also. In A. D. 176 the Emperor Marcus Aurelius and his son Commodus were at Smyrna, and Aristides exhibited before them his oratorical skill; but it is not certain that the oration (Σμυρναϊκὸς πολιτικός) was delivered on this occasion.

Aristides did not aspire to the power of extempore speech, and he described himself to the Emperor Marcus Aurelius as one of those who did not vomit forth (words), but who laboured at accuracy and to please. This was said either on the occasion of Marcus visiting Smyrna or Athens, but it was more probably on the occasion of the visit to Athens, where the rhetorician Hadrian astonished everybody by his readiness at speaking on any given subject. It is added that Aristides also wished to exhibit his oratorical skill before the emperor, but was prevented by the jealousy of Herodes Atticus, who then held the sophistic throne or chair at Athens. Upon this Aristides presented to Herodes a Panathenaic speech which he professed to wish to deliver, and Herodes finding it very poor, thought he would only disgrace himself by it, and accordingly consented to his pronouncing it. But his cunning rival, instead of this poor affair, pronounced another Panathenaic, that which is now extant, and it was received with great applause. It appears that Aristides enjoyed the favour of Marcus Aurelius, for he states that he received a letter from Aurelius and his son Commodus, containing many gratifying expressions and "immunity" (ἀτελεία) for life in consideration of his eloquence. This was probably a special grant of the privilege given to various professional persons, which is particularly described in the life of Antoninus Pius. Among other marks of distinction he was appointed eirenarch or guardian of the peace for a district (πόλισμα) of Mysia, by Severus, the governor of Asia, by which it is supposed that the native place of Aristides is meant. The people of Smyrna also gave him the citizenship of their town and the priesthood of Æsculapius, from which circumstance Aristides is sometimes called a Smyrnæan. When Smyrna was visited by an earthquake, A. D. 178, Aristides prevailed upon the Emperor Aurelius to restore the city; and to mark their gratitude for this service the people of Smyrna erected his statue in bronze near the temple of Æsculapius. We have his own testimony to the crowded audiences which his rhetorical displays collected around him: the applause was unbounded, and his audience was packed so close that nothing but heads could be seen.

This self-satisfied rhetorician survived M. Aurelius, who died A. D. 180. He died in the reign of Commodus, in the sixtieth year of his age, according to some authorities, and in the seventieth according to another authority. One of his orations (Προσφωνητικὸς Σμυρναίοις) was addressed to Commodus after his accession, but it was not delivered before him on his entry into Smyrna, as the Latin title prefixed to the oration by Canter states: the oration shows that it was addressed to Commodus from a distance. There is a sitting statue of Aristides at Rome, with an inscription bearing his name, but the genuineness of the statue has been questioned. Another figure, and in a standing posture, which was found in the ruins of Herculaneum, and is now in the Museo Borbonico, has been called the statue of Aristides the Just, but the affected attitude and the character of the figure sufficiently confute that opinion. It ought to be the statue of a rhetorician under the empire, and it may be the statue of Ælius Aristides. An inscription in honour of Aristides is preserved in the Museum at Verona.

Fifty-five of the orations or declamations of Aristides are extant. Some of them are addresses to certain deities, as Poseidon, Dionysos, and others. That to Dionysos was written in obedience to an order of Æsculapius, which Aristides received in a dream. He also received orders from Æsculapius in a dream to praise the Asclepiadæ: he began the oration in his dream and finished it when he awoke. Other declamations are in praise of particular cities, as Smyrna, Cyzicus, and Rome (Ῥώμης ἐγκώμιον), which is one of the best. The Panathenaicos is an imitation of the oration of Isocrates, which bears the same title. There is an oration in praise of the virtues of M. Aurelius, a subject which the orator could more easily spoil than exhaust. Other orations have for their topics subjects from the republican period of Greece, such as advice to the Athenians to conclude peace with the Lacedæmonians after the affair of Pylos, and to send aid to Nicias in Sicily. The orator has furnished us with the means of estimating his rhetorical essays by a comparison with those of the

best period of Grecian eloquence. His oration against Leptines is founded on the same matter as the Leptines of Demosthenes, one of the best specimens of the great Athenian's power. It is printed in the same volume with the edition of the Leptines of Demosthenes, by F. A. Wolf, and forms a striking contrast by its frigid commonplaces, its laboured antitheses, and its wearisome repetitions, with the vigorous and practical speech of the great master with whom Aristides had the impudence to enter into competition.

As a part of the literary history of the period, and as furnishing a few historical facts, the orations of Aristides have some value. In other respects the matter is trivial and worthless. Being merely literary essays, and, with some few exceptions, wanting the basis of reality, they are tedious beyond endurance. But even when Aristides handled a real topic, his feeble powers were insufficient to give to it a lasting interest. The great earthquake of Smyrna, which desolated that flourishing city, is mentioned in the third of his Sacred Orations, but it forms the sole topic of his letter addressed on the occasion to Aurelius and Commodus. After reminding the emperor that he knew what a place Smyrna once was, and that he is now informed of the calamity that had befallen it, the orator proceeds thus: "All this is now in the dust; that harbour is closed; the beauty of the agora is gone; the ornaments of the streets have disappeared; the gymnasia with the men and boys are destroyed; the temples, some are prostrate, some are sunk; and that city, which to look on was the fairest of cities, and noted through the world for its beauty, is now the most unseemly of sights, a heap of ruins and of dead; and the west wind blows over the desolation." On reading these words, says Philostratus, Marcus shed tears; but perhaps he was more moved by the reality of the calamity than the rhetorician's picture of it, and with his usual beneficence he restored Smyrna from its ruins.

The style of Aristides is generally perspicuous, seldom vigorous, always tiresome. Even in perspicuity he falls far below Demosthenes in his rival speech, for poverty of invention compelled him to labour at expression, and labour on words which mean little or nothing, can hardly be productive in the most skilful hands.

The "Six Sacred Discourses" (Ἱεροὶ Λόγοι) are curious specimens of superstition. The disease which afflicted Aristides for thirteen years began A. D. 159; and these discourses are a history of his sufferings, his dreams, his supernatural intercourse with Æsculapius, and of the remedies which the god prescribed, and of his application of them. In the second discourse he says that the god Æsculapius from the first commanded him to keep a record of his dreams. The genuineness of these singular compositions has been doubted, but on no sufficient grounds. They are in all respects worthy of Aristides.

Aristides is also the author of two books on Rhetoric (Τεχνῶν Ῥητορικῶν β Περὶ Πολιτικοῦ καὶ Ἀφελοῦς Λόγου), or "On Political and Simple Speech." He takes Demosthenes as the pattern of the political, and Xenophon as the pattern of the simple.

The first edition of the orations of Aristides was by Euphrosinus Bonimus, and printed by Phil. Giunta, Florence, 1517, fol. It contains only fifty-two orations, all that were then known. The Latin version of W. Canter was published at Basel, 1566, and with the Greek text by P. Stephens, 1604. S. Jebb's edition, in 2 vols. 4to., Oxford, 1722 and 1730, contains both the Greek text and the Latin version, the "Collectanea Historica of Masson," which traces the life of Aristides from his writings with painful minuteness, and other matters. The edition of W. Dindorf, Leipzig, 1829, 3 vols. 8vo., contains an improved text of the orations, and also the two books of rhetoric, with the Prolegomena attributed to Sopater of Apamea, the scholia collected by Reiske and other matters. The oration against Leptines was first published by J. Morelli, Venice, 1785, 8vo. The oration of Aristides against Demosthenes (Περὶ Ἀτελείας) was discovered by A. Mai, and first published by him in the first volume of his "Scriptorum Veterum Nova Collectio," Rome, 1825, 4to., with the fragment of another oration of Aristides, which is a panegyric on water. Both of the orations, that against and that for Leptines, have been edited by Grauert, Bonn, 1827, 8vo., under the title "Ælii Aristidis Declamationes Leptineæ." It should be observed that the name of Aristides is not attached to either of these orations in the MSS., but no critic has yet doubted that he has a right to both of them. The ninth volume of the edition of the "Rhetores Græci" of C. Walz contains the two books on rhetoric. Photius (Cod. 246.) has given copious extracts from Aristides, who was a writer to his taste. (Philostratus, *Lives of the Sophists*; Fabricius, *Bibliotheca Græc.* vi. 12, &c., has given a list of the extant works of Aristides and of those which are lost.) G. L.

ARISTIDES (Ἀριστείδης), an ATHENIAN, the son of Lysimachus, belonged to the tribe (φυλή) Antiochis and the demus Alopeke. It was a disputed point among the later Greeks whether he was rich or poor: Plutarch, in opposition to the arguments of Demetrius Phalereus, who contends that he was in good circumstances, adopts the more received opinion of Aristides being poor. He was, however, well connected, for the wealthy Callias, the Daiduchus or torch-bearer in the Eleusinian rites, was his cousin, or at least a kinsman. It does not, however, appear that Aristides owed his rise to any

thing except his own merits. His successful political career, and his reputation for integrity among his countrymen, which has been perpetuated to the present day, are a signal instance of the power of character in a public man.

The date of the birth of Aristides is not known. He was a friend of Cleisthenes, who established the Athenian constitution after the ejection of the Pisistratidæ (B. C. 510), and he attached himself to the aristocratical party. His great opponent and rival was Themistocles, who belonged to the democratic party. Plutarch relates an incident, as if it belonged to the earlier part of his life, as evidence of the universal opinion of his contemporaries of his unbending integrity. When a play of Æschylus was exhibiting in the theatre, Aristides was present. A passage in the play, which Plutarch has quoted, describes in vigorous terms the sterling honesty of Amphiaraus, and as it was pronounced all eyes were turned on Aristides as the person to whom the description was applicable. This play, the "Persæ" of Æschylus, was exhibited B. C. 472, when the reputation of Aristides had been long established.

Being appointed treasurer or inspector of the revenue he exposed the peculations of his predecessors in office and of others, particularly Themistocles. In passing his accounts he was convicted of peculation himself by the contrivance of Themistocles; but the better part of the citizens became ashamed of the affair, the penalty or fine was remitted, and Aristides was again chosen to the same office. The mode in which he gave the Athenians a practical rebuke during his second term of office for their former treatment of him, as told by Plutarch (c. 4.), seems rather difficult to understand.

On the invasion of Attica by the Persians, under Datis and Artaphernes, Aristides was one of the ten Athenian commanders, among whom Miltiades was the most distinguished. Plutarch says that he set the example of resigning his day of command to Miltiades, for each general in turn had the command for a day. Herodotus tells the story of the generals resigning their command to Miltiades in a different way. In the great battle of Marathon (B. C. 490), Themistocles and Aristides fought in the Athenian centre, side by side, in their respective tribes, and had to bear the brunt of the battle. Herodotus says that the Athenian centre was broken and put to flight, and that the victory was gained by the two wings. He does not mention the name of Aristides in his account of the battle. Aristides was entrusted with the care of the spoil, which was strewed over the battle-field, and he maintained his character for integrity under this tempting opportunity of enriching himself. In the year after the battle (B. C. 489) Aristides was elected archon eponymus or chief archon, a circumstance which seems to show that there was nothing in his behaviour at the late battle, if he was present there, which gave any dissatisfaction. By his conduct in his administration he acquired the appellation of the Just. But the jealousy of Themistocles and the universal dislike of mankind of that which is greatly exalted above themselves, brought on Aristides the punishment of exile, or ostracism. The pretext was fear that he would acquire too great power in a democratic state: the reason was envy and jealousy. Ostracism was so called because the citizens who voted on the question of banishing an obnoxious citizen wrote on a tile or some such material the name of the person whom they wished to ostracise, and deposited it in a place set apart for the purpose. Ostracism was not a punishment for any misconduct or even for reputed bad character: it was called by the specious name of an humbling and curtailing of pride and excessive power, but it was a humane mode of satisfying envy, which vented its ill-will in a sentence of ten years' exile instead of a capital punishment (Plutarch, c. 5.).

A characteristic story is told of the conduct of Aristides on this occasion. A fellow who could not write, but, according to the constitution of Athens, was qualified to give his vote on such matters as the banishment of an honest man, handed his tile to one of the standers-by, and asked him to write on it the name of Aristides. "Has Aristides done you any wrong?" said the stranger. "None," replied the fellow, "and I don't even know the man, but I am tired of hearing him always called the Just." Aristides took the tile and wrote on it his own name. The ostracism of Aristides took place B. C. 483.

When Xerxes was advancing against Athens with his mighty armament, the Athenians, according to Plutarch, recalled the exiles, and among them Aristides, fearing that he might side with the enemy, in which they showed how little they knew the character of the man. Both before his recall and after it, he exerted himself to rouse the Greeks to oppose the enemy, and he zealously co-operated with his rival Themistocles for the common safety. According to Herodotus (viii. 79.), he was still in exile at the time of the battle of Salamis; and this is consistent with the account given both by Herodotus and Plutarch of his passing over from Ægina by night, at great risk, to the Grecian fleet stationed near Salamis; and informing Themistocles that the Greeks were completely hemmed in by the Persian ships, and that the retreat to the Isthmus, which Eurybiades, the Spartan commander, and the Corinthians recommended, was impossible. During the sea-fight of Salamis (B. C. 480) which ensued, Aristides landed with some Athenians on the small island of Psyttaleia, which is in the narrow sea between Salamis

and the Attic coast, and he put to the sword all the enemy who had occupied the island. After the victory it was Aristides, according to Plutarch, who opposed the proposal of Themistocles to sail to the Hellespont and to cut off the retreat of Xerxes by destroying the bridge of boats over the channel. Herodotus says that it was Eurybiades who opposed this scheme of Themistocles, and that he was supported by the other Peloponnesian commanders.

The whole tenor of the narrative of Herodotus, and much of that in Plutarch, is inconsistent with the fact of Aristides being recalled before the battle of Salamis; and we must accordingly assume that his recall took place immediately after. Demosthenes (*Against Aristogeiton*, 2.) observes that Aristides lived in Ægina till he was recalled. Now he was not recalled before the battle of Salamis, or at least before his night visit to Themistocles; and, according to Herodotus, he withdrew immediately after announcing to the generals that they were surrounded by the Persian fleet. His services at Psyttaleia were those of a volunteer, and, if the narrative of Herodotus is true, he could not have been formally recalled till after the battle. Plutarch, the only authority for the recall of Aristides before the battle, speaks of this fact in vague and general terms, and if his words are to be construed as evidence in favour of this opinion, it must be observed that he immediately after contradicts himself by the narrative of Aristides coming over from Ægina in the night, and by the words of the address to Themistocles, which he puts into his mouth. He represents him, indeed, as present at the conference of the generals held after his communication had been made, but still as invited to it by Themistocles: and his descent on Psyttaleia further appears in the narrative of Plutarch as the act of a volunteer, who was permitted to aid the Athenians, but had no direct share in the sea-fight. These remarks may not be inappropriate, inasmuch as the date of the recall of Aristides has been made in modern times somewhat of a controverted question. It will add little to this argument to cite Cornelius Nepos, who says that the battle of Salamis was fought before Aristides was recalled.

Mardonius, who had been left in command of the Persian land forces by Xerxes, attempted to bribe the Athenians to desert the cause of the Greeks. The Spartans fearing the result of the Persian proposal sent ambassadors to Athens to offer the Athenians a refuge for their wives and children, and food for the older folks in the present difficulties. No answer was made to the Spartans, but they were invited to a public meeting, where the Persian envoys were present, and there they were told that there was no sum large enough to bribe the Athenians to desert the common cause. To the Persians this noble answer was given: "So long as this sun shall keep his accustomed course, the Athenians will wage war with the Persians for their ravaged country, and for their violated temples which have been burned to the ground." The narratives of Herodotus and Plutarch substantially agree here, but Plutarch attributes the answer to Aristides, and Herodotus mentions no name in particular. Aristides was perhaps one of the Athenians who were afterwards sent to Sparta to urge the reluctant Spartans to send them aid to oppose the force of Mardonius. At the battle of Platæa, B. C. 479, he was commander-in-chief of the Athenian force of eight thousand men. In the dispute between the people of Tegea and the Athenians, both of whom claimed to occupy the left wing of the allied army, he prudently yielded to the claims of the Tegeatæ, but the Spartans, by acclamation, declared that the Athenians merited the post. Herodotus, who gives the substance of the arguments of the Tegeatæ and Athenians, does not mention the name of Aristides: he merely speaks of him as in chief command of the Athenian contingent. After the victory at Platæa, a dispute arose as to the aristeia or prize of courage between the Athenians and Spartans; but Aristides persuaded the other Athenian commanders finally to submit the matter to the general body of the Greeks, and the prize was given to the Platæans. Aristides also proposed and carried a measure for the establishment of the Eleutheria at Platæa, a festival in commemoration of the deliverance of Greece from the invader. This solemn celebration of one of those great events of which a nation may be justly proud, was still observed at Platæa in the time of Plutarch, six hundred years after the battle.

The victory at Platæa led to some constitutional changes at Athens, of which Aristides himself is mentioned as the mover. He proposed and carried a measure for giving equal civic rights to all, as Plutarch expresses it, and making the archons eligible from the whole body of Athenians without regard to the former qualifications of birth and property. Such a change could hardly be consistent with the political views of Aristides, and it is described as a measure of expediency in the actual circumstances of the state.

Aristides is mentioned by Thucydides as one of the ambassadors to Sparta with Themistocles and others, on the occasion of the rebuilding of the walls of Athens, which had been destroyed by the Persians. The Spartans wished to prevent the restoration of the walls, but were outwitted by the cunning of Themistocles; and it is no unfair inference from the tenor of the narrative of Thucydides, that Aristides had no objection to take a part in deceiving those hollow allies whose treachery or timidity had well nigh ruined the Grecian cause (B. C. 478).

In the prosecution of the war against the Persians, Aristides was sent out by the Athenians in command together with Cimon. The prudence of Aristides, by whose advice Cimon was guided, won the affections of the allied Greeks, who became disgusted at the haughtiness and oppressive conduct of Pausanias and the other Spartan commanders. Thus the Spartans, who had the direction of the operations against the Persians, lost the affections of their allies, many of whom shortly after prayed Aristides to assume the command on behalf of the Athenians, and went over to them (B. C. 477). During the supremacy of the Lacedæmonians, the allies had contributed sums of money towards the prosecution of the war: they now prayed to be taxed a reasonable sum according to their respective states, and they requested the Athenians to appoint Aristides to fix their several contingents. He discharged this delicate duty in a way that secured universal approbation, and the allies were well satisfied with a taxation of four hundred and sixty talents, which, under the administration of Pericles, was increased by nearly one third, and after the death of Pericles was raised to thirteen hundred talents, and also misapplied. The sacred island of Delos was fixed as the treasury of the confederate Greeks, being a central place, and one which, by its sanctity and independent position, was well suited to the purpose. Subsequently, when the Athenians were deliberating about removing the treasury to Athens, Aristides, it is said, observed that it was politic to do so, but not just. This is given by Theophrastus, quoted by Plutarch, as an instance that Aristides, though scrupulously upright in his private dealings and in all his administration, would still do things for the benefit of his country which were not just. Plutarch himself, however, has preserved an anecdote, which belongs indeed to an earlier period of the life of Aristides, of his preferring fair dealing towards other states to what he considered beneficial to his own; though it is rather difficult to see how Athens would have been a gainer by such a piece of treachery at that time. However the story is this. Themistocles had stated to the assembled Athenians that he had a scheme which was useful to the state, but it could not be made public. Aristides was appointed to communicate with Themistocles. The scheme was indeed a bold one, and as unprincipled a design as an unscrupulous man ever contemplated: it was to burn the naval station of the Greeks (Gytheium in Laconia, according to other versions of the story), and thus secure to Athens the supremacy in Greece. Aristides reported that there could not be a design more advantageous to the state, nor one more dishonourable. The assembly, it is said, rejected the scheme upon the advice of Aristides without further inquiry.

By putting Athens at the head of a Greek confederation, Aristides became the founder of that supremacy which Athens maintained for about seventy years. The Greeks of Asia Minor, of the islands, and of Thrace, thus became attached to Athens as the leading state, and the influence of the Spartans was again limited to the Peloponnesus. By the terms of the confederation Athens had no power to interfere with the internal affairs of the various states, nor had she directly any greater authority than the rest. Her influence, however, derived from her superior power and her acknowledged services in the Persian wars was great, and it was maintained and strengthened by the necessity for continuing their operations against the Persians. A foundation was thus laid for Athens acquiring a political superiority over the islands and the Asiatic Greeks, which afterwards became a grievous tyranny. The prudence which Aristides displayed in peaceably transferring to his own state the supremacy which Sparta had hitherto enjoyed among the confederate Greeks, and the equity and wisdom of his general administration, to which every fragment of antiquity bears testimony, entitle him to be viewed as the most distinguished statesman that ever appeared among the Greeks; and if we look for his parallel in other times and countries, it will not be easy to find a man who for courage and generalship in the field, sound judgment and inflexible integrity in the conduct of public affairs in times of the greatest difficulty, and unspotted purity of private life, can be compared with Aristides the Just. To have been exempt from the vice of peculation was itself a virtue at Athens: but to have been virtuous when compared with upright statesmen in ages more free from corruption is exalted praise. If Aristides has his parallel in modern times, it is George Washington.

The time and circumstances of the death of Aristides are uncertain. He died, according to one account, while abroad on public business, according to another at Athens, at an advanced age, and in the enjoyment of the good opinion of his fellow-citizens. It is certain that he survived the banishment of Themistocles, and his death may be fixed with probability about B. C. 468. He died, as he had lived, poor; and was buried at the public expense, which, if not an evidence of his poverty, must be taken as evidence of his high character; the fact is stated by Demosthenes (*Against Aristocrates*, c. 54.) as a simple truth well known; it is Plutarch who says he did not leave enough to bury him. His tomb was still in Phalerum in Plutarch's time. His daughters were adopted as the children of the state, which gave them in marriage and a portion with them. His son Lysimachus received a sum of money from the state, and a hundred plethra of planted land (that is, land with vines and

olive trees on it), and a daily pension of four drachmæ. It appears from Demosthenes (*Against Leptines*, c. 24.) that the land was in Eubœa, and there is an inscription on a sepulchral column in the British Museum to the memory of Aristides of Histiæa or Estiæa (according to the inscription), the son of Lysimachus, who may be a grandson of Aristides the Just. An Aristides, a son of Lysimachus, is also mentioned by Plato several times. The generosity of the state was even extended to the remotest descendants of the great Aristides, as appears from the testimony of Demetrius Phalereus, quoted by Plutarch. (Plutarch, *Aristides*, who cites the various authorities that he followed; C. Nepos, *Aristides*; Diodorus, xi.; Demosthenes, *Against Leptines*, c. 24, and the note of F. A. Wolf.) G. L.

ARISTI'DES (Ἀριστείδης) of ATHENS, was the author of an apology for the Christians, which was addressed to the Roman Emperor Hadrian. The period of Hadrian is A. D. 117 — 138. The work of Aristides is cited by Eusebius, Jerome, and Syncellus. It is now lost, but there is a story referred to by Fabricius of a copy once existing in a monastery near Athens. (Fabricius, *Biblioth. Græc.* vi. 39.) G. L.

ARISTI'DES QUINCTILIA'NUS (Ἀριστείδης Κοϊντιλιανός), a writer on music whose work Περὶ Μουσικῆς, in three books, has been preserved, and appears in the collection of ancient musical authors by Meibomius, Amsterdam, 1652, 4to. Meibomius says that all which is to be found in antiquity on music, both morally and physically considered, is contained in the work of Aristides with the utmost eloquence and brevity.

It is not well known when Aristides lived. He quotes Cicero, and does not mention Ptolemy, whose "Harmonics" he could not have helped mentioning, if he had known them. But on the other hand Ptolemy does not quote him; so that it is most probable the two lived nearly together. He is quoted by Martianus Capella (A. D. 400). Of all the writers on music he only mentions Aristoxenus. (Fabricius, *Bibliotheca Græca*, vol. iii.) A. De M.

ARISTI'DES (Ἀριστείδης) of SAMOS. Gellius (iii. 10.), on the authority of M. Varro, attributes to Aristides of Samos the opinion that the moon returns "in exactly twenty-eight days to that part of the heavens from which she has taken her departure." But Fabricius suggests that "Aristides" is a blunder, and that the name should be "Aristarchus." G. L.

ARISTI'DES (Ἀριστείδης) of THEBES, one of the most celebrated artists of antiquity, was, according to Pliny, the greatest master of expression among the Greek painters. He first, says Pliny, painted the mind, and expressed the feelings and passions of man, which the Greeks call Ethē (ἤθη); but in colouring he was rather hard. This statement of Pliny however requires some modification, for expression, as Pliny describes it, and that too in a great degree, cannot be denied to Polygnotus of Thasos, Apollodorus of Athens, Parrhasius, Timanthes, and many other painters who preceded Aristides. The works of Polygnotus at Delphi, the "Athenian Demos" of Parrhasius, and the "Sacrifice of Iphigenia" by Timanthes, were all widely celebrated for their expression. Aristotle speaks of the great power of expression displayed by Polygnotus, whom, in this respect, he much preferred to Zeuxis: of Parrhasius, Quintilian says he so circumscribed all things, that he was called the "Legislator;" and of the power of expression displayed by Timanthes in the picture mentioned above, we have abundant testimony; besides the "consumptis affectibus" of Quintilian, and a similar expression of Cicero, we have the "tristitiæ omnem imaginem consumpsisset" of Pliny himself.

Pliny relates that when Alexander the Great stormed Thebes, he was so struck with a picture he saw there by Aristides, that he ordered it to be sent to Pella. The picture represented a dying mother, who was wounded at the sack of a city, with a child at her bosom; and it was remarkable for the expression of agony of the mother, lest the child should suck blood instead of milk from her breast. Pliny mentions the rate of payment which Aristides received for one of his pictures, which, with some other similar notices, shows that the ancient Greek painters were as well paid for their works as any of the most favourite masters of modern times, and perhaps even better. Aristides painted an easel picture (tabula) for Mnason, tyrant of Elatea, of a Persian battle, containing one hundred figures, for which the prince paid him ten minæ per figure, or one thousand minæ for the piece, about three thousand six hundred pounds sterling: an immense price, for as the piece was an easel picture, the figures most probably were small; and of many of them perhaps only parts were seen. The works of Aristides, however, appear to have risen in value after his death. After the capture of Corinth, B. C. 146, by L. Mummius, which was about two centuries after the time of Aristides, Attalus III., king of Pergamus, bought a picture of Dionysus and Ariadne by Aristides for six hundred thousand sesterces, about five thousand three hundred pounds; so great a price that it excited the suspicions of Mummius, who, imagining that the work possessed some hidden value not understood by him, withheld it, notwithstanding the complaints of Attalus, and sent it to Rome, where it was dedicated in the temple of Ceres. Pliny thought this picture was the first foreign painting that was publicly exhibited in Rome; but this is an error. Marcellus, long before the time of Mummius, had many works of

art carried from Syracuse to Rome and placed in the public buildings; many were carried in procession in his triumph in B. C. 214. Fabius Maximus also, and Lucius Æmilius Paullus, sent works of Greek art to Rome, after their respective victories. Polybius and Strabo both mention this picture of Dionysus by Aristides: Polybius saw it, and another, of Hercules with the tunic of Deianira, by whom he does not mention, lying upon the ground at Corinth, and some of the soldiers of Mummius playing at dice upon them. Strabo says he saw the Bacchus and Ariadnè in the temple of Ceres at Rome, and that it was most beautiful, but he did not see the other: the Bacchus was burned in Strabo's time in the fire which destroyed the temple of Ceres. The same king of Pergamus, mentioned above, purchased another picture by Aristides at the enormous price of one hundred Attic talents, about twenty-one thousand six hundred pounds sterling. Pliny mentions many other works by Aristides:—Running quadrigæ; huntsmen with game; a suppliant, whose voice you could almost hear; portraits and others all in various styles. He notices also an unfinished picture of Iris, which was more admired than any of his finished pieces. He painted, according to Polemon in his book on the pictures of Sicyon, quoted by Athenæus, also light subjects, and he is classed with Nicophanes and Pausanias as a Pornograph or painter of lascivious pieces. There was a picture in the temple of Apollo at Rome, of a tragic poet and a boy, by Aristides, which was destroyed by a picture restorer, to whom the prætor M. Junius had given it, to be cleaned, before the celebration of the Apollinaria.

Aristides is said to have been the inventor of encaustic painting, but if it was invented by an artist of this name, it must have been some other Aristides, for Pliny mentions as encaustic painters several artists who lived many years before Aristides of Thebes. The period of Aristides was from about B. C. 360 until B. C. 330; he was the contemporary of Apelles, though somewhat older. He was the son of Aristodemus, and the brother and pupil of the celebrated Nicomachus. A painter of the name of Euxenidas was also his master. Pliny mentions three of his scholars:—his two sons Nicæros and Ariston, and a third of the name of Aristides. (Pliny, *Hist. Nat.* vii. 39., xxxv. 4. 8., 10. 36., 11. 39, 40.; Quintilian, *Inst. Orator.* ii. 13., xii. 10.; Cicero, *In Verr.* v. 52. seqq.; Plutarch, *Fabius Maximus*, 22., *Marcellus*, 21. 30.; Strabo, viii. p. 381.; Livy, xxvi. 21.; Athenæus, xiii. p. 567. b.) R. N. W.

ARISTI'NUS. [ARISTENUS.]

ARI'STION (Ἀριστίων), according to Athenæus, a Peripatetic, and according to Appian, an Epicurean philosopher, who towards the end of his life made himself tyrant of Athens. It is a curious circumstance that Athenæus, who relates the history of his early life, on the authority of Posidonius, at great length calls him Athenion; while all the other writers, such as Plutarch, Dion Cassius, Strabo, and Pausanias, mention him under the name Aristion. Casaubon endeavours to solve the difficulty by supposing that his original name was Athenion, and that on becoming an Athenian citizen, he exchanged it for Aristion. He was the illegitimate son of an Athenian citizen, Athenion, by an Egyptian slave; but he subsequently acquired such influence over his aged father, that he left all his property to Aristion, who was now enrolled as a citizen of Athens. He married a young and handsome courtezan, and with her devoted himself to the study of philosophy. Subsequently he is said to have hunted after pupils, and to have taught philosophy at Messene and at Larissa in Thessaly, and having amassed a large fortune by his teaching he returned to Athens. Soon after he was sent by the Athenians as ambassador to Mithridates the Great, with whom he formed an intimate acquaintance. In his despatches to Athens he lost no opportunity of praising the power and character of his royal friend, with a view to induce the Athenians to shake off the dominion of the Romans, and throw themselves into the arms of Mithridates. Mithridates sent him to various Greek towns to persuade them to abandon the cause of the Romans. On his return to Attica he was received by the Athenians with the most extravagant distinctions; and thousands of persons of all ages and sexes went out of the city to meet the friend of the great king. His exhortations and his eulogies of Mithridates encouraged the Athenians to take up arms against the Romans. Aristion was appointed their general, and a few days afterwards he assumed the tyrannis, which he exercised with almost unparalleled cruelty and avarice. He surrounded himself with a strong body-guard, and put to death all who seemed to stand in his way, or had any friendly disposition towards the Romans. The gates of Athens were strongly guarded, so that none of his devoted victims might escape; and those who had escaped were hunted by his soldiers like wild beasts. After having robbed and plundered as much as he could at Athens, he formed the design of seizing the treasures preserved in the temple of Apollo in Delos. With this view he sent out Apellicon; but his attempt was frustrated by the Roman general Orobius, who protected Delos. [APELLICON.] Thus far Athenæus has given his account from Posidonius. Appian gives a different account of the manner in which Aristion became tyrant of Athens. "When Archelaus," he says, "the general of Mithridates, came to Greece with a fleet and army, he took possession of Delos, which had revolted from Athens, and

gave the treasures which he found there to Aristion to convey them to Athens, under an escort of two thousand soldiers." With the assistance of these troops," Appian adds, "Aristion made himself tyrant of Athens." [ARCHELAUS.] While Aristion was exercising his cruel tyranny at Athens, which fortunately does not appear to have lasted very long, Sulla, in B. C. 87, arrived in Greece, and laid siege to Athens and Piræus. The city of Athens, which was defended by Aristion and his party, held out to great extremities; but after great sufferings on the part of the besieged, the city fell into the hands of Sulla in the spring of B. C. 86. Aristion and a small number of his followers withdrew to the Acropolis, after having set fire to the Odeum, to prevent Sulla making use of the wood in the building for the siege of the Acropolis. Aristion and his band were soon compelled by famine to surrender to the enemy, who ordered them to be put to death; Aristion himself was dragged forth to execution from the sanctuary of Athena (Minerva), where he had taken refuge. (Athenæus, v. 211—214.; Pausanias, i. 20. § 3, &c.; Appian, *De Bello Mithrid.* 28. 30. 38, 39.; Plutarch, *Sulla*, 13, 14. 23.; Dion Cassius, *Fragm.* 173.; Strabo, ix. 398.) L. S.

ARISTION (Ἀριστίων), an ancient Greek surgeon, who probably lived in the second or first century B. C., as he is quoted by Heliodorus, and himself mentions Nymphodorus. He was the son of Pasicrates, and in the passage in the Greek text of Oribasius (in the fourth volume of Angelo Mai's "Classici Auctores e Vaticanis Codicibus Editi," p. 152.) where he is called his *father*, we should evidently read "son" instead of "father." He is mentioned by Oribasius as having introduced an alteration in the machine that was invented by Nymphodorus and went under his name, which was partially adopted afterwards by Heliodorus. Oribasius has also preserved an extract from Aristion's writings, in which he criticises an opinion of his father Pasicrates, though (as Heliodorus thinks) without sufficient reason. (Oribasius, *De Machinam*, cap. 24. 26. pp. 180. 183. ed. H. Steph.; Angelo Mai, *Class. Auct.*, &c., vol. iv. pp. 146. 152, 153. 158.) W. A. G.

ARISTIPPUS (Ἀρίστιππος), the son of Aritades, was a native of the Greek colony of Cyrene in Africa, and belonged to a rich family. The year of his birth is unknown, but his period is fixed sufficiently by the fact that he came to Athens when a young man to listen to Socrates, and was one of his hearers till his death (B. C. 399). Aristippus, it is said, was in the island of Ægina at the time when Socrates was executed: he was certainly not present on the occasion, as we learn from the Phædon of Plato. It is, however, rather difficult to give so much significance to the words of Plato, in which this fact is barely stated, as some ancient and modern writers have done. He was still living in the year B. C. 366; but the time of his death is not recorded.

The life of Aristippus by Diogenes Laertius is very barren of information about him; and it is chiefly filled with anecdotes of his sharp sayings and repartees. According to the scanty and scattered notices of Aristippus, he rambled to various countries, and was a visitor at the court of the younger Dionysius of Syracuse at the same time with Plato. He also visited Asia, where he fell into the hands of Artaphernes, a Persian satrap, who may be the person mentioned by Diodorus (xiv. 79.). The brief notices that we have of Aristippus represent him as a man who viewed pleasure as the object of life, and showed by his example that he considered the enjoyments of sense as part of a wise man's pursuit. He indulged in the luxuries of the table, and frequented the company of prostitutes. Among his favourites was the notorious Lais, whose birth is fixed at B. C. 421, and consequently the period of her greatest celebrity will agree very well with the period of Aristippus. He made himself as happy as he could in all circumstances. His philosophy suited the views of Horace in his maturer age, who characterises the versatility of his character by one happy line; and in another passage he represents Aristippus as trying to subject circumstances to himself, and not submitting to circumstances; where, as Wieland observes, Horace intends to mark the opposition between the Cyrenaic and the Stoic system. (Horace, *Ep.* i. 1. 18., and the note in Wieland's translation.)

Aristippus left a daughter, Arete, who received instruction from him. He taught her to despise all superfluity.

Aristippus is called the founder of the Cyrenaic school, but there is no clear proof that he left behind him any systematic exposition of his doctrines. If he did leave any written system, it seems to have attracted little attention, for, as Ritter observes, Aristotle makes no mention of Aristippus in his Nicomachean Ethics, though he there examines the subject of pleasure, and the various opinions upon it. Yet he is said to have had hearers; and he was the first of the Socratics who received pay for his instruction. Xenophon, in his "Memorabilia" (i. 2. 6.) is supposed to allude to Aristippus when he says that Socrates had many followers, both citizens and foreigners, and that he never took any thing for his instruction, but that some persons who got a little of his philosophy for nothing, sold it dear enough to others. Xenophon disliked Aristippus, and accordingly, as Diogenes Laertius observes, he makes Socrates direct his discourse on temperance against Aristippus. Diogenes is alluding to the first chapter of the second book of the "Memorabilia" of Xenophon. Aristotle calls Aristippus a Sophist, partly,

apparently, because he took pay for his teaching, but mainly in reference to his doctrines. The school of Aristippus derives its name from Cyrene, not simply because the founder was born and perhaps taught there in his old age, but because his successors also lived there or in the neighbouring parts. Aristippus taught his daughter Arete, and Antipater of Cyrene. Arete taught her son, the younger Aristippus, who is named the Mother-taught (Μητροδίδακτος), and is said to have systematised his grandfather's doctrines. It is not an easy matter to give any thing like a satisfactory exposition of a man's opinions when they are only known by brief and unconnected notices of ancient writers; and the difficulty is increased, if it be true, as some authorities say, that Aristippus wrote nothing at all, for in that case the writings which were attributed to him are spurious, and his opinions may have been misrepresented. The passage of Diogenes, however, in which he states that Sosicrates of Rhodes and others say that Aristippus wrote nothing at all, is somewhat ambiguous: it may mean that he was not the author of any Diatribes, of which class of writings some authorities attribute to him six. Diogenes says that there were extant under his name three books of Libyan history, addressed or sent to Dionysius, and twenty-five dialogues, some written in the Attic and others in the Doric dialect; but he only enumerates twenty-two or twenty-three, at most, including a letter to his daughter Arete, which is inserted in the list. Diogenes also quotes another list of his writings, according to Sotion and Panætius, which is somewhat different from the first. But whether Aristippus wrote any thing or not, there was a traditional opinion of his life and doctrines generally established in antiquity which is sufficiently consistent, and the doctrines of the elder Cyrenaic school, as they are exhibited by various authorities, may perhaps be viewed in the main as those of Aristippus.

Though the elder Cyrenaics may have called their philosophy simply Ethical, it appears from Simplicius that it was not purely ethical; for they divided Ethic into five parts, things to be sought and things to be avoided; the feelings or affections (πάθη); the practical or acts; that which treats of causes; and that which treats of proof. Thus the fourth would have a physical, and the fifth a logical character. Aristippus despised the mathematical sciences because they were not concerned any way about good and evil (Aristotle, *Metaphys.* iii. 2.), which is consistent with the doctrines of Socrates, who set little value on pursuits that had not a moral object. Also, when Aristippus taught that pleasure was an end in itself, he did not differ from his master so much in the expression as in the meaning that he gave to it. In the dialogue with Socrates (Xenophon, *Memorab.* ii. 1.) we are left to infer that he was one of the hearers of Socrates who were intemperate in sensual pleasures and unwilling to endure privation or fatigue. But the dialogue itself, so far as the words put into the mouth of Aristippus show, does not prove any intemperance against Aristippus; it shews that he was averse to all labour and trouble that he could avoid; that consequently he shunned public affairs, thinking that a man had enough to do to look after his own; he would neither have power nor be a slave, but he selected a middle path to happiness; he would be a citizen nowhere, and a stranger everywhere. Consistently with this he taught, as we learn from other authorities, that a man should be content with what he has, and not allow himself to be tormented by desire; that he should enjoy pleasure, but not let himself be enslaved by it. When reproached with his visits to Lais, he answered in terms which implied that the pleasure which he sought in her company had not the mastery over him; he possessed Lais, but was not possessed by her. He taught that a man had the mastery over pleasure, when he could enjoy it without excess; he who simply abstained from gratification had not such mastery. In short, it was his practical philosophy to make the best of all things, to enjoy all pleasures in moderation.

He considered that the absence of pain was not pleasure, nor yet did he admit that the absence of pleasure was pain. Both pain and pleasure were positive, and they consisted in motion; but neither privation of pain nor privation of pleasure was motion. Pleasure was a smooth motion, pain was a rough motion. One pleasure, he said, was not superior to another, by which he apparently meant to say that there was no standard by which the several sensations called pleasurable could be measured, and if this is admitted, he could consistently say that all pleasures were equal. He did not limit the notion of pleasure to the mere sensuous impressions: he admitted that the mind was also affected by them, and he instanced this by an example in which the same sensuous impression might in one case give pain, and in another case might give pleasure.

The Cyrenaics admitted right understanding (φρόνησις) to be a good, not desirable in itself, but for its results; for the wise man will not be affected by envy, nor love, nor superstition, and he will not fear death. All pleasure from a single act was complete in itself, for, the pleasure being obtained, there remains nothing farther to desire, so far as concerns the act which produced it. Pleasure was an end (τέλος). Happiness and pleasure differ thus: pleasure is partial; happiness is composed of all the partial pleasures, and consequently happiness in itself is not desirable, for it only consists of the partial

pleasures; that is, the whole called happiness is made up of the parts called pleasures; and it comprises both pleasures past and pleasures to come.

The Cyrenaic doctrine in its logical consequences could hardly be said to admit the ordinary terms virtue and vice. Pleasure was a good, and whatever might be the act which gave pleasure, the pleasure in itself was desirable and a good; yet, as already observed, pleasure was not to master a man, but a man ought to master pleasure; he need not abstain, but he must know how to enjoy. Accordingly, a man must be governed by rules of prudence, and he will thus obtain the most pleasure. It is imputed to the Cyrenaics that they maintained that there was by nature (φύσει) neither just, nor virtuous (καλόν), nor vicious (αἰσχρόν), but that all these things were by institution and custom (νόμῳ καὶ ἔθει). This doctrine was also imputed to Archelaus, but in his system its meaning is very doubtful. If from this formula we infer that the Cyrenaics maintained that all the acts to which men usually give the name of vice and virtue are indifferent, we might impute to them what they did not mean. He who denies that there is a virtuous and a vicious by nature expresses himself as obscurely as he who asserts that there is, or as he who speaks of actions being in themselves vicious or virtuous. When a man adds that positive institution and custom determine the virtuous and the vicious, and that nothing else does, he becomes tolerably intelligible. Institution and custom imply society and political community, and without society and political community, the notion of virtue and vice cannot be conceived; for virtue and vice are names for acts which affect others besides the doer. The dogma which is attributed to the Cyrenaics in no wise excludes any ultimate test of right and wrong; it does not even exclude the theory of a moral sense. It affirms as an historical fact the mode in which the virtuous and the vicious have been determined, by institution and custom: it does not affirm what is the remote origin of institution and custom. If it were intended simply as an answer to the dogma that the virtuous and the vicious are determined by nature (φύσει), it was a good answer to an unmeaning expression; for those among the Greeks who thought loosely used their word Nature in as vague a manner as our word Nature is now used by many writers.

The Cyrenaics maintained that the conditions of the mind (πάθη) are objects of knowledge, but not the things on which these conditions depend. Accordingly, says Diogenes, they meddled not with physics, because such things cannot be comprehended. Sextus Empiricus states that they also admitted no sameness of judgment in men, and they maintained that men only used the same names to express their several judgments: thus men use the common terms "white" and "sweet," but they have no common "white" or "sweet," but every man has his own feeling or affection (πάθος): Accordingly all that we know is the affections of the mind; or rather what each man knows, is the affections of his own mind. The opinions of the various followers of Aristippus are mentioned in the articles ANNICERIS, ARETE, HEGESIAS, THEODORUS. Five extant letters attributed to Aristippus appeared among the *Epistles of the Socratics*, which were collected by Leo Allatius, Paris, 1637, 4to.; they are also contained in the collection of I. C. Orelli, Leipzig, 1815, 8vo. All these letters are generally admitted to be spurious. (Diogenes Laertius, ii., *Aristippus*, and the copious notes of Ménage; Ritter, *Geschichte der Philosophie*, vol. ii., where most of the references are collected. Hoffman's *Lexicon Bibliographicum* contains a list of the modern works which treat of Aristippus. The Latin dissertation of H. Kunhardt, Helmstädt, 1795, 4to, is an attempt to refute the calumnies brought against Aristippus. Wieland, in his "Aristippus and some of his Contemporaries," has also treated on the subject of Aristippus.) G. L.

ARISTIPPUS. [ARATUS OF SICYON.]

ARISTO, TITUS, was a contemporary of the Roman jurists Celsus, Neratius, and Cassius, and himself a distinguished jurist. He lived in the time of Trajan, and was a friend of the younger Pliny, who, in his letters, speaks of him as possessed of every virtue, a man of great learning, and well acquainted both with the Jus Privatum and Publicum: he was actively engaged as a teacher of law and as a legal adviser. Pliny does not mention any writings by him; nor is he mentioned by Pomponius (*Dig.* 1. tit. 2. s. 2.). Gellius (xi. 18.) mentions an Aristo as a man of learning and a jurisconsult, and he quotes from a book by him, without saying what was the subject of it, a passage in which it is stated that the ancient Egyptians permitted theft. He is several times mentioned in the Digest as having written notes on the Libri Posteriores of Labeo, on Cassius, of whom he was a hearer, and Sabinus. He is once quoted (*Dig.* 29. tit. 2. s. 99.) as having written or drawn up the decrees of Fronto (Aristo in Decretis Frontianis or Frontonianis), who, it is conjectured, may be M. Cornelius Fronto, the colleague of Trajan in the consulship A. D. 100: but it is uncertain what is meant by these decrees. A passage in the Digest (24. tit. 3. s. 44.) seems to show that he wrote Digesta, of which the fifth book is there referred to. His Responsa, or opinions, are several times cited by Pomponius among others (*Dig.* 23. tit. 2. s. 40), from which, however, it cannot be inferred that he wrote books of Responsa. A passage in the Digest

(29. tit. 7. s. 9.) from Marcellus, quotes the opinion of Aristo, to which is added the opinion of Ulpian by way of correction of that of Aristo. In this passage it has been proposed to change Ulpianus into Julianus; but it seems much more likely, as Zimmern suggests, that the words "Ulpianus notat" have been added by the compilers of the Digest. Another passage in the Digest. (37. tit. 5. s. 6.) presents a difficulty: it is an extract from the twenty-third book of Julian's Digesta, and is introduced by the words "Salvius Aristo Juliano suo salutem," according to which one Salvius Aristo asks the opinion of Julian on a legal question, and Julian gives his answer, beginning with the usual formula "Respondi." If the reading is correct, this Salvius Aristo is a different person from Titus Aristo.

Aristo belonged to the Stoic sect, and, consistently with his principles, he endured a long illness with great patience. A daughter of his is mentioned by Pliny. (Pliny, *Epist.* i. 22., viii. 14.; Gul. Grotius, *Vitæ Jurisconsultorum, &c.*; Zimmern, *Geschichte des Röm. Privatrechts*, where the authorities are collected.) G. L.

ARISTOBU'LUS (אריסטובולוס), a Jewish Peripatetic philosopher, of the priestly race, who lived in Egypt in the reign of Ptolemy Philometor and his successor Ptolemy Physcon (B. C. 181 to 117). He appears to have held the office of tutor to the son of this king, for whose information he wrote a commentary on the law of Moses, from which, though it no longer exists as a separate work, we find numerous extracts in Eusebius (*Præparatio Evangelica*, lib. xiii. cap. 12, &c. and also in his "Ecclesiastical History," lib. vii. cap. 26. 32.). In this latter work of Eusebius he has, however, been made contemporary with Ptolemy Philadelphus, and one of the Seventy who at the command of that king are said to have translated the Hebrew Scriptures into Greek. This is given by Eusebius on the authority of Anatolius, bishop of Laodicea, who, in his "Canon Paschalis," cites from the commentary of Aristobulus on the book of Exodus, a passage concerning the exact time for celebrating the passover. But the name of Aristobulus does not occur among the seventy-two of whom a list is given, as they were chosen from each of the tribes of Israel, in the work of Aristeas, which history of the Seventy translators, although now generally admitted to be apocryphal, is, notwithstanding, the only authority for their names. The substitution, therefore, of Philadelphus for Philometor is probably a mere error of some transcriber. The supposition is made still more probable from the manner in which we find Aristobulus cited by Clemens Alexandrinus, who in one passage says he lived in the time of Ptolemy Philadelphus, and in another in that of Ptolemy Philometor, while he evidently is citing the same person, and not an elder and a younger Aristobulus, as Bartolocci, Le Long, and others have done, who have made two of this one, and supposed two commentaries on the law. R. Gedalia, in the "Shalshelleth Hakkabbala," has also fallen into the error of making Aristobulus contemporary with Ptolemy Philadelphus, but he adds to his account of this philosopher that he has heard that his great commentary was still in existence, and in the Florentine Library, and that it consisted of a hundred chapters. The great aim of his commentary, if we may judge from the numerous extracts in Eusebius (*Præparatio Evangelica*), was to prove to the king that the Greek philosophers, especially Pythagoras, Plato, and their followers, were indebted to the Hebrew Scriptures for their wisdom. We find mention made of Aristobulus in the Maccabees (II. chap. i. v. 10.), where he is called King Ptolemy's master, and of the stock of the anointed priests, and he is congratulated with the other Jews in Egypt on the deliverance of his people from the power of Antiochus Sidetes. This is stated to have been in the "one hundred fourscore and eighth year" of the Seleucid æra (called in the first book of Maccabees the æra "of the kingdom of the Greeks"), A. D. 124, in the reign of Ptolemy Physcon, the successor of Ptolemy Philometor. The fragments of Aristobulus are considered by some critics not to be genuine. (Eusebius, *Præparatio Evangelica*, lib. xiii. c. 12., lib. viii. c. 9., *Eccles. Hist.* lib. vii. c. 32. ed. Valesius, i. 287., Paris, 1659; Clemens Alexandrinus, ed. J. Potter, i. 410., Oxford, 1715; Le Long, *Biblioth. Sacra*, ii. 614, 615.; Wolfius, *Biblioth. Hebr.* i. 215, 216.; Fabricius, *Biblioth. Græca*, i. 121., ii. 280.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 466—468.; R. Gedalia, *Shalshelleth Hakkabbala*, p. 104.) C. P. H.

ARISTOBU'LUS, a Greek painter of merit (non ignobilis) noticed by Pliny, who calls him Aristobulus Syrus. (*Hist. Nat.* xxxv. 11. 40.) R. N. W.

ARISTOBU'LUS I. (Ἀριστόβουλος) was the eldest son of Joannes Hyrcanus. In his father's lifetime, Aristobulus and his brother Antigonus were appointed to conduct the siege of Samaria. Antiochus Cyzicenus came to the relief of Samaria, but he was defeated by Aristobulus. When Hyrcanus took Samaria, he levelled it with the ground. On the death of Hyrcanus, B. C. 107, Aristobulus, according to Josephus, assumed the title of king; but Strabo says that the title was first assumed by Alexander Jannæus, who succeeded Aristobulus B. C. 106. Aristobulus attempted to secure himself in his power by murdering his mother, to whom Hyrcanus had left the government, and imprisoning his brothers Alexander Jannæus, and the rest, except Antigonus. He associated with him in the government his brother An-

tigonus; but the suspicious temper of Aristobulus was soon excited by his wife and her partisans, and Antigonus was assassinated B. C. 106. [ANTIGONUS, son of HYRCANUS.] Aristobulus took possession of part of the district of Ituræa, and compelled the inhabitants to be circumcised, and so adopt the Jewish law. Remorse for his crimes combined with feeble health hastened the end of Aristobulus, after one year's reign. Aristobulus received the name of Philhellen, or friend of the Greeks. On the death of Aristobulus, his wife Salome, whom the Greeks called Alexandra, released his brethren from prison, and made Alexander Jannæus king. (Josephus, *Jewish Antiq.* xiii. 10, 11., *Jewish War*, i. 2, 3.; Strabo, p. 762. ed. Casaub.) G. L.

ARISTOBU'LUS II. (Ἀριστόβουλος) was the younger son of Alexander Jannæus, and the brother of Hyrcanus II. Alexander Jannæus left his kingdom to his wife Alexandra, who governed for nine years. Upon her death, B. C. 70, Aristobulus made war on Hyrcanus, whom his mother had created high-priest in her lifetime, and defeated him in an engagement. The result was a treaty, by which Hyrcanus resigned the high-priesthood, and retired to a private station. Afterwards Hyrcanus, being made suspicious of his brother's designs by Antipater the Idumæan, took refuge at Petra with Aretas, an Arabian chief, on the advice of Antipater. In the year B. C. 65, Aretas, being persuaded by the promises of Hyrcanus, invaded Judæa, defeated Aristobulus, and besieged him in Jerusalem. Aristobulus bribed Scaurus, the legate of Cn. Pompeius, who was then in Armenia, and Scaurus compelled Aretas to retire from Jerusalem. Aristobulus pursued the enemy, who were defeated at Papyron with the loss of six thousand men. Shortly after Pompeius came to Damascus, and heard the cause of Aristobulus and Hyrcanus, who came before him to settle their disputes. Pompeius told them that he would settle their affairs when he visited their country, and in the mean time he bade them be quiet. Aristobulus, apparently mistrusting Pompeius, returned to Judæa. On the approach of the Roman general, who followed him, Aristobulus took refuge in the fortress of Alexandreium; but he surrendered it and other fortresses to Pompeius, on receiving his orders, and retired in ill humour to Jerusalem, to prepare for war. However Aristobulus met Pompeius as he was advancing on Jerusalem, and promised to give him money, and receive him into the city. Pompeius sent Aulus Gabinius with Aristobulus to receive the money and the surrender of the city; but the partisans of Aristobulus in Jerusalem would not execute the terms which Aristobulus had agreed to, and shut out Gabinius. On this Pompeius put Aristobulus in confinement, and began the siege of Jerusalem. The city was easily taken, but the Romans did not get possession of the temple till the third month of the siege. Pompeius destroyed the strong walls, gave the kingdom to Hyrcanus, and carried off Aristobulus with his son Antigonus and his two daughters to Rome: Alexander, the other son, made his escape (B. C. 63). Aristobulus appeared in the procession of the captive kings which graced the triumph of Pompeius. In the year B. C. 57, he made his escape from Rome with his son Antigonus, and renewed the war in Judæa. He was again taken prisoner, with his son Antigonus, in the city of Machærus, which he had fortified, by M. Antonius, who was acting under Gabinius, and sent back to Rome. In the year B. C. 49, Julius Cæsar, having entered Rome after the flight of Pompey and the senate, wishing to make some use of Aristobulus, sent him into Judæa with two legions to operate against the party of Pompeius, but Aristobulus was poisoned by some partisans of Pompeius: the circumstances are not particularly related. His son Alexander was put to death about the same time at Antioch by A. Metellus Scipio. [ARETAS; ALEXANDER and ANTIGONUS, sons of ARISTOBULUS.] (Dion Cassius, xxxvii. 15., xxxix. 56., xli. 18.; Plutarch, *Pompeius*, c. 45., *Antonius*, c. 3.; Josephus, *Jewish Antiq.* xiii. 16., xiv. 1—6., *Jewish War*, i. 5, 6, &c.)

G. L.

ARISTOBU'LUS (Ἀριστόβουλος), the son of ALEXANDER, the son of Aristobulus II., and of Alexandra, the daughter of Hyrcanus II. He was also the brother of Mariamne, the wife of Herod the Great. Herod had appointed an obscure person, Ananelus of Babylon, high-priest, but his mother Alexandra was indignant at this preference over Aristobulus; Mariamne also, by her entreaties, urged her brother's claim. Aristobulus was accordingly made high-priest in the seventeenth year of his age. His mother had already used the influence of Cleopatra with M. Antonius for this purpose, but without any result. Herod, who suspected Alexandra of intriguing against his power, kept her under constraint; and though he detected her in an attempt to escape to Egypt with Aristobulus, he affected to pardon her. Alexandra and her son had procured two coffins, in which they had placed themselves to be carried away in the night, and they were caught in the very act. But Herod resolved on the death of Aristobulus, and he shortly after caused him to be drowned at Jericho, while he was bathing, A. D. 35. [HEROD the GREAT.] (Josephus, *Jewish Antiq.* xv. 2, 3, &c., *Jewish War*, i. 22, &c.) G. L.

ARISTOBU'LUS (Ἀριστόβουλος), the son of ARISTOBULUS, a Greek historian who accompanied Alexander the Great on his expedition into Asia, and afterwards wrote a history of it, which Arrian in the introduction

to his "Anabasis" declares to have been one of the best and most trustworthy accounts, and which for this reason he used as one of his principal authorities. Plutarch, Lucian and Athenæus speak of an Aristobulus who was a native of Cassandria; and from the manner in which they mention him it is probable that he is the same as the historian of Alexander the Great. If this supposition is true, we obtain some further information about the historian, for Lucian relates that Aristobulus of Cassandria began writing his history at the age of eighty-four, and that he died at the age of upwards of ninety. His work appears to have had great reputation, for it was not Arrian alone who took it for his guide, but Plutarch in his life of Alexander also made extensive use of it, and Strabo follows him to a great extent in his description of India. Athenæus also frequently refers to him. The work is now lost. Lucian (*Quomodo Hist. conscribenda sit*, c. 12.) relates an anecdote of Aristobulus which is incompatible with what he himself says in the passage alluded to above, and also with what we know of Aristobulus from other sources. Hence Westermann concludes that Lucian made a blunder in using the name Aristobulus, where he ought to have named Onesicritus. Plutarch in his treatise "On Rivers" (c. 14.) quotes the first book of a work of Aristobulus "On Stones," and in another passage (*Parallela Minora*, c. 32.) a work in several books on the history of Italy; but it is uncertain if these two works are the productions of the same person, and also whether this person is the same as the historian of Alexander. There is also an Epicurean philosopher, a son of Epicurus, who is mentioned by Diogenes Laertius and Plutarch. (Ste. Croix, *Examen Critique des Anciens Historiens d'Alexandre le Grand*, p. 42, &c.; Vossius, *De Historicis Græcis*, p. 89. ed. Westermann.) L. S.

ARISTOBU'LUS (Ἀριστόβουλος), son of ARISTOBULUS and Berenice, and grandson of Herod the Great. He was the brother of Herodes Agrippa I. and of Herodes, king of Chalcis. His wife was Iotape, the daughter of Sampsigeramus, king of Emesa, by whom he had a daughter of the same name. Aristobulus was with Flaccus, the proconsul of Syria, when his brother Agrippa came to visit Flaccus. The two brothers were not on good terms; and Aristobulus accused Agrippa before Flaccus of taking a bribe from the people of Damascus in order to use his interest with the proconsul in their favour in a dispute with the Sidonians about limits. The charge was proved against Agrippa, and Flaccus dismissed him. Aristobulus was one of those who remonstrated with Petronius, the governor of Syria, when he was proceeding to set up Caligula's statue in the temple at Jerusalem pursuant to the emperor's command. Aristobulus always lived in a private station. The year of his death is not recorded. (Josephus, *Jewish Antiq.* xviii. 5, 6., xx. 1., *Jewish War*, i. 28., ii. 10, 11.) G. L.

ARISTOBU'LUS (Ἀριστόβουλος), the son of HEROD, king of Chalcis, the grandson of Aristobulus, the husband of Berenice, and the great-grandson of Herod the Great. He was made king of the Less Armenia by the Emperor Nero in A. D. 55, the first year of his reign, and in A. D. 61, some part of the Great Armenia was added to his dominions. In the fourth year of Vespasian, A. D. 73, Aristobulus, king of Chalcis, joined Cæsennius Pætus against Antiochus IV., king of Commagene. This is probably the son of Herod of Chalcis, and we may conclude that his father's kingdom had been restored to him. Agrippa II. had, about A. D. 52, exchanged Chalcis for other possessions. Aristobulus married Salome the daughter of Herodias, by whom he had three sons, Herod, Agrippa, and Aristobulus, of whom nothing is known. (Josephus, *Jewish Antiq.* xviii. 5., xx. 8., *Jewish War*, vii. 7.; Tacitus, *Annal.* xiii. 7., xiv. 26.) G. L.

ARISTOBU'LUS, the husband of Berenice, and son of HEROD the GREAT. [ANTIPATER, son of HEROD the GREAT; HEROD the GREAT.]

ARISTOCLES (Ἀριστοκλῆς). This name was common to several Greek philosophers and literary men of little note. In regard to most of them we know nothing more than that persons of the name wrote books now lost: treatises on poetry, on music, on dialects, on "paradoxa," a work on the polity of Lacedæmon, and an Italian history. Aristocles of Lampsacus, a Stoic philosopher, composed four books of commentaries on Chrysippus. Aristocles of Rhodes was a writer on grammar and a contemporary of Strabo. One Aristocles is said to have been the author of an epigram in the Greek Anthology (Brunck, ii. 98.); and this is the only extant composition of any person bearing the name, except the fragments of the author next to be mentioned. (Fabricius, *Bibliotheca Græca*, ed. Harles, iii. 471. 542.; Meursius, *Bibliotheca Græca*, "Aristocles"; Vossius, *De Historicis Græcis*, lib. iii.)

ARISTOCLES OF MESSENE (Ἀριστοκλῆς Μεσσήνιος), was a Peripatetic philosopher, and the author of a work in ten books on the history of philosophy. Eusebius has preserved several copious extracts from the seventh and eighth books of this treatise. The doctrines of particular philosophical sects are discussed in all of them, except one, which is a defence of the conduct of Aristotle against his detractors. Suidas mentions likewise a work of Aristocles on ethics in nine books, a rhetorical treatise, a comparison between Plato and Homer, and a work on the god Serapis. Doubts have been thrown out as to the age in which this Aristocles

lived; but the question should have been held as decided, since passages were referred to from Simplicius and Saint Cyril of Alexandria, in both of which Aristocles the Peripatetic is unequivocally asserted to have been the teacher of Alexander Aphrodisiensis. He must therefore have lived about the end of the second century in our æra. (Suidas, Ἀριστοκλῆς, Σωτάδης; Eusebius, *Præparatio Evangelica*, lib. xiv. cap. 17—21., lib. xv. cap. 2. 14.; Simplicius, *Commentaria in Aristotelis Libros De Cœlo*, p. 34., Venice (Aldus), 1526, fol.; Cyrillus, *In Julianum*, lib. ii. p. 61. (in Spanheim's Julian); Jonsius, *De Scriptoribus Historiæ Philosophicæ*, lib. iv. cap. 8.)

ARISTOCLES OF PERGAMUS (Ἀριστοκλῆς Περγαμηνός) is named by Suidas, and is one of the Sophists or Rhetorical Teachers whose lives were written by the elder Philostratus. He lived in the reigns of Trajan and Hadrian. At first a disciple of the Peripatetic philosophy, he became a student of rhetoric at Rome under Herodes Atticus; and his change of pursuits was attended by a change of habits, from excessive slovenliness to finical neatness. Returning to his native city, he there opened a rhetorical school, which gained high reputation, and was strongly recommended by Herodes. Aristocles wrote epistles, declamations, two treatises on rhetoric, and an address to the emperor. His own eloquence is described by his ancient biographer as having been marked by perspicuity and Attic purity, but as deficient in animation and oratorical power. (Suidas, Ἀριστοκλῆς; Philostratus, *Vitæ Sophistarum*, lib. ii. cap. 3.; Westermann, *Geschichte der Beredtsamkeit in Griechenland und Rom*, i. 212.) W. S.

ARISTOCLES (Ἀριστοκλῆς), a sculptor of Cydonia. He was the author of a group, which was dedicated at Olympia by Evagoras of Zancle, representing Hercules fighting with an Amazon on horseback for her girdle. Pausanias observes that Aristocles must be classed among the most ancient sculptors of Greece, and that it was not known when he lived; but he says it was clear that it was before Zancle received the name of Messene. This change was made, according to Pausanias, at the time when Anaxilas and the Messenians took Zancle in the twenty-ninth Olympiad, which would be about six hundred and sixty years before Christ. But there is a difficulty as to the date of Pausanias, for the time when the name of Zancle was changed to Messene is fixed by other authorities at B.C. 494. [ANAXILAS, Tyrant of Rhegium.] Aristocles is called of Cydonia (Κυδωνιάτης), which signifies that he was a native of Cydonia; but no town of this name is known except Cydonia in Crete. It seems clear that Pausanias thought that the date of the name of Messene being changed was shortly after the close of the second Messenian war. This war terminated with the capture of Ira by the Lacedæmonians in the first year of the twenty-eighth Olympiad. Pausanias therefore means to assign to Aristocles a very early period, and to place him before the twenty-ninth Olympiad, and no argument can be drawn from the fact of his giving the wrong date to the establishment of the name of Messene. Whether he is right or wrong as to that point, he intends to assign this Aristocles to the period of the second Messenian war. By calling him a Cydonian he also means to consider him as belonging to the old Cretan school. (Pausanias, v. 25., iv. 23.; Thucydides, vi. 5.)

Another ARISTOCLES was a native of Sicyon. He was the son and scholar of Cleœtas: and Cleœtas was the son of an Aristocles (Inscription in Pausanias, vi. 20.). He executed a group which was at Olympia, the offering of one Gnothis, a Thessalian, representing Jupiter and Ganymede. If Aristocles began to be eminent about the seventy-first Olympiad, or four hundred and ninety years before our æra, he practised his art during the most glorious period of Greek sculpture. He is said by Pausanias not to have been much inferior to his brother Canachus; but there were two sculptors of the name Canachus. Synnoön was a pupil of Aristocles. Synnoön was the father and teacher of Ptolichus of Ægina. Pantias is mentioned by Pausanias as the seventh disciple in succession from Aristocles the Sicyonian; but in another place he calls Pantias of Chios, (and he appears to mean the same person,) the pupil of his father Sostratus. Accordingly the following series of Sicyonian sculptors is made out by Thiersch — Aristocles, the father of Cleœtas; Cleœtas; Aristocles and his brother Canachus; Synnoön; his son Ptolichus; Sostratus; and his son Pantias. Thus Pantias is the seventh from the first Aristocles, both ends of the series being included.

Here then we appear to have a chronological series of sculptors of the Sicyonian school from Aristocles to Pantias. If this series is considered well-established, and we could determine the period of any one in the series, the chronology of the elder and the younger Aristocles might be made out with reasonable probability; but there are great difficulties. Sillig conjectures that Aristocles of Cydonia and Aristocles the father of Cleœtas are the same person; which is hardly possible, if we assume the period of Aristocles of Cydonia, as fixed by Pausanias, and there is no other evidence for it. The subject is discussed at great length by Thiersch, *Epochen der Bildenden Kunst*, p. 278. second ed. (Pausanias, v. 24., vi. 9.) R. W. jun.

ARISTOCLES (Ἀριστοκλῆς), an ancient Greek physician, who must have lived some time in or before the first century after Christ, as he is mentioned by Andromachus. None of his writings are now extant, but a

few of his medical formulæ have been preserved by Galen. One of these is also mentioned by Dr. Cramer in the first volume of his "Anecdota Græca Parisiensia" as being contained in a MS. in the King's Library at Paris. W. A. G.

ARISTOCLI'DES, a Greek painter of uncertain time, enumerated by Pliny among the artists of second rank (primis proximi). He painted the temple of Apollo at Delphi. (*Hist. Nat.* xxxv. 11. 40.) R. N. W.

ARISTO'CRATES (Ἀριστοκράτης), a Greek historian, was a son of Hipparchus and a native of Sparta. He wrote a work on the history of Laconia (Λακωνικά), of which Athenæus quotes the fourth book. It appears to have commenced with the earliest times, and must have carried the history at least as far as the war of the Achæans under Philopœmen against Sparta, B.C. 188. Respecting the period of Aristocrates nothing is known, except that it must have been after B.C. 188. (Athenæus, iii. 82.; Plutarch, *Lycurgus*, 4. 31., *Philopœmen*, 16.; Stephanus Byz., Ἀζᾶνις.) L. S.

ARISTO'CRATES (Ἀριστοκράτης), an ancient Greek grammarian, who is mentioned by Andromachus, and who must therefore have lived some time in or before the first century after Christ. He appears to have given some attention to pharmacy, as a few medical formulæ are ascribed to him by Galen, one of which is probably the same as that which is mentioned by Dr. Cramer in the first volume of his "Anecdota Græca Parisiensia" as being preserved in a MS. in the Royal Library at Paris. (Galen, *De Compos. Medicam. sec. Locos*, lib. v. cap. 5. tom. xii. p. 878, 879, ed. Kühn.) W. A. G.

ARISTO'CRATES (Ἀριστοκράτης), an Athenian, who is known only from an oration of Demosthenes against him. He had induced the senate of Athens to pass a decree respecting Charidemus of Oreus in Eubœa, who commanded a mercenary force in the service of Athens, and who had been honoured with the Athenian franchise. The decree of Aristocrates was to this effect, that if any one should kill Charidemus, he should be expelled from all the states allied with Athens; and that if any town or person should offer shelter to the murderer, they should be treated as outlaws. Respecting the object of this bill see Charidemus. Euthycles took up this decree in the assembly of the people, and showed its illegal and pernicious character in the oration against Aristocrates, which is still extant, and was written for him by Demosthenes. It was delivered in B.C. 352. (*Argumenta* on *Demosthenes contra Aristocratem*; Taylor, *Præfatio ad Orat. Demosth. contra Aristocratem.*) L. S.

ARISTO'CRATES (Ἀριστοκράτης) is the name of two of the early kings of Orchomenus in Arcadia, a town which was ruled by kings as late as the time of the Peloponnesian war.

Aristocrates I., a son of Æchmis. He is said to have treated the Arcadians haughtily, and to have violated the virgin priestess of Artemis Hymnia at the altar of the goddess. But this act proved fatal to him, for as soon as the Arcadians heard of it they stoned him to death, and to prevent a similar crime for the future, they made a law that henceforth the priestess of Artemis should be a married woman. The tomb of Aristocrates was shown on a road leading from Orchomenus as late as the time of Pausanias. He was succeeded by his son Hicetas. (Pausanias, viii. 5. § 8., 13. § 4.)

Aristocrates II., a son of Hicetas and grandson of Aristocrates I., seems to have reigned about the period from B.C. 680 to 640, during the time of the second Messenian war against Sparta. The Arcadians supported the Messenians in this war, but Aristocrates, who had the command of the Arcadians, allowed himself to be bribed by the Lacedæmonians, in consequence of which the Messenians were defeated in a battle near the great ditch (Μεγάλη Τάφρος). When his treachery became known some time after, the Arcadians stoned him to death like his grandfather. [Aristomenes.] Plutarch states that he was concealed for twenty years before the Arcadians punished his crime. His body was thrown beyond the frontier of his kingdom, and a pillar was erected in the sanctuary of Apollo Lycius with an inscription recording his treason, which is preserved in Pausanias. According to a tradition which Pausanias heard in Arcadia, the family of Aristocrates was excluded from the throne of Orchomenus; Polybius states that the whole family was extirpated. But neither statement seems to be correct, for we know from other sources, that Aristocrates was succeeded by his son Aristodemus, who ruled over Orchomenus and a great part of Arcadia. (Pausanias, iv. 17. § 4., 22. § 2, &c., viii. 5. § 8.; Polybius, iv. 33.; Strabo, viii. 362.; Plutarch, *De his quæ sero a Numine puniuntur*, 2.; Diogenes Laertius, i. 94.; K. O. Müller, *Dorians*, i. 7. § 11.) L. S.

ARISTO'CRATES (Ἀριστοκράτης), a son of Scellias, and an Attic statesman who acted a prominent part at Athens during the latter part of the Peloponnesian war. He was a man of considerable wealth and influence, and belonged to the oligarchical party, which established, in B.C. 411, the government of the Four Hundred, of which he himself was a member. But he appears never to have had any great faith in the oligarchs, for he and Theramenes were in the end the principal persons who brought about the overthrow of the oligarchical government. In B.C. 407, when Alcibiades, after his return to Athens, was appointed commander-in-chief of the Athe-

nian forces, Aristocrates (Diodorus and C. Nepos mention Thrasybulus in his stead) and Adimantus were elected to command the land forces under him. But soon after, when the people of Athens were dissatisfied with Alcibiades, and appointed ten new generals to supply his place, Aristocrates was one of them. In the following year, B.C. 406, Aristocrates was one of the unhappy commanders in the battle of Arginusæ, and after his return to Athens, he and several of his colleagues were tried and put to death. There is a passage in the "Birds" of Aristophanes (1125.) where he plays upon the name Aristocrates. (Plato, *Gorgias*, p. 472. A.; Thucydides, viii. 89. 92.; Xenophon, *Hellenica*, i. 4. § 21., 5. § 16., 6. § 29., 7. § 2. 34.; Diodorus Siculus, xiii. 69. 74. 101.; Lysias, *Against Eratosthenes*, p. 126.; Demosthenes, *Against Theocrines*, p. 1343.; Corn. Nepos, *Alcibiades*, c. 7.) L. S.

ARISTODE'MUS (Ἀριστόδημος). Besides the writers of the name of Aristodemus who are here particularly mentioned, others are spoken of as authors, without any further indications which enable us to identify them. The following is a list of them. 1. Aristodemus, the author of a collection of fables (Plutarch, *Parallela Minora*, 35.). 2. Aristodemus, a Platonic philosopher and contemporary of Plutarch (Plutarch, *Adversus Colotem*, 1.). 3. Aristodemus, the author of Γελοῖα Ἀπομνημονεύματα (Athenæus, vi. 244., viii. 338. 345., xiii. 585.). 4. Aristodemus, the author of a work on inventions (Περὶ Εὑρημάτων, Clemens Alexandr. *Stromata*, i. p. 133.). 5. Aristodemus, the epitomiser of a work of Herodian, which he dedicated to one Danaus, who is likewise unknown. (Suidas. Ἀριστόδημος.) L. S.

ARISTODE'MUS (Ἀριστόδημος). There were three Greek artists of this name. A painter, probably of Thebes, who lived in the early part of the fourth century before Christ. He was the father of two of the most celebrated painters of Greece, Nicomachus and Aristides of Thebes. [NICOMACHUS; ARISTIDES of THEBES.]

A statuary, of uncertain country, who probably lived shortly after the time of Alexander the Great, for he made a statue of Seleucus, king of Babylon, which was most likely a portrait. He made also, according to Tatian, a statue of Æsop the fabulist; this, however, cannot have been a portrait from the life, if Tatian alludes to the same Aristodemus who made the statue of Seleucus. Aristodemus made likewise statues of philosophers, wrestlers, and charioteers.

The third artist of this name was a painter of Caria, and the contemporary, and for four years the guest, not host, as some have said, of the elder Philostratus. Aristodemus lived, therefore, about the time of Nero. He wrote a book, comprising notices of the most eminent painters of the cities in which painting had chiefly flourished, and of the kings who had encouraged the art. (Pliny, *Hist. Nat.* xxxiv. 8. 19., xxxv. 10. 36.; Tatian, *Orat. adversus Græcos*, p. 55.; Philostratus, *Imag.* in *Proœmio.*) R. N. W.

ARISTODE'MUS (Ἀριστόδημος) of ALEXANDRIA, is quoted in the Scholia on Pindar, and may be the same as the one whom Athenæus, without stating his native place, mentions as a commentator on Pindar, who is often referred to in the scholia to that poet. (Scholia *Ad Pindari Isthmiaca*, i. 11.; Athenæus, xi. 495.) L. S.

ARISTODE'MUS (Ἀριστόδημος), a son of ARISTOMACHUS, was, according to a Lacedæmonian tradition, the leader of a band of Heraclidæ into Peloponnesus, and the first Heraclid king of Sparta. He married Argeia, a daughter of Autesion, who bore him twin sons, Eurysthenes and Procles, and shortly after their birth Aristodemus died. The more common tradition, however, was, that Aristodemus never reached Sparta, and that his sons Eurysthenes and Procles were the first Heraclid kings of Sparta, for it is said that when the Heraclidæ were about to embark at Naupactus for the Peloponnesus, Aristodemus was killed by a flash of lightning, or that he was killed at Delphi by Apollo for having consulted Heracles (Hercules) about the return of the Heraclidæ instead of the Delphic god. Pausanias speaks of a tradition which he thought more probable, according to which Aristodemus was murdered by the sons of Pylades and Electra, who belonged to the dynasty which ruled at Sparta previous to the conquest of the country by the Heraclidæ. (Apollodorus, ii. 8. § 2, &c.; Pausanias, iii. 1. § 5.; Herodotus, vi. 52.; Xenophon, *Agesilaus*, 8. § 7.) L. S.

ARISTODE'MUS (Ἀριστόδημος) of ATHENS, a tragic actor, and contemporary of Philip II. of Macedonia, and Demosthenes. Of his talents as an actor no particulars are known; but he took a prominent part in the political affairs of his time. He belonged to the Macedonian party at Athens, and endeavoured to persuade his fellow-citizens to preserve peace with Macedonia, as the only means of saving themselves. Demosthenes, therefore, was his opponent and he treats him as a traitor to his country. The Athenians sent him repeatedly as ambassador to King Philip, and the king on one occasion sent him as his ambassador to Athens with friendly promises. (Demosthenes, *De Corona*, p. 232., *De Falsa Legatione*, p. 344. 371. 442., *Philippica*, iii. p. 150.; Cicero, *De Re Publica*, iv. 11.) L. S.

ARISTODE'MUS (Ἀριστόδημος), a tyrant of CUMA in Campania, and a contemporary of Tarquinius Superbus, the last king of Rome. He was a son of Aristocrates, and belonged to a distinguished family. He was surnamed by his fellow-citizens Malacus (Μαλακός). He first distinguished himself

above all his Greek countrymen in a battle against the Umbrians, Daunians, and other Italian tribes. After the victory, disputes arose as to who was to receive the prize of bravery, for the government of Cuma was in the hands of the aristocracy, who wished to honour Hippomedon, a man of their own party, while the people and all the impartial judges declared that the honour was due to Aristodemus. This induced Aristodemus to place himself at the head of the people, whose favour he contrived to win, and thus became obnoxious to the aristocrats. In this state Cuma is said to have remained for nineteen years, until in the twentieth after the battle against the Umbrians, the inhabitants of Aricia, who were besieged by the Etruscans under Aruns, the son of Porsenna, solicited the aid of Cuma. The nobles thought this a favourable opportunity for getting rid of Aristodemus and the most turbulent part of their opponents. An army was accordingly formed of the populace and placed under the command of Aristodemus. He defeated the Etruscans, was honoured and richly rewarded by the Aricines, and hastened home. His valour and the munificent presents which he distributed among the people gained their favour. When the remainder of the army of Aristodemus returned to Cuma and was informed of the object of their rulers in sending them out, they were inflamed with indignation. A conspiracy was formed, and while the senators were assembled to receive the report of the expedition, the conspirators rushed into the senate-house and murdered all who were present. The other members of the ruling party concealed themselves or took to flight, and Aristodemus proclaimed a democracy. But he demanded the exercise of unlimited power for a period sufficient to enable him to regulate the constitution, to distribute lands among the people, and to cancel all their debts. After having deprived all the citizens of their arms, ostensibly for the purpose of preventing bloodshed, and put to death all who refused to comply with his demand, he assumed the tyrannis, which he secured by forming a guard of two thousand of the lowest and most desperate persons, by sending the surviving sons of the nobles into the country, and compelling them to perform servile labour for the murderers of their fathers, and by systematically destroying all manly virtue and energy among the citizens of Cuma. When he thought himself perfectly secure, he abandoned himself to cruelty. His punishment, however, reached him in his old age. The sons of the murdered nobles, who were dispersed in the rural districts about Cuma, had grown up to manhood, and Aristodemus, who feared that they might attempt to recover possession of Cuma, resolved to put them all to death. But his plan was betrayed; and forming a conspiracy with the assistance of numerous Campanians they ravaged the country round Cuma. One of them, assuming the appearance of a deserter, went to Aristodemus, and promised to lead him in the ensuing night by a secret path to a place where he might take the conspirators by surprise. Aristodemus sent an army with the guide, but as the army was on its march, the conspirators made their way to the town of Cuma by another road. They entered the town, massacred the body-guard of the tyrant, whom they surprised in their sleep, and put to death the tyrant and his children and friends with the most atrocious tortures; and Cuma was restored to freedom. This must have happened after the year B. C. 492, since Aristodemus survived Tarquinius Superbus, and inherited his property; and all writers agree in stating that the Roman king spent the last years of his life at Cuma, at the court of Aristodemus. Plutarch represents Aristodemus as assisting the Romans against the Etruscans, who endeavoured to restore the Tarquins. (Dionysius Halicarn. vii. p. 418—427. ed. Sylburg; Plutarch, *De Virtutibus Mulierum*, p. 261. ed. Frankfurt; Diodorus Siculus, *Fragm.* lib. vii.; Suidas, Ἀριστόδημος; Livy, ii. 21. 34.) L. S.

ARISTODE'MUS (Ἀριστόδημος) of ELIS, a Greek writer to whom Harpocration refers as an authority for the number of the hellanodicæ in the Olympian games. He is probably the same as the Aristodemus mentioned by Tertullian and Eusebius. (Harpocration, Ἑλλανοδίκαι; Tertullian, *De Anima*, 46.; Eusebius, *Chronicon*, i. p. 37.; Syncellus, p. 370, ed. Dindorf.) L. S.

ARISTODE'MUS (Ἀριστόδημος), tyrant of MEGALOPOLIS, was a son of Artylas, and a native of Phigalia, but he was adopted by Tritæus, a powerful Megalopolitan, and thus became a citizen of Megalopolis. He lived in the reign of Antigonus Gonatas (B. C. 283—240), and appears to have made himself tyrant of Megalopolis through the influence of the Macedonian king. The Megalopolitans honoured him, nevertheless, with the surname of Chrestus (Χρηστός), which shows that his rule was not oppressive. During his reign the Lacedæmonians, under their king Acrotatus, the son of Areus I., invaded the territory of Megalopolis. A fierce battle ensued in which many were slain on both sides, but Aristodemus gained the day, and the Spartan king, Acrotatus, was among the dead, B. C. 265. Afterwards, the time is uncertain, Aristodemus was assassinated by emissaries of Ecdemus and Demophanes, two patriotic citizens of Megalopolis, and friends of young Philopœmen. The sepulchral mound of Aristodemus existed in the neighbourhood of Megalopolis in the time of Pausanias. (Pausanias, viii. 27. 36.; Plutarch, *Philopœmen*, c. 1.) L. S.

ARISTODE'MUS (Ἀριστόδημος), a MESSENIAN, of the house of Æpytus, distin-

guished himself during the first war between the Messenians and the Lacedæmonians, the commencement of which is fixed by Pausanias at B.C. 743. [ARISTOMENES.] The war had been carried on above five years without any decisive advantage when the oracle was consulted by the Messenians. The answer was, that a virgin of the house of Æpytus should be sacrificed to the gods of the lower world. After the daughter of Lyciscus had been declared unfit to be sacrificed on account of her being a supposititious child, Aristodemus offered his own daughter. When the sacrifice was to be performed, a young Messenian who was betrothed to the maid, opposed her being sacrificed, and maintained that he had higher claims upon her than her father: but his remonstrances were of no avail; and when all hope of saving the girl had vanished, he asserted that she was no longer a virgin, but was with child by him. The enraged father immediately killed his daughter, and disproved the lover's assertion by opening her body. Some were now of opinion that the death of the daughter of Aristodemus could not be regarded as a sacrifice, but that it was a murder committed by Aristodemus; and the people would have avenged the crime upon the lover, if the seer Epebolus, the Messenian king Euphaes, and the whole house of the Æpytids had not declared the sacrifice to be valid. When the news of the oracle and its fulfilment reached Sparta, great alarm prevailed, and hostilities were suspended for some years. At last, however, favourable signs encouraged the Spartans to renew their attacks upon the Messenians, and to lead their army against Ithome, the fortified stronghold of the Messenians. A battle was here fought which was not decisive; but the Messenian king Euphaes was wounded, and soon after died. As he left no heir to the throne, Aristodemus was elected king of the Messenians in preference to two other candidates, and notwithstanding the opinion of some, that as the murderer of his daughter he was unfit to rule. This happened about B.C. 729. Aristodemus treated his people kindly, respected the magistrates, and kept up a good understanding with his allies, the Arcadians, Sicyonians, and Argives. The war against Sparta was continued, and in the fifth year of his reign Aristodemus defeated the Lacedæmonians in a great battle. After this both parties consulted the oracle. The answer given to the Messenians became known at Sparta, and through the cunning of Œbalus the Spartans anticipated the Messenians in complying with the command of the oracle, and in thus turning it to their own advantage. Various prodigies now portended the approaching ruin of the Messenians, and Aristodemus, alarmed by them, as well as by reflecting on the death of his daughter, killed himself upon her tomb, after a reign of six years and some months. A few months after this event the Messenians were obliged to evacuate Ithome, and to sue for peace, after the war had lasted twenty years. (Pausanias, iv. 9—13.; Diodorus, *Fragmenta Vaticana*, p. 7. ed. Dindorf; Eusebius, *Præparatio Evangelica*, v. 27.) L. S.

ARISTODE'MUS (Ἀριστόδημος) of MILETUS, a general of Antigonus, king of Asia, who in B.C. 315 sent him with one thousand talents to Peloponnesus for the purpose of strengthening his friendship with Polysperchon and his son Alexander, of raising an army of mercenaries, and of making war upon Cassander, who had formed a coalition with Lysimachus and Ptolemy, the son of Lagus, against Antigonus. On his arrival in Laconia, Aristodemus obtained permission from the Spartans to raise troops in Peloponnesus, and soon had an army of eight thousand men. He had an interview with Polysperchon and Alexander, connected their interest with that of Antigonus, and appointed Alexander commander-in-chief of Peloponnesus, but at the same time he advised him to sail to Asia to assure the king of his friendship. Cassander was now declared a public enemy by the soldiers of Antigonus, and the Greek towns of which he held possession were proclaimed free. After these declarations Alexander was sent back to Peloponnesus by Antigonus with five hundred talents. Ptolemy, the ally of Cassander, who was no less anxious to win the favour of the Greek towns, sent Polyclitus with fifty ships to Peloponnesus to make war upon Aristodemus and his allies. Cassander, who heard of the exertions made by Aristodemus, at first endeavoured to gain over Polysperchon, but this attempt failing, he marched with an army through Thessaly and Bœotia into Peloponnesus, and took several towns. The state of Macedonia, however, obliged him to return. After his departure Aristodemus and Alexander marched about Peloponnesus, and endeavoured to prevail on the people to expel the Macedonian garrisons, and recover their liberty. No sooner was Cassander informed of this, than he sent a messenger to Alexander, and promised to leave him in the chief command of Peloponnesus, and to honour him with other distinctions, if he would desert the cause of Antigonus and enter into alliance with him. Alexander was prevailed upon, and after his defection Aristodemus went in B.C. 314 to Ætolia to induce the inhabitants of that country to take up the cause of Antigonus. Having obtained from the Ætolians a body of mercenaries he returned to Peloponnesus, where he found Cyllene besieged by Alexander. Aristodemus compelled him to raise the siege, and also made himself master of several other places which were occupied by Cassander's garrisons. The inhabitants of Dyme, the most western Achæan

city, were engaged in a struggle with the Macedonian garrison in their citadel. Alexander hastened to the assistance of the garrison, forced his way into the town, and made great havoc among the citizens. Fear now kept the Dymæans quiet for a time, but when Alexander had left their country, they renewed their attacks upon the citadel, which was reduced by the assistance of Aristodemus, who came to aid them with his mercenaries. The garrison of Cassander and all who supported them were put to death, and the town of Dyme restored to freedom. In B. C. 306, when Demetrius, the son of Antigonus, had defeated Ptolemy at Salamis in Cyprus, he sent Aristodemus with the news of his victory to his father, and Aristodemus was the first to salute Antigonus king. After this time we hear no more of Aristodemus. (Diodorus Siculus, xix. 57—66.; Plutarch, *Demetrius*, c. 17.) L. S.

ARISTODE'MUS (Ἀριστόδημος) of NYSA in Caria, a Greek grammarian, who was at an advanced age when Strabo, the geographer, was a young man, and received instruction from him at Nysa. He was a son of Menecrates, and a pupil of the celebrated grammarian Aristarchus. Respecting his writings nothing is known.

There is a second Aristodemus of Nysa whom Strabo calls a relation (ἀνεψιός) of the former, and who was somewhat younger than his namesake. He was likewise a grammarian, and taught rhetoric in various places, as at Nysa, Rhodes, and at a more advanced age at Rome. In the last place Cneius and Sextus, the sons of Pompey the Great, are mentioned among his pupils, and Pompey himself had at an earlier time received instruction from Aristodemus. One of these two Aristodemi (which is uncertain) wrote an historical work (ἱστορίαι), of which the first book is quoted by Parthenius on some story connected with the early history of the Ionians in Asia. The real subject of the work is unknown. (Strabo, xiv. 650.; Scholiast *ad Pindari Nemea*, vii. 1.; Parthenius, *Erotica*, 8.; Varro, *De Lingua Latina*, x. 75, ed. Müller; Scholia *ad Homeri Iliad.* ix. 354., xiii. 1.) L. S.

ARISTODE'MUS (Ἀριστόδημος), a SPARTAN, and one of the three hundred with whom Leonidas resisted the Persian host at Thermopylæ in B. C. 480, before the path was shown to the Persians which led over the mountains to the pass of Thermopylæ. Aristodemus and Eurytus had been dismissed from the army by Leonidas, as they were suffering from a disease of the eyes, and were staying in the neighbouring town of Alpeni. According to another tradition Aristodemus had been sent on an embassy by Leonidas, and lingered on his return in order not to be obliged to take part in the battle against the barbarians. When it became known at Alpeni, that the Persians had crossed the mountains, Eurytus put on his armour, and commanded his helot (slave) to conduct him to his comrades, with whom he fell in the glorious fight. Aristodemus returned to Sparta, but he was scorned by his fellow-citizens, declared infamous (ἄτιμος), and was branded as Aristodemus the Coward. In this miserable condition he lived till the battle of Platæa in B. C. 479, in which he endeavoured to wipe off his disgrace by extraordinary bravery, and hoped to meet with a glorious death. He fell in the battle, but although he surpassed all his countrymen in courage on this occasion, he received none of the distinctions with which his comrades were honoured. (Herodotus, vii. 229—231., ix. 71.; Ælian, *Histor. Animal.* iv. 1.; Suidas, Ἀριστόδημος.) L. S.

ARISTODE'MUS (Ἀριστόδημος) of THEBES in Bœotia, a Greek author who wrote a work on Thebes (Θηβαϊκά), which is often referred to by the ancients, and in which he seems to have treated chiefly on the antiquities of his native city. It consisted of at least two books. (Scholia *ad Theocritum*, vii. 103; Scholia *ad Euripid. Phœniss.* 162, 1120, with Valckenaer's note, 1126, 1163.; Scholia *ad Apollonium Rhodium*, ii. 906.; Suidas, Ὁμολώϊος Ζεύς.) L. S.

ARISTO'DICUS (Ἀριστόδικος), an epigrammatic poet, a native of Rhodes. All his works have perished with the exception of two small epigrams written in the Doric dialect. They are contained in the Greek Anthology (vii. 189 and 473, ed. Tauchnitz). L. S.

ARISTO'GENES. [CALLICRATIDAS.]

ARISTOGI'TON (Ἀριστογείτων), an Athenian orator and demagogue, was a contemporary of Demosthenes, and an adherent of the Macedonian party. The scattered notices which have been preserved in regard to his life concur in conveying a very unfavourable impression of his character. He was called "the Dog," a title which his friends and himself, as it should seem, professed to accept as descriptive of his watchful attention to the interests of the people; but his adversaries in his lifetime, as well as critics and historians in later times, applied the term to him in a derogatory sense. His turbulence involved him frequently in disgrace and danger; and at length he was condemned to die, and was executed in prison. Phocion, the virtuous chief of his party, on being invited to visit him in his dungeon, was advised by some of his friends to decline the invitation: "Nay," answered he, "where could I have greater pleasure in seeing this person?" The orations of Aristogiton are said to have been numerous; but they were not included in the Alexandrine canon, and nothing of them is now extant. They were long, however, referred to by the Greek teachers of rhetoric, usually in terms of contemptuous ridicule, or with censures of the author's conduct. Hermogenes (by whom,

as well as by his scholiasts, and by Apsines, Aristogiton is mentioned repeatedly) describes his oratory as rough and boisterous, and as remarkable for its incessant introduction of abusive epithets. Most of the discreditable facts of his life are related, though with obvious exaggeration, in three orations directed against him, one by Dinarchus, and the other two (the genuineness of which is disputed) among the works of Demosthenes. (Demosthenes, *Contra Aristogitonem*; Dinarchus, *Contra Aristogitonem*; Libanius, *Argumentum ad Demosthenis Orationem contra Aristogitonem*; Suidas, Ἀριστογείτων; Harpocration, Αὐτοκλείδης, Θέρσανδρος, with the notes of Maussac and H. Valesius; Plutarch, *Phocion*, cap. 10.; *Rhetores Græci* (Walz), iii. 236, 237. 363., v. 214., vi. 256., ix. 492, 493. 497.; Taylor, *Præfatio ad Orationem Demosthenis contra Aristogitonem*, and *Præfatio ad Orationem Æschinis contra Timarchum*; Westermann, *Geschichte der Beredtsamkeit*, i. 99.) W. S.

ARISTOGI'TON (Ἀριστογείτων), a sculptor or statuary who was employed with Hypatodorus to execute some of the offerings dedicated at Delphi by the people of Argos. These were the statues of the leaders who marched with Polynices against Thebes. Among these offerings was the chariot of Amphiaraus, in which Baton, who was of the family of Amphiaraus, was represented as the charioteer guiding or driving the horses. The Argives declared that these works were made out of the spoil which was obtained by their countrymen and their allies, the Athenians, in their victory over the Lacedæmonians at Œnoe in Argolis. Sillig refers to a Greek inscription in Böckh's collection, which was found at Delphi, on a statue of a conqueror in the games, in which the names of these two artists occur together, and they are called Thebans. Pliny makes Hypatodorus contemporary with the sculptors who were living in the hundred and second Olympiad, and Aristogiton may therefore be placed about three hundred and seventy years before our æra. It is uncertain what battle is meant by Pausanias; but, if the event took place in the Peloponnesian war, which is not unlikely, it shows that Aristogiton must have been living at the close of the fifth century B.C. (Pausanias, x. 10.; Pliny, *Hist. Nat.* xxxiv. 8.; Sillig, *Cat. Artif.*) R. W. jun.

ARISTOGI'TON. [HIPPIAS.]

ARISTOLA'US, a distinguished Greek painter, of the beginning of the third century before Christ, was the son and pupil of the celebrated Pausias of Sicyon. [PAUSIAS.] He was distinguished for the severity of his style. Pliny enumerates the following works by him:—Epaminondas, Pericles, Medea, Valour, Theseus, the Attic Plebs, and the Sacrifice of an Ox. (Pliny, *Hist. Nat.* xxxv. 11. 40.) R. N. W.

ARISTO'MACHUS (Ἀριστόμαχος), a sculptor surnamed Strymonius who is celebrated in the Anthologia as the author of three statues of courtezans. (*Anthol. Græc.* lib. vi. tit. i.) R. W. jun.

ARISTO'MACHUS, tyrant of ARGOS. [ARATUS.]

ARISTOME'DES (Ἀριστομήδης), a sculptor of Thebes who, together with Socrates (also a Theban), made a statue of Dindymene, a name of the goddess Cybele, which was dedicated by Pindar, and placed in her temple near Thebes. Pausanias says it was not lawful to open this temple oftener than once a year. He happened to arrive at Thebes on the day when this occurred, and therefore had an opportunity of seeing the statue which, as well as the throne of the goddess, was made of Pentelic marble. As Aristomedes was a contemporary of Pindar, he must have lived at the close of the sixth and in the first part of the fifth century B.C. (Pausanias, ix. 25.) R. W. jun.

ARISTO'MEDON (Ἀριστομέδων), a sculptor of Argos who executed for the Phocians the statues of Apollo, of Tellias the seer, of the commanders in their army, and also of the heroes of their country; all of which were dedicated at Delphi in commemoration for their success obtained over the Thessalians. The events alluded to preceded the invasion of Greece by Xerxes, B.C. 480, by a few years, and are briefly described by Herodotus, vii. 27. (Pausanias, x. 1.) R. W. jun.

ARISTO'MENES, a Greek painter of Thasos, of uncertain age, enumerated by Vitruvius among other artists, who, though possessed of the greatest ability, were unsuccessful from want of a patron or sufficient opportunities. (Vitruvius, lib. iii. *Præf.*) R. N. W.

ARISTO'MENES (Ἀριστομένης), an Athenian Comic poet, lived about B.C. 420. He is called by Suidas (Ἀριστομένης) one of the later poets of the old Attic comedy, contemporary with the Peloponnesian war. In the year B.C. 425, he produced a piece called Ὑλοφόροι or the "Wood-Carriers," with which he contended for the prize against Aristophanes and Cratinus. He is said to have brought out another play, the "Admetus," at the time of the exhibition of the "Plutus" of Aristophanes; but as the "Plutus" was exhibited twice, once in B.C. 408, and again in B.C. 388, it is doubtful which exhibition is meant. If the latter, his dramatic career must have been of considerable duration. As, however, he is reported to have composed only five plays in his lifetime, it seems probable that the first exhibition of the "Plutus" is intended. Little more is known of Aristomenes, except that either himself or his father was a door-maker, whence he was nicknamed Θυροποιός. The titles of five only of his plays are known; and there are only three small fragments of his composition extant.

To which of his plays they belong is uncertain. (*Argum.* ad Aristoph. *Plutum*; Athenæus, i. p. 11.; Harpocration, 127-9.; Meineke, *Historia Com. Græc.* i. 210.) R. W—n.

ARISTO'MENES (Ἀριστομένης), the hero of the second Messenian war, was the son of Pyrrhus, according to the general opinion among the Greeks, but of Nicomedes, according to the Messenians. He was of the royal house of Æpytus.

The first war between the Lacedæmonians and Messenians was commenced by the Lacedæmonians attacking by night, without having made any declaration of war, Ampheia, a Messenian town on the borders of Laconia. Some of the inhabitants were massacred in their beds, others at the altars of the gods, and a few escaped. Pausanias places this event in the second year of the ninth Olympiad, or B.C. 743. The Lacedæmonian commander was Alcamenes, the son of Teleclus, who had been killed by the Messenians. [ALCAMENES.] The war, thus commenced, was continued twenty years by the Messenians under the command of their princes Euphaes and Aristodemus. It was terminated by the capture of Ithome in Messenia, in the first year of the fourteenth Olympiad, or B.C. 723. The Messenians endured a galling servitude for thirty-nine years. In the mean time a new generation grew up, who were eager to rescue their country from slavery. Aristomenes and the leading men of Messenia encouraged this feeling, but they first secured the assistance of Argos and of the Arcadians, who hated the Lacedæmonians. The Messenians revolted in the fourth year of the twenty-third Olympiad, or B.C. 685. Anaxander and Anaxidamus were the kings of Sparta during this second Messenian war.

The first battle was fought at Deræ, a place in Laconia, between the Messenians and Lacedæmonians, without their respective allies, but with no decisive result. Aristomenes performed surprising feats of valour, and his countrymen wished to make him king; but he declined this dignity, and was chosen general with full powers. To strike terror into the Lacedæmonians he entered the city of Sparta alone by night and suspended a shield on the temple of Athene Chalcicœus (Athene of the Brazen House), with an inscription purporting that it was an offering to the goddess from the spoils of the Spartans.

In the following year another great battle was fought at the Boar's Tomb, in the district of Stenyclerus in Messenia. The Messenians and Lacedæmonians were aided by their respective allies. The Messenians gained a complete victory, which was chiefly due to Aristomenes and his chosen band of eighty Messenians, who led the way to success by putting to flight King Anaxander and his bravest Spartans. The poet Tyrtæus was present at this engagement, and animated the Spartans to the contest. On the return of Aristomenes to Andania, a Messenian town, where he had been brought up, the women showered garlands and flowers upon him, accompanying these testimonials of their favour with a song which was still sung in the time of Pausanias, in the second century of our æra.

In the third year of the war, B.C. 683, the Messenians, under Aristomenes, sustained a total defeat at the Great Ditch, owing to the treachery of their ally, Aristocrates, whom Pausanias calls king of the Arcadians. Aristomenes collected the Messenians who survived the battle, and persuading them to leave Andania and the other places in the interior, led them to the mountain fortress of Eira. The Lacedæmonians commenced the siege of Eira, which occupied them to the close of the second Messenian war. From their stronghold of Eira the Messenians made incursions into Laconia and into Messenia, which was now occupied by the Lacedæmonians, with the exception of the tracts along the coast, which were held by the people of Pylos and Methone. In one of these incursions Aristomenes and his chosen band surprised and plundered Amyclæ. He was however taken prisoner by the Lacedæmonians in one of his predatory expeditions, and thrown with fifty of his companions into a deep hole called Cæadas, which was the punishment inflicted by the Spartans on great malefactors. The rest of the prisoners were killed by the fall; and Aristomenes, who escaped unhurt, lay at the bottom of the chasm, awaiting his death by famine. On the third day he saw through the dim light a fox preying on the dead bodies. He caught the fox, and following in its track, discovered a small hole through which it had entered. With his hands he made the hole large enough for himself, and escaping from the place, he joined his friends at Eira. The Lacedæmonians heard the rumour of his escape, but they did not credit it till they were informed of the surprise and slaughter of a body of Corinthians who were coming to aid them in the blockade of Eira. Then they knew that nobody but Aristomenes had done this. To commemorate this exploit Aristomenes offered to Jupiter of Ithome for the second time the Hecatomphonia, a sacrifice which he alone was intitled to make who had slain a hundred enemies. The first occasion on which Aristomenes offered this sacrifice was after the victory at the Great Ditch; and he offered it again a third time in the course of his subsequent campaigns.

It was now the eleventh year of the siege, and it was the will of fate that Eira should be taken. Aristomenes and Thuclus, the Messenian seer, had consulted the god after the battle of the Great Ditch, and were warned of the fate of Messenia in the following terms: —

" When Neda's winding stream the goat shall drink,
My care will cease, Messene's end is nigh."

This was understood to apply to the he-goats; but the oracle had a different meaning. In the Messenian dialect the same word (τράγος) signified "he-goat" and the "wild fig tree." It happened then in the eleventh year of the war that a wild fig tree on the banks of the Neda ceased to grow upwards, and dipped its leaves into the stream. Aristomenes now perceived the meaning of the god, and he endeavoured to secure the future prosperity of his country. The prophecies of Lycus had declared that the Messenians should be restored to their country, provided a certain tin plate, on which were inscribed directions for the worship of the great deities (Demeter and Persephone), should be preserved. This sacred deposit had been carefully kept by the Messenians, and Aristomenes now took it by night and buried it in the most solitary part of Mount Ithome.

The cause of the capture of Eira, says Pausanias, like that of Troy, was adultery. A Spartan herdsman, who had gone over to the Messenians, had corrupted the wife of a Messenian, and one stormy night, while he was concealed in the house, he heard the husband say that the Messenian guards were obliged to leave their posts by the fury of the tempest. The herdsman passed over to the Lacedæmonians, and told them that the place was unguarded. The Lacedæmonians made the attempt on the walls, and got into the place. The Messenians, however, made a desperate struggle, in which they were aided by their own women. On the third day, being exhausted by hunger and fatigue, they resolved to leave the place. Aristomenes collected a part of the Messenians, and placing the women and children in the centre, put himself at their head, and by his attitude signified to the enemy that he wished for a free passage, and was ready to go. The Lacedæmonians, fearing to resist a desperate body of men, allowed them to depart. Eira was taken, and the second Messenian war terminated in the first year of the twenty-eighth Olympiad, or B.C. 668.

When the Arcadians heard of the fall of Eira, they urged Aristocrates to lead them to the aid of the Messenians; but he had already sold himself to the Lacedæmonians, and he refused. The Messenians were hospitably received by their Arcadian friends. Aristomenes, who did not yet despair, selected five hundred of his countrymen, and asked them, in the hearing of Aristocrates and the Arcadians, if they would join him in an attempt on Sparta, which was left unguarded. Three hundred Arcadians volunteered to go with him; but the scheme was frustrated by the treachery of Aristomenes, who gave the Lacedæmonians notice of it. This time his treachery was detected. The letter from King Anaxander, in reply to that of Aristocrates, fell into the hands of the Arcadians, and also disclosed the treachery of Aristocrates at the battle of the Great Ditch. The Arcadians stoned him to death, and urged the Messenians to assist them in punishing the traitor. The Messenians looked to Aristomenes, but he had his eyes fixed on the ground, and was weeping.

The Messenians assembled at Cyllene to deliberate on their future plans, and there they spent the winter in the hospitable territory of the Eleians. While they were still doubtful what they should do, they received an invitation from Anaxilas, tyrant of Rhegium, to come to Italy. The proposal was accepted, and Anaxilas, together with the Messenians, took the town of Zancle, which was thenceforward inhabited jointly by the Messenians and Zanclæans, but received the new name of Messene (Messina), which it retains to the present day. This is the account of Pausanias, who places the capture of Zancle in the twenty-ninth Olympiad. The story of the capture of Zancle is referred by Herodotus to the year B.C. 494. [ANAXILAS, tyrant of RHEGIUM.]

Aristomenes had declined to put himself at the head of the exiles who went to Italy. He went to Delphi to consult the oracle, but it is not known what answer he received. Damagetus, king of Ialysus in Rhodes, had also come to Delphi to consult the oracle about the choice of a wife, and he was told to marry the daughter of the bravest of the Greeks. He married a daughter of Aristomenes, who accompanied his son-in-law to Rhodes. It is said that from Rhodes Aristomenes intended to visit Ardys, king of Lydia, and Phraortes, who resided at Ecbatana; but he died before he could accomplish this design. Damagetus and the Rhodians erected a splendid tomb to his memory, and paid him the honours due to a hero. The Diagoridæ of Rhodes were the descendants of Damagetus and the daughter of Aristomenes. The memory of Aristomenes was perpetuated among his countrymen to the second century of our æra by songs and a solemn sacrifice on his tomb. Pausanias saw his monument in the city of Messene, and there was a tradition that it contained his bones, which had been brought from Rhodes by the command of the god at Delphi. In the battle of Leuctra (B.C. 370), in which the Thebans under Epaminondas defeated the Lacedæmonians, Aristomenes again made his appearance, and mainly contributed to the defeat of his old enemies.

The exploits of Aristomenes are evidently mingled with fable, but there seems no reason to doubt his existence, and that he was the hero of the second Messenian war. Pausanias, who has given a connected narrative of the Messenian wars, says that Myron of Priene treated of the Messenian wars, and Rhianus of Bene in Crete wrote an epic poem upon

them. Myron only treated of the capture of Ampheia and the subsequent events nearly to the death of Aristodemus. [ARISTODEMUS.] Rhianus, whom Pausanias took as his authority, began his poem with the events which followed the battle at the Great Ditch. Myron made Aristomenes contemporary with the first Messenian war. (Pausanias, iv. 6—24.; Polybius, iv. 32, &c.; Diodorus, xv. 66, Fragment 10. of the seventh book, ed. Dindorf; Strabo, p. 362, ed Casaub.; compare Polyænus, ii. c. 31, with Pausanias, iv. 27.) G. L.

ARISTO'MENES. [PTOLEMY EUERGETES.]

ARISTON (Ἀρίστων). The number of persons who bore the name Ariston is very great: about thirty of them may be distinguished, but of most of them we know nothing. A good critical examination of the history of the Aristons is contained in the dissertation of Hubmann, referred to under ARISTON of CEOS. L. S.

ARISTON (Ἀρίστων). The name of three Greek artists.

A painter, the son of Aristides of Thebes, lived about B. C. 330. He painted a picture of a Satyr, crowned, holding a goblet. He was the master of Euphranor, the celebrated painter and statuary, and of a painter of the name of Antorides, concerning whom this fact is all that is known.

Ariston, a sculptor of Laconia, with his brother Telestas, made a colossal statue of Jupiter, about eighteen feet high, which was placed by the Cleitorians at Olympia, in commemoration of their victories over several cities. Pausanias has preserved the inscription on the statue. The time of Ariston is unknown. There was also a celebrated statuary and engraver in silver, of Mytilene, of this name; his time is likewise unknown. (Pliny, *Hist. Nat.* xxxiii. 12. 55., xxxiv. 8. 19., xxxv. 10. 36.; Pausanias, v. 23.) R. N. W.

ARISTON (Ἀρίστων), the son of Pyrrhichus, was a Corinthian who fought on the side of the Syracusans against the Athenians, when they invaded Sicily, B. C. 414. He is named by Thucydides as the best pilot whom the Syracusans had, and it was through his suggestions that they gained their first naval victory over the Athenians. He advised the Syracusan admirals to remove the market from the city to the shore, so that the sailors might get their meal close to their ships. They did so, and then went on board again unexpectedly, so that the Athenians were taken by surprise, and being obliged to fight at a disadvantage, they were defeated. Diodorus (xiii. 10.) ascribes to him an alteration in the build of the bows of the Syracusan ships, by which they were made thicker and stouter, so as to strike the enemy's ships with more force and weight. According to Plutarch (*Nicias*, 20. 25.) he fell in the last sea-fight between the Athenians and Syracusans, when the latter had just gained the victory. (Thucydides, vii. 39.; Polyænus, v. 13.) R. W—n.

ARISTON (Ἀρίστων), one of the most ancient Greek physicians, whose exact date is unknown, but who probably lived in the fifth century B. C., as Galen more than once mentions his name in company with several other physicians, all of whom, he says, lived in old times, some at the same time as Hippocrates, and the others before him. He is said by Galen to have been one of the persons to whom some of the ancient critics ascribed the work entitled Περὶ Διαίτης Ὑγιεινῆς, ("On Wholesome Diet,") which has always gone under the name of Hippocrates, but which is generally supposed to have been written by some other person. Some medical prescriptions are preserved by Celsus and Galen, and attributed to a person of this name, but it is uncertain whether the same individual be meant. (Galen, *Comment. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" lib. i. § 17. tom. xv. p. 455. ed. Kühn, *De Aliment. Facult.* lib. i. cap. 1. tom. vi. p. 473., *Comment. in Hippocr.* "*Aphor.*" lib. vi. § 1. tom. xviii. pt. i. p. 9., *De Compos. Medicam. sec. Locos*, lib ix. cap 4. tom. xiii. p. 281.; Celsus, *De Medic.* lib. v. cap. 18. p. 235. ed. Argent.) W. A. G.

ARISTON (Ἀρίστων) of ALEXANDRIA in Egypt, a Peripatetic philosopher and contemporary of Strabo. Both this Ariston and Eudorus, a contemporary of his, wrote works on the Nile which resembled each other very closely. Eudorus charged Ariston with being a plagiarist, but Strabo, who had the two books before him, says that their style was rather Aristonian, from which we may infer that he thought Eudorus to be the plagiarist, though he says that the oracle of Ammon would be the proper party to decide the difficulty. (Diogenes Laertius, vii. 164.; Strabo, xvii. p. 790.) L. S.

ARISTON (Ἀρίστων) of ATHENS, a natural son of the Tragic poet Sophocles by Theoris of Sicyon, and father of Sophocles the younger. There is a story that Sophocles the elder showed such attachment to Ariston, that his legitimate sons feared lest their father would bequeath all his property to him. Respecting the truth of this story, which gave rise to the notorious suit between Sophocles and his sons, see SOPHOCLES. Diogenes Laertius mentions a tragic poet Ariston, and we know that one of his tragedies contained an attack upon Mnesthenus, but whether this poet was the same as the son of Sophocles cannot be ascertained. (Suidas, Ἰόφων; Eudocia, p. 248.; Diogenes Laertius, vii. 164.; Fabricius, *Biblioth. Græc.* ii. 287.) L. S.

ARISTON (Ἀρίστων) of CEOS, or more correctly of the small town of Iulis in the island of Ceos, was a Peripatetic philosopher and a disciple of Lycon, who was at the head

of the Peripatetic school about B.C. 270, and was succeeded by Ariston about B.C. 230. It is not recorded that Ariston propounded any new doctrines within the school to which he belonged, from which we must infer that he followed the track of his master and predecessor. Cicero describes his works as showing a man of a refined and elegant mind, but who did not possess the gravity which one expects in a philosopher. He adds that the works of Ariston were numerous, but that his opinions did not carry any weight with them. Strabo states that he imitated the Platonic philosopher Bion, the Borysthenite. Ariston of Ceos has frequently been confounded both by ancient and modern writers with the Stoic Ariston of Chios; and Diogenes, after giving a list of the works attributed to the latter, states that Panætius and Sosierates ascribed all of them to Ariston of Ceos, with the exception of the collection of Epistles addressed to Cleanthes. We cannot, of course, ascertain on what grounds this opinion was based, since the works themselves are lost, but there are two which unquestionably belonged to the Peripatetic of Ceos: — 1. Ἐρωτικαὶ Διατριβαί, or, as Athenæus calls them, Ἐρωτικὰ Ὁμοῖα; and 2. a work entitled Λύκων, in honour of his master Lycon. The Greek Anthology contains two epigrams under the name of Ariston, who is generally supposed to be the Cean, though there appears to be no reason for this opinion. (Diogenes Laertius, v. 70. 74., vii. 163, 164.; Cicero, *De Finibus*, v. 5.; Strabo, x. 486.; Athenæus, x. 419., xiii. 563., xv. 674.; Plutarch, *De audiendis Poetis*, 1.; *Antholog. Græc.* vi. 303., vii. 457.; J. G. Hubmann, *Ariston von Keos, der Peripatetiker*, in Jahn's *Neue Jahrbücher für Philologie*, third supplementary volume, Leipzig, 1835, 8vo.) L. S.

ARISTON (Ἀρίστων) of CHIOS, surnamed the bald head (Φάλαντος) or the Siren (Σειρήν) on account of his pleasing and insinuating eloquence, was a Stoic philosopher and a disciple of Zeno. He was a son of Miltiades, and lived about B.C. 275. Respecting his life little is known. He established his philosophical school in the Cynosarges at Athens, and is said in his old age to have abandoned himself to sensual pleasures, and to have died of a stroke of the sun. From the account of Diogenes Laertius and the numerous passages in which he is spoken of by Cicero, we see that he did not strictly adhere to the Stoical doctrines, as they had been developed by Zeno, and he appears to have been a man of great independence of mind. He rejected all physical and logical speculations, asserting that the former were beyond man's comprehension, and the latter of no use. The only part of philosophy which he thought of any importance was ethics, but even this department he treated less from a practical than theoretical point of view. The highest moral good, according to him, consisted in a perfect indifference to every thing except virtue, and that which was opposed to virtue: virtue was the only good, and that which was opposed to it, the only evil. All that lay between the two, and even things which Zeno had characterised as desirable or agreeable, were to Ariston matters of absolute indifference: he regarded it as immaterial whether a philosopher enjoyed good health, or whether he was suffering under severe illness. Zeno, moreover, had spoken of virtues, but Ariston admitted only one virtue, which consisted in a healthy state of mind. A philosopher, he said, should not have opinions upon things, but should know them or not know them, for the conflict of opinions disturbed the health of the mind. The virtue of Ariston was thus of a purely subjective nature, and as he regarded all the affairs of life as matters of indifference, he deprived his virtue of the possibility of becoming objective and practical. His notions of the deity appear to have been pantheistic; he denied that God had any form or senses, and doubted whether he was a living being with a distinct personal existence. This opinion also was opposed to that of Zeno, in so far as he considered God to be an æthereal fire diffused through the universe. The modified Stoic school which Ariston founded, and which contains the elements of the scepticism which subsequently became so prominent in that school, does not appear to have had a long existence, for Cicero speaks of the doctrines of Ariston as having been exploded long before his time. But his works were still read as late as the time of the Roman empire, and M. Aurelius, in a letter to Fronto, speaks of them with great esteem. Diogenes Laertius gives a list of the works of Ariston, but at the end he adds that Panætius and Sosicrates attributed all of them to Ariston of Ceos, with the exception of the collection of Letters to Cleanthes. There is, however, one work, entitled Ὁμοιώματα, which Diogenes Laertius does not mention, but which Stobæus attributes to him, and of which he gives some extracts. (Diogenes Laertius, vii. 160 — 164.; Plutarch, *Maxime contra princip. Philos. esse disput.* 1., *Virt. Moral.* 2.; Seneca, *Epist.* 89.; Stobæus, *Sermones*, iv. 110, &c.; Orelli, *Onomasticon Tullianum*, p. 68, &c., where all the passages are collected in which Cicero speaks of Ariston.) L. S.

ARISTON (Ἀρίστων) of CYRENE was the leader of the popular party there in B.C. 403. In this year the Lacedæmonians had expelled the Messenians from their settlements in Cephallenia and at Naupactus, and thus compelled them to quit Greece. The greater part of them, a body of three thousand men, sailed to Cyrene, which was then distracted by a civil war. Ariston, who had placed himself at the head of the people, was in possession of the city. About five hundred of the Cyrenean nobles had been put to death

and the rest had fled. These fugitives were strengthened by the arrival of the exiled Messenians, who took up their cause, and they now made an attack on Cyrene. A great battle was fought, in which many fell on both sides, and nearly all the Messenians were slain. After this struggle a reconciliation took place between the hostile parties of Cyrene, on condition that henceforth each party should have an equal share in the government. (Diodorus Siculus, xiv. 34. Compare Pausanias, iv. 36. § 2.) L. S.

ARISTON of PELLA (*Ἀρίστων ὁ Πελλαῖος*) is first mentioned by Eusebius. The Pella of which Eusebius speaks is probably the town on the east side of Jordan, to which the Christians retired a short time before the destruction of Jerusalem. Ariston is generally supposed to be the author of a Greek work entitled "A Dispute between Papiscus and Jason." The first author who names Ariston as the author of this work is Maximus, a writer of the seventh century, and he states that Clement of Alexandria, in the sixth book of his "Hypotyposeon," ascribed the work to St. Luke. He probably mistook the meaning of Clement. Maximus entitles it *Διάλεξις Παπίσκου καὶ Ἰάσονος*. The work, whether it was written by Ariston or not, was as ancient as the middle of the second century, and was written about A.D. 136, for it was mentioned by Celsus the Epicurean, in his books against the Christian religion, as a work "worthy not so much of laughter, as of pity and hatred" (Origen, *Contra Celsum*, lib. iv. § 52.). Origen, in reply to Celsus, speaks highly of it, and says that in it "a Christian was introduced disputing with a Jew from the Jewish Scriptures, and proving that the prophecies concerning Christ apply to Jesus." Neither Origen nor Celsus mentions the name of the author, nor does Jerom, who quotes two fragments from the work in two passages, towards the beginning of his "Quæstiones Hebraicæ in Genesim," and in his "Commentary on the Galatians," iii. 13., lib. ii. These are the only ancient authors who mention the "Dispute." The work is lost, together with an ancient Latin translation of it, made by one Celsus; but the Latin preface by this Celsus to his translation in the shape of a letter, dedicating the work to Vigilius, a bishop, is extant, and is generally printed among the works of St. Cyprian (Cyprianus, *Opera*, *Appendix*, p. 233., Paris, 1726). This preface states that Jason was a Hebrew Christian and Papiscus an Alexandrine Jew, and that Papiscus was represented as ending by a confession that Jesus Christ was the Son of God, and a desire to be baptized by Jason.

It is probable that Ariston also wrote an Oriental history, for Moses Chorenensis, whose Armenian history was published by William and George Whiston in Armenian and Latin, quotes Ariston as an authority for many of his facts (Moses Chorenensis, *Historia Armenia*, lib. ii. c. 57. p. 174.). The fragment preserved by Eusebius (*Histor. Eccles.* iv. 6.) is probably taken from this Oriental history, and not, as is generally supposed, from the "Dispute between Papiscus and Jason;" for Eusebius says that Ariston of Pella "relates" that the Jews were prohibited by Hadrian after his conquest of Judæa from "beholding so much as afar off their native soil." Eusebius does not say whence he derived the extract, but he makes no mention of the "Dispute." The author of the "Chronicon Paschale," p. 255., is mistaken when he says that Ariston presented an "Apology for the Christian Faith" to the Emperor Hadrian. He quotes Eusebius as an authority for this assertion; but Eusebius mentions no such work, and the passage in the "Chronicon" where this assertion is made is wanting in the Holstenian manuscript of that work. The fragments of Ariston from Eusebius, Jerom, and Maximus, are printed by Gallandi in his "Bibliotheca Veterum Patrum," tom. i. p. 33*. (Gallandius, *Prolegomena*, tom. i. p. 74., where he expresses the opinion that he was mistaken in printing the fragment from Eusebius as an extract from the "Dispute;" Gieseler, *Text-Book of Ecclesiastical History*, English translation, vol. i. p. 95., who thinks that Ariston is not the author of the "Dispute.") C. J. S.

ARISTON (*Ἀρίστων*), the sixteenth king of SPARTA of the Proclid line, including Aristodemus, was the son of Agesicles, and the colleague of Anaxandrides. He was king as early as B. C. 560, and, from the known duration of the reigns of himself and his son, it is probable that he reigned about fifty years. At any rate he lived long enough to marry three wives successively, and Demaratus, his son by the third wife, was grown up when he succeeded him. For a long time Ariston was without any issue, and as he was one of the most eminent kings that Sparta had ever seen, the people offered up public prayers for his having a son, although the house of the Proclids was not without other representatives. His third wife he gained by fraud from his friend Agetus. Having fallen in love with her, and having had no children by his two former wives, he proposed that his friend should give him whatever he might ask, on condition that he himself did the same for his friend. Agetus agreed to this, and Ariston asked for his wife, whom Agetus accordingly surrendered to him. (Clinton, *Fast. Hellen.* i. 207.; Herodotus, i. 65., vi. 61—66.; Pausanias, iii. 7. 7.) R. W—n.

ARISTON (*Ἀρίστων*) of TYRE, a friend of the great Hannibal, who had made his acquaintance at Ephesus, and afterwards employed him on various occasions, and found him a very trustworthy person. In B. C. 195, when Hannibal was staying with Antiochus

the Great, and had succeeded in persuading him to make war upon the Romans, he also thought it advisable to stimulate the Carthaginians to recommence hostilities against Rome, whose strength would thus be divided. By presents and promises he induced Ariston to go to Carthage; but in order that no despatches might be intercepted, he gave him nothing in writing: he merely told him what he had to do and what class of persons he ought to influence at Carthage. On his arrival at Carthage Ariston soon became an object of suspicion. The matter was at first talked of in the private circles at Carthage, and at last some one ventured to bring it before the senate. Here the enemies of Hannibal demanded that Ariston should be called to account, and that, if he was unable to exculpate himself, he should be sent to Rome; others demanded that he should be arrested as a spy. But the friends of Hannibal opposed these measures, as no written evidence could be adduced against him. The discussions which followed delayed the execution of any plan till the next day. Ariston in the meantime was informed of the proceedings in the senate, and in the evening he fixed a placard in the most conspicuous place at Carthage, above the ordinary seats of the magistrates, containing these words: — "Ariston had no commission for any private person, but public despatches for the senate." In the night he embarked and escaped. When the magistrates took their seats the next morning, and saw the placard, they were greatly alarmed. The suspicion which had been attached to the personal friends of Hannibal alone was now cast upon the whole senate. The senate suspected the persons who had been most with Ariston, and the senate itself was suspected by the people. In this state of distraction and uncertainty the Carthaginians sent an embassy to Rome to explain what had happened. This is the account which Livy gives of the affair; that of Appian differs from it in a few points. (Livy, xxxiv. 61, 62.; Appian, *De Rebus Syriacis*, 8.; Justin, xxxi. 4.) L. S.

ARISTONI'CUS (Ἀριστόνικος), an illegitimate son of Eumenes II. king of Pergamus. Upon the bequest of the kingdom to the Romans by his lawful brother Attalus Philometor, he claimed it by right of inheritance, and maintained a contest for it with much bravery. In the year B. C. 131, he carried on a successful campaign against Publius Licinius Crassus, one of the consuls for the year, who, though powerfully assisted, was defeated, taken prisoner, and slain. Next year, however, Aristonicus was routed by the consul Marcus Perperna, besieged in the Carian city of Stratonice, and forced by famine to a surrender. He was carried to Rome with the treasures of Attalus, and there, in the year B. C. 129, was put to death in prison. (Livy, *Epitome*, lib. lix. and Freinsheim, *Supplementum*; Florus, lib. ii. cap. 20.; Strabo, lib. xiv. p. 646.; Justinus, lib. xxxvi. cap. 4.; Eutropius, lib. iv. cap. 20.) W. S.

ARISTONI'CUS OF ALEXANDRIA (Ἀριστόνικος Ἀλεξανδρεύς) was a grammarian, and a contemporary of Strabo. He is mentioned incidentally by several ancient writers, as one of those Alexandrine critics who adapted elaborate systems of marginal marks to the purpose of indicating, with the utmost possible brevity, critical opinions in regard to classical works. His labours in this pedantic walk of criticism have gained some additional importance since the publication of the Venetian scholia upon Homer; for the marginal marks of Villoison's Iliad, taken from the famous codex of the library of Saint Mark (No. 454.), are described in the manuscript as being "the marks of Aristonicus and Didymus on the text of Aristarchus." To Aristonicus are ascribed the following works, which are entirely lost, except a few opinions and facts quoted from them by subsequent writers, especially the compiler of the Venetian scholia on the Iliad. 1. A treatise on the marks of the sort above mentioned (Περὶ τῶν Σημείων), as applied to the theogony of Hesiod. 2. A treatise on the marks as applied to Homer; a work from which, and from those which follow in the list, Villoison's scholiast gathered many of his materials. 3. A treatise, in six books, on the Syntactical Irregularities (Περὶ τῶν Ἀσυντάκτων) of the Iliad and Odyssey. 4. A memoir or commentary (Ὑπόμνημα or Ὑπομνημάτιον), the topic of which was a matter of dispute among the earlier critics of modern times, but which Villoison's codex shows to have referred to the Homeric poems. Perhaps it was the same work with that which was last enumerated. 5. A dissertation on the wanderings of Menelaus. Some of the speculations advanced in this treatise are cited with much deference by Strabo. 6. A work on the Museum of Alexandria. (Strabo, lib. i. cap. 2. ed. Siebenkees; Suidas, Ἀριστόνικος, with Küster's note; *Etymologicon Magnum*, Ἔρσαι, Λύχνος, Ὀπή; Ammonius, *De Vocabulorum Differentiâ*, Ὀλίγον; Photius, *Myriobiblon*, *Cod.* 161.; Meursius, *Bibliotheca Græca*; Fabricius, *Bibliotheca Græca*, vi. 359.; Villoison, *Anecdota Græca*, i. 64., ii. 183, 184.; Villoison, *Prolegomena ad Iliadem*, p. xviii.; Wolf, *Prolegomena in Homerum*, p. cxciii., cclvii.; Ménage, *Observationes in Diogenem Laertium*, lib. iii. cap. 65.) W. S.

ARISTONI'CUS OF MA'RATHON (Ἀριστόνικος Μαραθώνιος), an Athenian orator and statesman, was a contemporary of Demosthenes, and had the honour of sharing his fate. Opposed to the policy of the Macedonian party, he was one of those public men whom, at the unfortunate close of the Lamian war (B. C. 322.) the conqueror forced

the Athenians to abandon to his vengeance. Aristonicus, Hyperides, and Himeræus were dragged by the infamous Archias from the temple of Æacus in Ægina; and, being sent to Antipater at Cleonæ, were by him put to death. Nothing is known as to the orations of Aristonicus or the details of his life. (Plutarchus, *Demosthenes*, cap. 28.; Westermann, *Geschichte der Beredtsamkeit*, i. 94.)

W. S.

ARISTONI'CUS OF TARENTUM (*Ἀριστόνικος Ταραντῖνος*) was an ancient writer of mythology whose works are lost. His age is uncertain; but the extracts of Photius show that he was quoted by Ptolemæus Hephæstion (or Hephæstionis), who is conjectured to have lived in the reigns of Trajan and Hadrian. This Aristonicus seems to be the writer referred to by Servius for a geographical remark, and by Hyginus (though some copies read the name Aristomachus) as an authority for a version of the fable of Orion. (Vossius, *De Historicis Græcis*, lib. iv.; Photius, *Myriobiblon*, *Cod.* 190.; Servius, *ad Æneidem*, lib. iii. v. 334.; Hyginus, *Poeticon Astronomicon*, lib. ii. cap. 34.) W. S.

ARISTO'NIDAS, a statuary who is said by Pliny to have been so skilful in mixing the different metals which he employed in his art, that he was able to express the various tints of the complexion. This was effected in the statue of Athamas, who was represented as overcome with grief for the death of his son Learchus, whom he had destroyed in a fit of insanity. Pliny says the artist had so combined the bronze with iron, that the rust of the latter shining through the brightness of the bronze expressed the blush of shame. He adds that this work was existing at Thebes in his time. It is scarcely necessary to observe on this passage that, whatever may have been the effect of the statue, it is utterly impossible that it could have been produced by the process described. (Pliny, *Hist. Nat.* xxxiv. 14.) R. W. jun.

ARI'STONUS (*Ἀριστόνους*), a statuary of Ægina who executed the statue of Jupiter which was dedicated at Olympia by the inhabitants of Metapontum. The figure was turned to the east, and held an eagle in one hand and a thunderbolt in the other. On the head was a crown of lilies. Pausanias did not know who was the master of Aristonus nor when he lived. (Pausanias, v. 22.)

R. W. jun.

ARISTO'NYMUS (*Ἀριστώνυμος*), an Athenian Comic poet, contemporary with Aristophanes (Anonym. *in Vita Aristoph.* p. xxxv.). The titles of two only of his plays are known, and only a few fragments of them are now extant. According to a statement in Suidas (*Ἀριστώνυμος*), this same Aristonymus was also a grammarian who lived in the time of Ptolemy Philadelphus, and succeeded Apollonius as principal librarian of the Alexandrine library. This statement, however, is manifestly incorrect, and Meineke therefore conjectures that the name of Aristophanes of Byzantium (to whom the description of Suidas is applicable) has dropped out of the text, so that descriptions meant for two individuals are made to refer to one. (Athenæus, iii. p. 87., vii. p. 284. 287.; Meineke, *Hist. Com. Græc.* i. 197.)

Another Aristonymus, an Athenian, and a contemporary of Alexander the Great, is recorded by Athenæus (x. p. 452., xii. p. 538.) to have been famous for his ingenuity in making riddles. R. W—n.

ARISTO'PHANES (*Ἀριστοφάνης*), a Comic poet of ATHENS, was the son of Philippus, and is generally believed to have been an Athenian by birth, and a resident in the Attic demus or country district of Kydathenæon. The year of his birth is uncertain, but it has been supposed to be about B.C. 444, as he was a youth in B.C. 427. It would seem that his title to the Athenian franchise was not altogether free from suspicion, for we know that his great political and personal enemy, Cleon, brought more than one accusation against him as being an alien (*ξενίας γραφή*). In this however Cleon was actuated by motives of revenge, and Aristophanes was acquitted. Suidas, indeed, says that he was only an Athenian by adoption, and various traditions represent him as being a Rhodian, or an Egyptian, or an Æginetan. To account for these traditions it has been supposed that his father had possessions in other places than Athens, and spent some of his time in them; or perhaps Aristophanes was not born in Attica, and did not come to Athens till after the death of his father (Bode, *Geschichte der Hellenischen Komik*, 220.). His last comedy was exhibited in B.C. 388, and it is not probable that he lived beyond the year 380. He had three sons, Philippus, Araros, and Nicostratus, described as poets of the middle comedy, and this is all that we know certainly about his domestic relations. In private life he was fond of pleasure and social intercourse, as we may learn from the tone of his writings and the part he plays in the "Banquet" of Plato, where he keeps up "the feast of reason and the flow of soul" till early in the morning.

The first comic drama written by him for the stage, in B.C. 427, was the "Feasters" (*Δαιταλεῖς*), which gained the second prize of the contending pieces. He was then so young that he could not legally claim a comic chorus at the public expense to assist in representing the play, and therefore it was brought out in the name of a friend (*Clouds*, v. 520.). His chief object in this play was to censure the system of education and manners then prevalent at Athens, and to advocate a return to the habits of former times. His next play was the "Babylonians," B.C. 426, also exhibited by a friend, in which

he showed his political bias by ridiculing some of the democratical institutions of Athens, especially the system of appointing to offices by lot, and by attacking Cleon, the most powerful demagogue of the day, in the presence of the allies and the foreign ambassadors. Cleon consequently brought an action, as some think, against Callistratus, in whose name the play appeared, but more probably against Aristophanes himself, on the ground of his having calumniated the government and its officers in the presence of foreigners. The action failed, and Aristophanes was the more encouraged to pursue the course he had begun. In his following play, the "Acharnians," B.C. 425, exhibited by Callistratus, he renewed his attack upon Cleon, abusing him by name, and threatening him with a further attack. In the "Knights" Aristophanes carried his threat into execution. Cleon was then at the height of his power, having recently gained much credit by his success as a general in an expedition of some importance. So formidable was his enmity that (as it is said) no one dared to make a mask to represent his face, nor could any actor be found to personate him. Aristophanes was therefore compelled to do so himself, and appeared on the stage for the first time with his face smeared with wine lees. The whole play was a bold and scurrilous attack upon Cleon, and proved eminently successful. It would seem to have carried the popular feeling along with it, and it gained the prize. His next play, the "Clouds" (B.C. 423), had a different scope and object, being directed against the Sophists of the day, and Socrates, the philosopher, represented as their chief. Though considered by Aristophanes himself as the best of his comedies, it was unsuccessful, as indeed it deserved to be, from the misrepresentation (whether ignorant or disingenuous) of the character of Socrates which runs through the whole of it. In his next play, the "Wasps," directed against the litigious propensities of the Athenians, he reproves them for their want of taste in condemning the "Clouds," and takes credit to himself for his early attacks on Cleon, whom he represents as a huge monster attacked by himself with the vigour of a second Hercules. It was not represented by Aristophanes himself, but by Philonides, who took the principal character in it. It gained the first prize. Shortly afterwards Cleon died, and in the subsequent plays of Aristophanes no further allusion is make to him, except in a passage of his next play, the "Peace" (B.C. 419), which however is taken from the "Wasps." The "Peace" was directed against the evils of the Peloponnesian war, and it gained the second prize. The other extant plays of Aristophanes are the "Birds" (B.C. 414), the "Lysistrate" and "Thesmophoriazusæ" (B.C. 411), first "Plutus" (B.C. 408), the "Frogs" (B.C. 495), the "Ecclesiazusæ" or "Female Orators" (B.C. 392). The "Lysistrata," together with the "Acharnians" and the "Peace," was written for the purpose of recommending peace, which in this play is simply considered as a means of deliverance from domestic evils, and is represented to be brought about at last as the termination of a civil war between the sexes. It is worth remarking that some expressions in this play prove his aversion to the then oligarchical party at Athens, and that he shows the liberality of his principles by recommending a communication of the franchise to meritorious aliens, and a conciliatory course of policy towards the colonies and allied states (Thirlwall, *History of Greece*, iv. 225.). His last two comedies were the "Æolosicon" (Αἰολοσικῶν) and "Cocalus," exhibited about B.C. 387 by his son Araros. The first was a parody on a play of Euripides, and the second is supposed to have been a parody of a poem on the "Death of Minos," said to have been killed by Cocalus of Sicily. The total number of plays ascribed to Aristophanes is fifty-four, of which eleven are extant.

From what has been said it is clear that Aristophanes was a person of no small importance at Athens. In political feelings he sympathised with the aristocratical party there, the interests of which he supported on the stage, taking every opportunity of praising the good old times of Miltiades, Æschylus, and Aristides, while he abused the degenerate men and manners of his own times, and kept up an incessant warfare against the leader of the democracy, Cleon, who was also the chief supporter of the ruinous war against Sparta. We need not therefore suppose that his hostility to Cleon arose from party motives only, but we may give him credit for patriotic feelings, more especially as his hatred of Cleon did not mitigate his hostility against the Spartans and their friends. The Sophists, the then teachers of the noblest Athenian youth, both in philosophy and rhetoric, were assailed by him with equal vigour. Some of them professed to teach how to argue on any side, without reference to the merits or morality of a case, while their philosophic instruction was sceptical, and subversive of the religious tenets of their age and country. We cannot wonder therefore that Aristophanes, "who stood upon the old ways" of his ancestors, should have viewed them and their followers with indignation and abhorrence. Hence, indeed, may be explained, and to some extent justified, his antipathy to Euripides, who was connected with them, and whose dramas illustrated their doctrines and their practice. In another respect his aversion to them led Aristophanes to commit an act of cruelty and injustice against, perhaps, the most estimable man of his age, the philosopher Socrates, whom he confounded with the very persons whose doctrines Socrates constantly endea-

voured to refute and expose, and in this character he held him up to the contempt and execration of the Athenian people. An explanation of the causes which led to this confusion is given by Thirlwall (*History of Greece*, iv. 268.). It amounts simply to this, that Aristophanes viewed Socrates at too great a distance for anything more than a superficial acquaintance, and that he formed his judgment of him by "the company in which he usually saw him." Besides this, the poet's mind was not of a philosophic or speculative turn, and therefore likely to be impatient of the close study necessary for a due appreciation of the character and opinions of such an original thinker as Socrates.

The relation in which Aristophanes stood to his dramatic contemporaries and predecessors, can only be gathered from the ancient critics, and the representations of the poet himself. In one of his plays, the "Peace," v. 755., he takes credit to himself for having effected a variety of improvements in the comic drama; for having rid it of low buffoonery and stale practical jokes, and built it up to the "towering height of a great art," by noble diction and sentiments, and refined humour. Some of his competitors, as Eupolis and Hermippus, he charges with plagiarism from himself; a charge retorted by Eupolis and Cratinus, the former of whom stated that he had helped the "bald man" in the composition of his "Knights." His older rival, Cratinus, is spoken of as being coarse and bitter in comparison with Aristophanes himself, and a similar failing is ascribed to Eupolis. "It is difficult to conceive," says Thirlwall, "that the satire of Cratinus could have been more free or licentious than that of Aristophanes: so that the difference may have consisted in the grace with which he handled his subject." Yet, according to another account, Eupolis surpassed him even in grace and elegance, and showed more imagination in the invention of his plots. Moreover, it was generally admitted by the ancient critics that Aristophanes was the best writer of what was called the Old Comedy, which he elevated in character and usefulness, and that in his later plays he led the way to the New Comedy of Menander. Of his peculiar excellences no adequate idea can be formed without a perusal of his works, and a knowledge of the history, literature, and manners of his times. He is distinguished by exuberant wit, by broad humour, by playful and bold fancy, by his originality and powers of invention. His comic characters are in the highest degree amusing by their fun and drollery, their shrewdness and naïveté, their heartiness and gaiety. His mastery over the Attic dialect was complete, and the exhibition of it made more striking by its elegance being often placed in close contact with the rudest provincialisms of Greece, and the broken Greek of foreigners. The strangest combinations of words (like some of the Americanisms of the present day), the drollest imitations of animal sounds, iambic verses formed of the grunts of a pig, chaunts of croaking frogs startle and amuse the reader: much more must they have had this effect upon the hearers of Aristophanes. At the same time he shows, by occasional bursts of lyric poetry, that he possessed a great and varied poetic genius, by cultivating which he might have succeeded in the more serious walks of lyric or dramatic art. His versification is of the same character as that of the tragedians, but modified, so as to exhibit greater lightness, and more seeming irregularity. The buffoonery and obscenity which have been so often objected to him, were the faults of the time, and common to him with the other writers of the Old Comedy; of which, indeed, they were amongst the distinguishing characteristics. It did not indeed profess to delineate character, to represent the details of private life, nor to have any plots or intrigues ending with the usual denouement of a modern comedy. On the contrary, the amusement of the spectators was often promoted by bringing on the stage any persons of sufficient importance and notoriety, ridiculously caricatured in any of their peculiarities; nor was any person, however high in rank or character, safe from such an exposure. But although the characters of the Old Comedy were real, the wit and fancy of the writers were allowed to run riot in devising the most extravagant situations and incidents, interspersed with joking appeals to the audience, whose presence was so completely recognised that a direct address to them was a usual part of every play. The gross and obscene language in which the old Attic comedy indulged was probably increased by the absence of women from the theatre, as well as the privileged licence of the Dionysian festival, at which the plays were represented; a consideration which to some extent explains how it happened that it "did boldly nominate a spade, a spade," and said the "grossest things in the grossest language." But in another respect the licence allowed to the Comic poets of Athens had a beneficial tendency, though its influence was not so powerful as we might have expected. We allude to the privilege which they exercised, and none of them more freely than Aristophanes, of criticising public men and measures, and, as we shall see, the sovereign people itself. In what has been called a "hearing age," they discharged the same functions as the public journalists of a "reading age;" and the reason why they did not produce corresponding results appears to be that they did not find their audience "in the humour for any serious thought" (Thirlwall, iii. 83.).

The opinions entertained of Aristophanes

by his contemporaries and others were various and discordant, though in the main highly favourable. An epigram is ascribed to the philosopher Plato, in which the soul of Aristophanes is described as an everlasting sanctuary of the muses; and from the dialogue of the "Banquet," in which Plato makes him one of the interlocutors, it appears that they were at one time on terms of intimate friendship. Aristotle, in his "Poetics" (iii. 4.), seems to consider Aristophanes as the representative of the old Greek comedy, and to occupy the same place with regard to it as Sophocles does in tragedy. St. Chrysostom is said to have admired him so much that he studied his works daily, and kept his plays under his pillow by night. Plutarch (vol. ix. p. 387., ed. Reiske), on the contrary, imputes to Aristophanes a variety of faults, and attacks him with a bitterness savouring of party-spirit. In comparing him with Menander, he describes the latter as infinitely superior, and inveighs against Aristophanes for his buffoonery and coarseness, for his misplaced antitheses and play upon words. His style, Plutarch describes as a mixture of the comic and tragic, sometimes elevated, sometimes colloquial and prosaic, unequal, and obscure. He further objects to him a deficiency in delineating character, and adds that his representations of men and manners always display the worst and weakest side. He concludes with remarking that the audience which admired such a poet must have been both morally and intellectually depraved. This unfavourable judgment is well accounted for by Bode (*Geschichte der Hellenischen Komik*, p. 253.). It would almost appear that Voltaire, who wrote the article "Aristophanes" for the "Encyclopédie," borrowed his ideas on the subject from Plutarch. He settles the matter in very few and flippant words: "This comic poet, who is neither poet nor comic, would not have been allowed in our days to exhibit his farces at the fair of St. Laurence."

The "Acharnians," with which Aristophanes gained the first prize in a contest against the poets Cratinus and Eupolis, was exhibited during the sixth year of the Peloponnesian war, and written with the view of showing its evils and recommending its termination. The plot, if it can be said to have any, is extremely simple. The scene is laid at Acharnæ, the largest of the country townships of Attica, and the principal character of the play is one Dicæopolis, a shrewd rustic, and an inhabitant of the place. He is described as disgusted with the sufferings of war, and resolved to make a separate peace on his own account, after vainly attempting to persuade the Athenians to join him.

The chief humour of the piece consists in the description of the advantages which Dicæopolis derives from his bargain, contrasted with the sufferings of the wounded Lamachus, an Athenian general, who is brought upon the stage as one of the supporters of the war. One of the most amusing parts of the play is a dialogue between him and Dicæopolis, in which Lamachus gives orders of preparation for battle, while Dicæopolis replies by calling for dishes and dainties as a man preparing for an entertainment. There is also an amusing market scene, in which Dicæopolis is represented as having a well-stocked market, all to himself, much to the vexation of his more warlike neighbours. They, indeed, are represented as being in the first instance very angry with him for his treasonable correspondence with the Lacedæmonians, and with the view of deprecating their indignation he makes a long speech to them. This part of the play, however, seems mainly introduced as an excuse for a hit against Euripides, from whom Dicæopolis begs some of the ragged dresses in which his tragic heroes frequently appeared, that his own wretched appearance in them might move the compassion of his infuriated neighbours while he addressed them. The play also contains a severe attack upon the Athenian statesman Pericles, whom it represents as the cause of the war.

This play is further remarkable for a joking statement of the poet addressed to the audience, to the effect, that his fame had reached even the King of Persia, who was desirous of the friendship of the Athenians, because they had such an adviser as Aristophanes; and, that the Lacedæmonians wished for peace, and demanded the island of Ægina, in order that they might rob the Athenians of him. It would seem from this that Aristophanes either lived in that island or had property there.

The "Knights" (Ἱππεῖς), or as Wieland has termed it the "Demagogues," was directed against Cleon. The principal characters of the play are Demosthenes and Nicias, two Athenian generals, the demagogue Cleon, Demus, a personification of the Athenian people, and a sausage-seller, by name Agoracritus. The first two appear as the servants of the Athenian "John Bull," over whom the other servant Cleon, by wheedling and base compliances, has gained an influence to the injury of the old man himself, and the torment of his fellow-servants, whom he oppresses without mercy. With the view of getting rid of Cleon, and relying on some oracles in which it is predicted that a sausage-seller would succeed a leather-seller (Cleon) in the stewardship of Demus, they pick up Agoracritus, and put him forward as a rival of Cleon. A regular fight of words ensues, in which the two abuse each other in all the slang terms of their respective trades, outbidding each other in their promises of what they would do for Demus. Agoracritus wins, and the old gentleman turns off Cleon, and puts himself under the

direction of his rival. Under his care he returns to the habits of his youth, and is put into possession of a truce for thirty years, which Cleon had roguishly kept under lock and key. He is thus made completely happy. The chorus of the play is made up of the so-called knights, a body distinguished for their hostility to Cleon.

The "Clouds," B.C. 423, was said by Ælian (*Var. Hist.* ii. 13) to have been the main cause of the subsequent condemnation of the philosopher Socrates. But this cannot be altogether true, for he was not put to death till twenty years afterwards. Still, whatever was its effect, there can be no question about its tendency and the gross injustice of its misrepresentations. Plato indeed (*Apologia Socratis*) identifies Aristophanes with the accusers of Socrates, and their charges with his calumnies, and complains with reason of their effect in prejudicing the minds of his fellow-citizens against him, as a sceptic and an unbeliever. The plot of the play is simple. A rustic father, Strepsiades, made bankrupt by the extravagances of his son Pheidippides, resolves to become a pupil of the "palefaced, shoeless Socrates," in the hopes of being enabled to escape from and to cheat his creditors by his lessons in sophistry and chicanery. He accordingly goes to school to him, and finds him philosophising aloft in a basket: an amusing scene follows, the rusticity and obtuseness of the pupil being humorously contrasted with the subtlety and refinement of the master. The Clouds, the chorus of the play, are invoked to give their aid, and made to appear as divinities on the stage: "for they," says Socrates, "are the only true goddesses; all the rest are moonshine" (v. 359). Strepsiades, however, is too dull to learn, and by the advice of the Clouds he sends his son to take his place. Pheidippides proves an apt pupil, and shows his proficiency not only by his schemes for overreaching his father's creditors, but by offering to justify his conduct in beating his father, and then threatening to beat his mother in the same way. This raises the indignation of Strepsiades, and he wreaks his vengeance by setting fire to the school-house of Socrates, and burning out his pupils. This was a very plain intimation to the assembled Athenians, especially in conjunction with the concluding lines of the play. The play was said to have been received with loud applause, but nevertheless it did not gain the prize, owing perhaps to the influence of Alcibiades, for whom the character of Pheidippides seems to have been meant. The play which we now possess was a second edition.

In the "Wasps" the poet attacks the Athenian courts of justice, and ridicules the fondness of his fellow-citizens for acting as dicasts, an "office resembling that of our Westminster special jurymen." The principal character of the play is so fond of acting in this capacity, that his son, by way of keeping him at home, resolves to fit up his house as a court of justice, and furnishes it accordingly. The father is pleased with the idea, and it is arranged that he should sit in judgment over all domestic offenders. The first of these is a house-dog (Labes), charged with stealing a piece of Sicilian cheese. His trial is conducted in regular form, with a mock solemnity which is very amusing, and full of comic humour. At last the dog is acquitted by mistake. Under this farce, however, lies a personal satire, directed against Laches, an Athenian general, who had commanded an expedition to Sicily, and become rich by the bribes of the enemy. From this play Racine borrowed the idea of his "Plaideurs," and it was imitated by Ben Jonson, in his "Staple of News."

The "Peace" is entirely political, and aimed against the continuance of the Peloponnesian war. The principal character, Trygæus, tired of its evils, makes a journey to heaven on the back of a beetle, to expostulate with the gods upon the subject; he finds that they are not at home, and that their chambers are occupied by War, who had thrust Peace into a deep well. With the help of a party of friends Trygæus drags her out, and carries her off to earth. The play concludes with expressions of exultation on the part of the chorus upon the restoration of peace, intermixed with raillery against those who had an interest in the continuance of the war. The drift of the "Birds" is very obscure. The theory of Süvern may be in the main correct. The "Thesmophoriazusæ" (B.C. 411), and the "Ranæ," or "Frogs," are both directed against Euripides. The latter was exhibited after the death of Aristophanes, and is one of the best and most amusing of his plays. In this play the god Dionysus proceeds to Hades for the purpose of bringing the departed Euripides to earth again, all the then tragic poets of Athens being good for nothing. He is accompanied by a slave, and dressed like Hercules, that he may be mistaken for him. Accordingly the meetings of Dionysus with the old acquaintances of that hero are very comic and amusing. He and his slave cross the Styx in Charon's boat, the frogs of the lake croaking a chant as they row over. On arriving in Hades, they find that there is a contest going on between Euripides and Æschylus for the tragic chair there. Dionysus is called upon to decide between them, which he does in favour of Æschylus. He then returns with him, instead of Euripides, and Sophocles is installed in the vacant chair. In this play, as in the "Peace," no great respect is shown to the popular mythology, the positions and behaviour of Dionysus being often very amusing, but very disreputable. The last play of Aristophanes was the "Plutus," or "Wealth," which belongs rather to the middle comedy

than the old, and has no chorus. No real characters are introduced upon the stage, nor has it any reference to political subjects. Its object seems to have been to point out the folly and guilt of covetousness, and of repining at the dispensations of Providence in the distribution of wealth. The argument is detailed in the four hundred and sixty-fourth number of the "Spectator."

The names and fragments of the plays of Aristophanes which are no longer extant are given by Meineke, ii. 2. p. 993. The most lucid and satisfactory account of Aristophanes which we have seen in the English language is given by Thirlwall, in his "History of Greece," iv. 250. The authorities for the life of Aristophanes, independent of what is collected from his own works, are little else than the accounts of Suidas and the Greek grammarians, which may be found in Meineke, vol. i.

The modern writers and commentators on the works of Aristophanes are very numerous. Most of them are enumerated by Bode, *Geschichte der Hellenischen Komik*, p. 220, and by Hoffmann, *Lexicon Bibliographicum*.

The first edition of Aristophanes is the Aldine, printed at Venice, 1498, folio, containing only nine plays, the "Lysistrate" and "Thesmophoriazusæ" not being then discovered. A second complete edition was published at Florence by Bernard Junta, 1515, 8vo. That of Kuster, Amsterdam, 1710, folio, contains the valuable Greek scholia. One of the most complete is by Bekker, five volumes, 8vo., London, 1829. This also contains the scholia and a Latin version. There are also complete editions by Brunck, Boissonade, Bothe, Dindorf, and others; of the "Acharnians," by Elmsley; of the "Acharnians," "Knights," "Wasps," "Clouds," and "Frogs," by Mitchell; and of several single plays, by others. The scholia on Aristophanes were published by Dindorf, in three vols., Leipzig, 1826.

There are various translations of the different plays of Aristophanes. The first that appeared in England was a version of the "Plutus," by Thomas Randolph, London, 1651, with the title of "Hey for Honesty! Down with Knavery!" One of the best English versions is Cumberland's translation of the "Clouds," in blank verse, published in 1797. Among the more recent English verse translations of different plays are those by Mitchell and Walsh; of the "Birds," by Cary; and of all the plays, by Wheelwright. The "Acharnians," "Knights," and "Birds," have been admirably translated by Mr. J. Hookham Frere: this translation was printed at Malta. Mr. Frere has also translated the "Frogs," which was executed before the others; and he is the author of some translations from Aristophanes which appeared in the "Quarterly Review" some years ago. There are also several English prose translations of different plays: of the "Plutus," by Fielding and Young; of the "Birds," by an anonymous author (London, 1812); of the "Acharnians," "Knights," "Wasps," and "Birds," by a Graduate of Oxford (Oxford, 1832). In French, Aristophanes has been translated by Poinsinet de Sivry. In German all the plays have been translated by Voss and Droysen; the "Acharnians," "Knights," "Clouds," and "Birds," by Wieland; the "Clouds" and "Frogs," by Welcker.

R. W—n.

ARISTO'PHANES of BYZANTIUM (Ἀριστοφάνης Βυζάντιος), one of the most celebrated of the Alexandrine grammarians and critics, was the son of a military man named Apelles. He lived in the third century before our æra, during the reigns of Ptolemy Philopator and Ptolemy Epiphanes. He studied philology and criticism, as those sciences were then studied, under several eminent teachers, of whom Eratosthenes was one, while another was Zenodotus, the founder of the Alexandrine school of commentators upon Homer. Afterwards Aristophanes was appointed to superintend the library of Alexandria; an appointment which he probably owed to his increasing reputation, but certainly not to any such proof of perspicacity as that which is recorded in a foolish story told by Vitruvius. He now in his turn received pupils, among whom were several eminent Homerists, the greatest of these being the prince of the Homeric critics, the celebrated Aristarchus. Aristophanes himself held a high place as an annotator on the poet; and his name is usually joined in that character with those of his teacher and of his famous pupil. The grounds of his Homeric reputation may be, in some degree understood from Villoison's Venetian Scholia; but still nothing is known sufficient to found anything beyond partial conjectures, in which, indeed, one or two recent German scholars have freely indulged in treating of this ancient critic. Wolf thinks that there is good evidence of his having been very cautious in his proposals of innovation, but is disposed to believe that neither in the criticism nor in the interpretation of the Homeric poems do the notices we possess of his readings, or of the passages which he considered as spurious, indicate any decisive advance beyond the point which had been already reached by Zenodotus. Questions of literary genuineness, however, appear to have had peculiar attractions for the mind of Aristophanes, and to have been treated by him with a comprehensiveness of thought much superior to the usual spirit of the school to which he belonged. He was the author of an opinion, which was afterwards more fully developed by Aristarchus, and has been keenly argued in our own day, that the genuine Odyssey ends at the two hundred and ninety-sixth line of the twenty-third book. His authority led also to the

entire rejection of a work previously ascribed to Hesiod. Indeed, Homer seems to have engaged less of his attention than other poets. He arranged or criticised works of Hesiod, Alcæus, Pindar, Anacreon, Callimachus, Plato, and Aristotle; and he was also a successful expositor of the dramatists, especially of his Athenian namesake. To him and Aristarchus is commonly attributed the establishment of the famous Alexandrine canon, which honoured with the title of classics certain select authors in every walk of literature, admitting, indeed, in some departments, a gradation of merit in the names admitted to the roll, but condemning indiscriminately to oblivion all that were excluded from it. Besides criticising particular works, Aristophanes was an active and esteemed writer on the principles of philology. He was also a contributor to historical and miscellaneous literature. Perhaps, however, the greatest of his services to Grecian letters was this—that he was the acknowledged inventor not only of the Greek system of punctuation, but also of the scheme of the breathings and accents. Of course it is meant not that he introduced these peculiarities into the language, but only that, the system already existing in the spoken tongue, he devised the method of recording it permanently in writing.

Of the many works attributed to Aristophanes of Byzantium, there exist only the following scanty fragments:—1. Arguments to Greek plays: An Argument (in iambic trimeters) to the "Œdipus Tyrannus" of Sophocles, and one (in prose) to the "Antigone" of the same poet; a very meagre prose argument to the "Medea" of Euripides; arguments (all in trimeter iambics) to the "Ecclesiazusæ," "Birds," "Wasps," "Knights," and "Acharnians" of Aristophanes. 2. A fragment of one of his two treatises on Idioms (Λέξεις), published in Boissonade's edition of the "Partitiones" of the grammarian Herodian, London, 1819, 8vo. 3. A considerable number of facts and opinions, quoted from his works, sometimes in his own words, by subsequent authors and scholiasts.

The following is such a list of his works as can now be collected:—1. His text (Διόρθωσις) of Homer, his Homeric Commentaries (Ὑπομνήματα), and his Γλῶσσαι, which likewise are supposed to have borne reference to the poet. 2. His notes on the other poets and philosophers already named, with editions of some of their works. 3. His grammatical writings. These included his "Attic Idioms" (Ἀττικαὶ Λέξεις); "Laconic Idioms" (Λακωνικαὶ Γλῶσσαι); a work on Συγγενικά, or "Related Terms;" a work "On Names signifying Ages" (Ὀνομασίαι Ἡλικιῶν); "Parallel Selections" (Ἐκλογαὶ Παράλληλαι); and a work "On Analogy," used and cited by Varro. 4. Historical and miscellaneous works: "On the Athenian Courtezans;" "On Scenic Masks;" "On the Ægis;" "On the Broken Scytale;" the "Thebaica," the "Bœotica," and the "Phænomena." (Meursius, *Bibliotheca Græca;* Villoison, *Anecdota Græca*, ii. 131, 132, 134, 139, 183, 184; Villoison, *Prolegomena ad Iliadem*, passim; Wolf, *Prolegomena in Homerum*, pp. ccxvi.-ccxxvii.; Ruhnken, *Historia Critica Oratorum Græcorum*, cap. 57; Wellauer, in Ersch and Gruber, *Allgemeine Encyclopädie;* Suidas, Ἀρίσταρχος, Ἀριστοφάνης, Ἐρατοσθένης, Ὁμολώϊος; Vitruvius, lib. vii. *Præfat.;* Quinctilian, i. 1; x. 1; Hephæstion, *Enchiridion*, p. 134, ed. Gaisford; Diogenes Laertius, iii. 61; Athenæus, ed. Schweighaüser, lib. iii. cap. 11, 30; lib. vi. cap. 40; lib. ix. cap. 17, 76; lib. xiii. cap. 21; lib. xiv. cap. 10, 77; Stephanus Byzantinus, Ἀντικονδυλεῖς, Χαιρώνεια; Varro, *De Linguâ Latinâ*, lib. v. p. 43; lib. viii. p. 103; lib. ix. p. 140, ed. 1619.) W. S.

ARI'STOPHON (Ἀριστοφῶν), a Comic poet of whom nothing is known except the titles of nine of his plays, from which we may infer that he was a writer of the Middle comedy at Athens. A few fragments of these comedies are extant, and some others, of which it is not known to which of his plays they belonged. (Meineke, *Histor. Com. Græc.* p. 410.) R. W—n.

ARI'STOPHON (Ἀριστοφῶν), a distinguished painter of Thasos, of the fifth century B.C., was the son of Aglaophon, and the brother of the celebrated Polygnotus. He was probably also the father of the younger Aglaophon. [Aglaophon.] Pliny mentions some works by Aristophon:—Ancæus wounded by the Boar, with Astypale; and a picture which he calls a "numerosa tabula," containing "Priamus, Helena, Credulitas, Ulysses, Deiphobus, Dolus." Plutarch attributes to Aristophon, but apparently in error, the picture of Alcibiades lying upon the knees of Nemea; this picture was painted by Aglaophon, the son of Aristophon. Plutarch also mentions a picture of Philoctetes by this painter. (Pliny, *Hist. Nat.* xxxv. 11, 40; Plutarch, *Alcibiades*, p. 16; *De Aud. Poët.* 3.) R. N. W.

ARI'STOPHON (Ἀριστοφῶν), a name which is common to three Athenian statesmen, all of whom lived within one portion or another of the age of Demosthenes. Ruhnken was the first to distinguish the three Aristophons exactly from each other; but in several passages of ancient writers, especially the orators, it is still uncertain which of the three is referred to. (Ruhnken, *Historia Critica Oratorum Græcorum*, cap. x.; Westermann, *Geschichte der Beredsamkeit*, i. 70, 93; Clinton, *Fasti Hellenici*, vol. ii. B.C. 403, 372, 362, 355, 354, 341, 340, 330, and Appendix; Taylor, *Vita Lysiæ;* Corsini, *Fasti Attici*, iii. 275; iv. 44.)

Aristophon of Azenia (Ἀριστοφῶν Ἀζηνιεύς), so called from his native place, a demus

of Attica, enjoyed a political career which was not only eminent, but protracted almost beyond the bounds of nature. It embraced about half a century, and perhaps even a longer period. It has been doubted whether he was the same Aristophon who, in the year B.C. 411, was sent by the Four Hundred on a mission to Sparta. It is certain, however, that, in B.C. 403, he was the mover of a noted law for confining the right of Athenian citizenship to persons whose parents on both sides were free citizens. Under this law, it is said, a son of his own was excluded from the citizenship. In the year B.C. 355, after he had, as it should seem, retired from public business, he came forward once more to assist Chares (no very creditable associate) in impeaching Iphicrates for his want of success in the last campaign of the Social War; and immediately afterwards Aristophon became the accuser of the other general, Timotheus, whose unjust condemnation, it is said, was mainly caused by the deference paid to his venerable adversary. In the same year Aristophon was the principal coadjutor of Leptines in defending his law against Demosthenes, who speaks of the aged statesman with great respect and forbearance. His position in the state and his powers as an orator are likewise represented very favourably by others of his contemporaries. He enjoyed great influence throughout his whole public life, although that influence did not remain uncontested, since Æschines asserts that he defended himself successfully against seventy-five impeachments. (Thucydides, viii. 86; Athenæus, lib. xiii. cap. 38, ed. Schweighaüser; Cornelius Nepos, *Iphicrates*, cap. 3; *Timotheus*, cap. 3; Aristotle, *Rhetorica*, lib. ii. cap. 24; Quinctilian, lib. v. cap. 12; Dinarchus, *Contra Philoclem*, p. 100; Demosthenes, *Contra Leptinem*, p. 501, cap. 32; Æschines, *Contra Timarchum*, p. 35, 69; *Contra Ctesiphontem*, p. 418, 440; Plutarch, *Vitæ Decem Oratorum*, p. 844.)

ARISTOPHON OF COLYTTUS (Κολυττεύς), so called from the Attic demus where he was born, was a younger man than Aristophon of Azenia: but he, too, was older than Demosthenes. It was this Aristophon whom Æschines in his youth served as a scribe; and in the oration for the Crown, delivered B.C. 330, Demosthenes speaks of him as then dead, reproaching Æschines for having already forgotten the obligations he owed to him and to Eubulus. Several passages in Demosthenes certainly refer to this statesman; and he is described as one whose influence in the state was very great, and whose opinions were highly authoritative. (*Vita Æschinis*, Anonymous; Demosthenes, *De Coronâ*, p. 248, 250, 281; *Contra Midiam*, p. 584, with Ulpian's scholium.)

ARISTOPHON, who was the Archon Eponymos of the year B.C. 330, when the orations for the Crown were delivered, was certainly a different person from both of the others who bore the name. Aristophon of Azenia must have been dead long before; and, in a passage above cited, Demosthenes says that Aristophon of Colyttus was dead likewise. Aristophon the Archon has sometimes been ranked among the orators, on the credit of a passage in Theophrastus, which is undoubtedly interpolated. (Dionysius Halicarnasseus, *Dinarchus*, cap. 9; Diodorus Siculus, lib. xvii. cap. 62; Theophrastus, *Characteres*, cap. 8, with Ast's note.) W. S.

ARISTOPHONTES. [APULEIUS.]

ARISTOTI'LE, or BASTIA'NO DA SAN GALLO, an Italian artist, nephew to Giuliano and Antonio, and cousin to the second Antonio da San Gallo, all architects of note, the last-mentioned more especially, was born at Florence in 1481. He was first put to study painting under Pietro Perugino, but did not remain long with him, for after seeing Michael Angelo's cartoon of Pisa, he ceased to attend Perugino's studio, and, like many others, made that celebrated production of Buonarotti an object of minute and earnest study. Besides copying the principal parts separately in detail, he made a copy of the entire composition on a reduced scale; which last, in the course of a few years afterwards, became most valuable, the original cartoon having been maliciously destroyed, as is supposed, by Baccio Bandinelli, who, getting into the room where it was kept, tore it and carried it away piecemeal. Bastiano now jealously treasured his own copy, refusing either to dispose of it at any price or to allow another to be taken from it; however, at the instance of his friend Vasari, he afterwards painted one himself in oil, in chiaroscuro, and sent it (1542) to Francis I., who liberally remunerated him for it. It is the same which is now in the Earl of Leicester's collection at Holkham, and is engraved in Forster's "British Gallery." In the meanwhile, Bastiano began to apply himself, like others of his family, to architecture, and joined his brother Giovan-Francesco at Rome, where the latter, who was then engaged on the works at St. Peter's, employed him to take charge of his business concerns. During his stay at Rome he frequently visited Raffaello, to whom he had been introduced by Giannozzo Pandolfini, bishop of Troia; and when the latter built himself a house at Florence, after the designs of that illustrious artist, Giovan-Francesco was employed to conduct the work, but he dying in 1530, the completion of it devolved upon Bastiano. Though but a moderate-sized house, the Palazzo Pandolfini has been esteemed a chef-d'œuvre of its class and particular style; and had Bastiano been the author of but one design, his fame as an architect would have been established, whereas now his name is only slightly and incidently connected with that "monument." Of

his own ability in architectural design we have now no other proof than tradition and contemporary opinion, for it was his fate or his choice to be employed upon works which, how magnificent soever they may have been, were of a very temporary and fugitive nature.

On settling at Florence, after his return from Rome, he applied himself chiefly to perspective and architectural painting, as that branch of art best suited to his talents. From this period he became chiefly employed in planning and executing those sumptuous decorations for solemn festivities or princely entertainments which were then in vogue, including dramatic exhibitions and recitations. In the scenery required for these last, Bastiano displayed such wonderful skill in perspective, as it was then considered, that he is said thence to have acquired the name of Aristotile, as being profoundly skilled in it. Notwithstanding, however, that many of his works of this kind are spoken of as being nothing less than marvellous, they do not appear from Vasari's description to have been in the very best taste, or, indeed, much better than a strange farrago of architectural objects. Among the entertainments given on the occasion of the marriage of Cosimo de' Medici with Leonora di Toledo, in 1539, was a dramatic performance got up under the direction of Aristotile, who contrived a hollow crystal sphere filled with water, and with lighted torches behind it, to represent the sun, and this was put and kept in motion by machinery, so as to represent sunrise at the commencement and sunset at the termination of the piece—with what degree of illusion may easily be conceived.

Some time after, when other artists had begun to be employed in preference to him, he went to Rome, where he was kindly received by his cousin Antonio, who engaged him to superintend some of his buildings, and among others the works at Castro. After a short time he begged to be released from the latter, and returning to Rome found again an opportunity of resuming his former occupation with his pencil. For the Cardinal Farnese he executed a fine perspective, which, when it was to be paid for, was referred to the valuation of Perino del Vaga and Vasari. The former, who was jealous both of the work and its author, endeavoured to depreciate it as much as possible, contending that Aristotile had been already well paid by the money advanced to him during its progress; but Vasari stood out so resolutely for his friend, that the other was obliged to come to reasonable terms. With that money, and the gratuity he had received from Francis I., Aristotile returned to Florence in 1547, there to end his days, which he was enabled to do in comfort through the liberality of the Grand-Duke Cosmo, who allowed him a salary of ten scudi per month as a retainer for his services whenever they might be required. But he was then verging upon threescore years and ten, nor did he live to exceed that age, dying shortly after he had attained it, on the last day of May, 1554. (Vasari, *Vite de' Pittori.*)

W. H. L.

ARISTOTLE (Aristóteles, *Ἀριστοτέλης*), a Greek writer, whose influence on philosophy and on science generally, has continued from his own time, through the middle ages, up to the present day. The principal events of his life are as follows.

Aristotle was born at Stagira, in the district Chalcidice, on the Strymonic Bay, in the first year of the ninety-ninth Olympiad, 384 B.C. The Athenian orator Demosthenes was born in the same year as Aristotle, and also died in the same year. Stagira was originally a colony of Andros, and subsequently of the Chalcidians; and consequently, though situated in the territory of the Barbarians, it was a seat of Greek civilization, and Aristotle was educated in Greek habits. His father Nicomachus was the physician and friend of King Amyntas II. of Macedonia, a circumstance to which Aristotle was apparently indebted for his subsequent connection with the royal house of Macedonia. Nicomachus wrote on medicine and natural history, and his son probably received from him his first impulse towards the natural sciences. Aristotle lost his parents at an early age. His father was already dead when Aristotle, in the seventeenth year of his age, went to Athens, then the centre of Greek learning B.C. 367. Aristotle was a hearer of Plato; but as Plato's second voyage to Sicily to the court of the younger Dionysius of Syracuse belongs to the year B.C. 367, the connection between them, if already formed, must have been soon interrupted. Aristotle was charged with various irregularities in his youthful years, such, for instance, as wasting his patrimonial property. These imputations, if true, are trivial matters when contrasted with the greatness of Aristotle's maturer years, but in fact they are undeserving of credit, and have been refuted by ancient writers (Aristocles in the *Præparat. Evangel.* of Eusebius, xv. 2). The imputation of ingratitude towards his great teacher is more serious. Plato is said to have early discovered his great abilities: he called him the intellect of the school, and his house the house of the reader. But Plato is also reported to have said: he kicks against me behind like a foal against his mother. It is not however necessary to assume that the expression must be understood of any personal offence against his master. The views of Aristotle were opposed to the Platonic philosophy, and especially to the doctrine of ideas, which he criticises without reserve and attacks with cogent arguments. But Aristotle never assails the personal character of his master; indeed he says in one passage (*Eth. Nicom.* i. 6): "that the whole

question on the nature of things in general is difficult, since men with whom he was on friendly terms had introduced the doctrine of ideas. Yet for truth's sake a man must be able to renounce all personal considerations, especially when he is a philosopher. If a man has two friends, it is his sacred duty to honour truth most of these two."

Aristotle remained twenty years in Athens, during which he became a teacher of Rhetoric, and he attacked Isocrates so violently, that Cephisodorus, a pupil of Isocrates, wrote a defence of his master in four books. In B.C. 348, the year of Plato's death, Aristotle left Athens on the invitation of his friend Hermias, ruler of Atarneus in Mysia. He went there in company with Xenocrates, probably the well known pupil of Plato, and stayed till the death of Hermias, a period of three years. Hermias was a eunuch, and is first mentioned as the slave of Eubulus, who with the aid of Hermias freed Atarneus from the Persian yoke, and made himself master of the place. After the violent death of Eubulus, Hermias governed Atarneus. That he was a distinguished man is sufficiently proved by Aristotle's intimacy with him. On the occasion of a visit to Athens he had heard Plato and Aristotle, and attached himself closely to them. Artaxerxes Ochus, king of Persia, was desirous of bringing Asia Minor again under the Persian yoke; and Mentor, a Greek in the Persian service, contrived to draw into a snare Hermias, who lost his life through treachery. Aristotle and Xenocrates escaped the Persians by flying to Mitylene. Pythias, the only sister of Hermias, accompanied Aristotle in his flight, and the philosopher took her to wife. Aristotle celebrated the virtues of Hermias in a Pæan, which is the only poetical attempt by him that we possess (Diogenes Laertius, v. 7; Athenæus, xv. 16). Though it bears rather the marks of reflection than of poetic invention, still its condensed and noble language gives it an elevated expression. Aristotle's flight to Mitylene took place in the fourth year of the 108th Olympiad, or B.C. 345.

Two years of Aristotle's life from this date are unknown. In the year B.C. 343, he was invited to be the teacher of Alexander, who was then thirteen years old. It is a redeeming trait in the character of Philip, king of Macedon, to have selected such a man as Aristotle to be the master of his son. Alexander's earlier teachers had committed many errors in his education; Leonidas by strictness, and Lysimachus by flattery. A few years before (B.C. 348), about the time that Aristotle went to Atarneus, the flourishing district of Chalcidice, which Philip considered as a kind of bulwark of Greece, was devastated, and Stagira, the birthplace of Aristotle, was among the two and thirty cities which were destroyed. Philip now restored Stagira, in order to show his gratitude to Aristotle for undertaking the education of his son (Plutarch, *Alexander*, c. 7). He also established a school there, in which Aristotle seems to have taught at a later period. Aristotle educated Alexander according to the true spirit of Greek civilization, and these principles, with which his pupil was early imbued, often displayed themselves in his subsequent career, though in the midst of the intoxicating success of victory he seemed to have forgotten them. He also inspired him with a deep passion for Homer, the poet whose works were the foundation of all education among the Greeks, and in his Persian campaigns Alexander carried with him a copy of Homer which was revised by Aristotle himself. Aristotle also gave him a taste for Natural History, and he received from his former pupil, during his Asiatic campaign, various specimens of animals to enrich that science. He conducted Alexander into the deepest recesses of philosophical investigation, and directed his ambitious mind to such speculations. The following characteristic story is told. When Aristotle published his Metaphysical writings, Alexander addressed to him a letter, in which he asked in a complaining tone, "how should he now be distinguished from any other persons, when the doctrines which he had been taught were become the common property of all:" he added, "that he would rather be distinguished by his mental superiority than by his power." Aristotle replied: "You must understand that those books are published and are not published; for they will only be intelligible to those who have heard me" (Gellius, xx. 5, on the authority of Andronicus of Rhodes). Doubtless also Aristotle led his pupil to the study of states and their constitutions, with which Aristotle was so well acquainted, and thus sharpened his judgment for political affairs. Aristotle never mentions Alexander in his writings, but it is a probable conjecture that the chivalric character of his pupil was present to his mind when he delineated in his Ethic the virtue of the magnanimous man in such noble traits (*Eth. Nicom.* iv. 3). The close relationship between Aristotle and Alexander was disturbed at a later period of his pupil's life. Callisthenes of Olynthus, a kinsman and pupil of Aristotle, and himself a philosopher, accompanied Alexander in his expedition; but his severe and unbending character did not well qualify him to live about the person of a king who was accustomed to flattery. While Alexander's attendants did homage to the young king as if he were a deity, Callisthenes viewed him only as a man; and while the Macedonians in their mode of paying their respects to the king, and in their way of living, adopted eastern manners and eastern pomp, Callisthenes remained true to the spirit of Greek freedom, and endeavoured to maintain its character. Plutarch, in his "Life of Alex-

ander" (c. 52), has recorded several characteristic anecdotes of Callisthenes. But this behaviour made Callisthenes odious to the king's Macedonian attendants, and Alexander became estranged from him. An opportunity of ruining him was eagerly looked for and soon found. While the king was in Bactria, the conspiracy of Hermolaus against his life was discovered, and though Callisthenes was unconnected with the conspiracy, and none of the conspirators could be induced to confess to his participation in the plot, he was imprisoned, and died in consequence of the severe treatment which he experienced. Aristotle indeed had from the beginning feared the unbending temper and the imprudent conduct of Callisthenes, but yet, according to one account, he had recommended him to Alexander. The fate of Callisthenes must have interrupted the relations between Aristotle and Alexander; and this circumstance was a sufficient foundation for suspicions. Certain expressions of Alexander in a letter to Antipater were interpreted as indicating that he meditated some mischief against his great instructor. Subsequently, calumny went so far as to say, that Aristotle out of revenge had prepared the poison which was administered to Alexander by the contrivance of Antipater. Yet it is a well established fact that Alexander did not die of poison, but from the consequences of his excesses, and at that time Aristotle and Antipater were not living at the same place. Aristotle's character is free from all imputation as to his conduct towards Alexander, and the interruption of their friendship must be set down to the account of Alexander alone. Some of the events of Aristotle's life have been here anticipated, for the purpose of giving a connected view of his relation to Alexander. The education of Alexander under Aristotle was only continued for about four years, for Alexander was early employed in active life by his father. Now, as Aristotle spent eight years in Macedonia, it is probable that he was during part of this time in his native town of Stagira. He returned to Athens about the time when Alexander was engaged in preparations for his Persian war (B.C. 335), and he remained there nearly to the time of his death, a period of thirteen years. Xenocrates was then at the head of the Platonic school in the Academy. Aristotle established himself in the Lyceum, a gymnasium which took its name from the neighbouring temple of Apollo Lyceus, and he there founded the Peripatetic school. The name Peripatetic was probably derived from the circumstance that Aristotle selected a shady path in the Lyceum for a walking place (περίπατος); and that he generally taught there walking backwards and forwards (περιπατῶν), and not sitting. It is said that he met his pupils twice a day, once in the morning and once in the evening: in the morning he taught the stricter science of philosophy, and in the evening the more generally intelligible parts to a larger audience. It was probably during his second residence at Athens that Aristotle wrote the greater part of his works: perhaps his rhetorical and his lighter works belong to the period of his first residence.

After the death of Alexander, the hatred of the Athenians towards the Macedonians, which had hitherto been suppressed, broke out, and the Lamian war followed. In the excitement of passion which ensued, Aristotle, who was looked upon as a Macedonian, became an object of hostility. A charge was brought against him, which in its kind was not new, and which has been the usual charge made against philosophy in all ages. The hierophant Eurymedon accused him of irreligion, and partly on the ridiculous ground that in the Pæan, above mentioned, he had given to Hermias the honour of a divinity. Aristotle did not meet the charge; he withdrew, that Athens might not, as once before in the case of Socrates, now for the second time sin against philosophy. He retired to Chalcis in Eubœa, where he probably still had kinsfolk on his mother's side, and where, as it has been conjectured, he had already taught. He died at Chalcis in the same year, B.C. 322, in the sixty-third year of his age. Shortly before his death, according to a current story, he had delicately hinted which of his pupils he would have for his successor. The most distinguished among them were Eudemus of Rhodes, and Theophrastus of Lesbos. Accordingly Aristotle asked for Rhodian wine, tasted it, and said, in truth it is a strong and pleasant wine. Then he called for Lesbian wine, and after tasting it, said, Both are good wines; but the Lesbian is the better. From this time Theophrastus was considered his successor in the Peripatetic school. Several false stories about the manner of Aristotle's death were current. Some reported that he poisoned himself through fear of the result of the proceedings which had been commenced against him. But this could not be a reason for poisoning himself, for at Chalcis he was beyond the limits of the Athenian territory. Others say that he drowned himself in the Euripus out of despair at not being able to discover the cause of the singular ebb and flow in that narrow channel. But according to the best testimony he died a natural death. He left a son, Nicomachus, whom he had after the death of Pythias by Herpyllis, and a daughter Pythias by the first marriage. This is a rapid sketch of the chief events in Aristotle's life. The spirit that animated him, still speaks to us. His sphere was philosophy, and though he had a deep insight into practical life, yet he viewed it merely as an object of theory. He only took a part in it when circumstances led him; for instance, he did good service to the Athenians, by going on an embassy to King

Philip, an event which probably belongs to the latter part of his first residence at Athens; and through his connection with Philip he became the restorer of his native city. It was only those who could not comprehend his greatness, who endeavoured to throw imputations on his conduct; but these imputations were refuted by the ancients themselves. His life was characterized by a well balanced moderation, which, according to his doctrine, was the characteristic of virtue. An ancient writer said of him, that he was moderate even to excess. Visconti, in his "Iconographie Grecque," has given the various portraits of Aristotle as represented in marble, and they agree very well with the ancient descriptions of his person.

The real acts of Aristotle's life are his teaching and his writings, which have directed science, and determined its character even to the present day. We cannot fully comprehend the peculiar character of Aristotle's doctrines without contrasting them with those of Plato. Plato and Aristotle occupy the central place in the philosophy of the Greeks, and the investigations of the present day must always recur to them, if our object is to ascertain the principles by which we may form a view of the Whole of things. The axis around which philosophical speculation turns is centered in the minds of Plato and Aristotle. The investigations of the earlier philosophers reached only to parts, though important parts, of the Universe, and they regarded these parts as the whole; Pythagoras made number and harmony the principle of his philosophy; the Ionian physical speculation adopted a material first principle; and the philosophy of Socrates had for its basis that which was good with reference to man. The greatness of Plato and Aristotle consisted in binding together the several parts of philosophy in one governing comprehensive Unity, and in creating one intellectual antitype of the Universal, a self-conscious entirety of thoughts—a system, in the proper sense of the term. Yet they constructed their respective systems from a different point of view. Plato's was the Ideal: he spiritualized our cognition. Aristotle's was the Real: he established it on realities. The general character of their opposing systems cannot be better expressed than it is in Raphael's "School of Athens." Both philosophers stand in the middle of the school, engaged in a contest on their respective systems. Plato, a venerable grey-headed man, is pointing upwards with his right hand as it were to that region of truth which lies above the earth. Aristotle, a vigorous man in the fulness of his maturity, is stretching out his right arm and pointing with extended hand to the earth, the Real, as if he would there securely fix the foundations of his knowledge. Plato contemplated the world with the eyes of the Greek artist, and he clothed his conceptions in the vesture of the beautiful; his ideas are the spiritual forms according to which God, like an artificer, fashions the world and all things. Aristotle stripped off this vesture; he sought to discover the notions which are at the bottom of all sensuous impressions, and these notions are only objects of thought. He examined facts, and endeavoured to subject them to the notion which we have of them. But it is a misrepresentation to say that Aristotle was an Empiric like Locke, according to whom the mind is a mere *tabula rasa*, on which Experience, sensation, and reflection, impress ideas. According to Aristotle, the understanding is also that creative activity which conceives principles and apprehends them in phænomena. Consistently with this, Aristotle expressed the most general truth in philosophy thus: phænomena must determine the notion of the thing, and the notion in its turn must determine the phænomena. Aristotle is an unfathomable intellect. There is nothing too great or too small for his observation; nothing which his understanding could not grasp. He not only mastered all the sciences of his day, but he carried them further; he extended them in detail, he fitted the parts together, and formed them into a consistent whole. In philosophy we observe a twofold tendency which is seldom united in the same person; a tendency towards the infinite variety of individual things, to the inexhaustible mass of material; and the opposite tendency to the universal thought which masters this variety and pervades this mass. Seldom, if ever, have these two tendencies been so evenly balanced, and seldom have they so mutually co-operated with each other as in Aristotle. In this union consists his astonishing greatness. Plato is more ideal, but Aristotle more universal. In the writings of Plato the genius of the artist, of the poet, is always felt; but Aristotle is the man of prose, and the investigation of bare realities is his province. In place of the charm of plastic art we find in Aristotle greater power of observation, and more acute analysis and investigation. Plato clothed his philosophical inquiries in the artistic form of Dialogue, and in the person of Socrates represents a living philosopher, whom, out of the fulness of his love and devotion, he makes the central point of all his writings. In Aristotle's works all individual personality is suppressed: it is only the matter which directs the investigation, and in place of the Dialogue he put his philosophical sketches in a systematic form. Plato is always labouring to refer our knowledge back to the unity of the Idea, but he neglects, on the other hand, to follow out this unity into its differences, and the whole into its parts. Aristotle attends to both, and his genius for order gives both a general view and a division of the sciences. In nearly all the sciences Aristotle opened new paths. He created Logic, and laid down the laws which govern our conclusions. What existed before his time was

no more than unconnected attempts. Kant observes, that "Logic since the time of Aristotle, like pure Geometry since the time of Euclid, is a finished science, which in all essentials has received neither improvement nor alteration." With respect to the notions which Aristotle investigates in his "Physic," the principles of Nature, and specially Motion, Space, and Time, which are the ultimate principles, little had been done before his time. He embraces all organic nature in one comprehensive view, and at the same time with the diligence of the collector, the care of the observer, and the acuteness of the analyst, he lays the foundations of Botany and Zoology. With profound thought he investigated the nature of the Mind, and explained its development in his wonderful Psychology: he was thus the first to create a science of Mind. In his "Ethic" he considered new questions, as, for example, the freedom of the will and responsibility. Plato planned the ideal of a State, yet with all the depth of his philosophy he could not discover the means of adapting his ideal to real life. Aristotle examined the constitutions and positive usages of existing states in detail, and with his mind matured by this practical experience he wrote his "Politic," in which work he examines and passes judgment on existing political forms according to their several internal characters. He treated of all the forms of eloquence in his "Rhetoric," and he first established a theory of art in his "Poetic." Lastly, by his investigation of ultimate principles, which is comprised in his "First Philosophy" ("Philosophia Prima"), he gave to Metaphysic its proper direction. Aristotle's method is characterized by sound criticism: before giving his own views he never neglects to examine the doctrines of his predecessors in philosophy. He shows wherein they are defective, and at the same time states how far they are true, and thus he prepares the way for his own theory. This peculiarity makes his writings an authority for the history of philosophy, and Aristotle may be considered the founder of this science also. Conquest was the sphere of the Macedonians, and they never produced any thing great in science or in art: the Macedonian character showed itself at a later period in the school of Alexandria; it had learning, and was eager to acquire knowledge, but it had neither originality nor creative power. Aristotle also was a learned man and a collector of materials, and so far he may be viewed as the precursor of the Alexandrine period. But in Aristotle the material is governed and vivified by his own creative power. Aristotle does not belong to the national mind of Greece. The period of genuine Greek antiquity which has perpetuated itself in the beautiful creations of poetry and eloquence, of sculpture and architecture, was already past, and Aristotle could only contemplate it at a distance; he reflects upon it as on a subject foreign to his age. The whole direction of his philosophy is rather towards that which belongs to mankind in general, and to the rational, than to that which is peculiarly Greek. This character of universality made Aristotle's works intelligible even in the Middle Ages, and it rendered his philosophy susceptible of an intimate union with Christian Theology.

It would be useful if we could arrange the extant writings of Aristotle in chronological order, just as we can those of Cicero, nearly every one of which can be assigned to its proper year. But with the writings of Aristotle we are not so fortunate. They are entirely occupied with the subject matter itself, and they never touch on personal affairs: consequently they contain no hints which enable us to connect them with the active life of the author. This is a remarkable trait in Aristotle's character. He was closely connected with the princes who played the most important part in the history of his own time, King Philip of Macedonia and his son Alexander; and yet he was so far from all vanity on this head that he never even touches on the subject. Conscious of his own personal dignity, he despised the splendour which is reflected from exalted rank. This silence, which does honour to his independent character, deprives us of the means of connecting his writings chronologically with the political events of his period. There were once extant letters from Aristotle to King Philip and to Antipater, with whom Aristotle was closely connected. The loss of these letters is much to be lamented: if we still had them it might be possible to determine something positive as to the external history of Aristotle's writings. The letters which now bear the name of Aristotle are not genuine.

There has always been a traditional division of Aristotle's writings into Acroamatic or Esoteric, and Exoteric (Plutarch, *Alexander*, c. 7; Gellius, xx. 5). The Esoteric, it was considered, treated of the peculiar difficulties of philosophy, which were hidden from the mass, and were only accessible to the initiated; they were accordingly named, after the analogy of the Mysteries, Epoptic writings. The Exoteric were occupied with subjects which were generally intelligible. But it is very doubtful if this distinction was made by Aristotle. At any rate we cannot understand it in the sense that Aristotle kept certain doctrines concealed, and only communicated them as a secret to his favoured pupils. The expression Esoteric never occurs in his writings; and when Aristotle speaks of Exoteric discourses and investigations, it is often uncertain whether he means generally views and discourses such as were common beyond the limits of the School and belonged to ordinary life, or whether he is alluding particularly to writ-

ings and lectures of his own, in which he treated matters in a popular way. There were certainly works which, from being written in a less philosophical manner, were not a part of his system (populariter scripta, Cicero, *De Finibus*, v. 5.), and might be considered as introductory essays. Of this class were the Dialogues of Aristotle, of which only fragments remain; and they were called Exoteric by Plutarch and the expositors of Aristotle. If they were written in the Platonic fashion, still they wanted the Platonic characteristic of animated Dialogue, for each person was made to pronounce a complete and connected discourse. It is possible that these Dialogues belong to the period of Aristotle's first residence at Athens; and it is a probable conjecture at least as to the Dialogue Eudemus, which treated of the Soul and of Immortality. Aristotle's Platonic friend Eudemus died in Sicily (Ol. 105. 4.), and Aristotle inscribed the Dialogue Eudemus in honour of his friend. Some beautiful fragments of this dialogue have been preserved.

According to a well-known tradition, the philosophical writings of Aristotle had a singular fate (Strabo, xiii. p. 608; Plutarch, *Sulla*, c. 26). Neleus of Scepsis, in Troas, it is said, inherited the library of Theophrastus, which included that of Aristotle, for Aristotle had bequeathed his library to his successor Theophrastus. Neleus took the library to Scepsis, and bequeathed it to his descendants, who, being ignorant persons, shut up the books, and let them lie neglected. Observing the eagerness of the Attali, kings of Pergamus, under whose dominion Scepsis was, and who were looking after books to form a library at Pergamus, they hid them in the ground in a cellar. A long time after, when they had been injured by damp and mould, the proprietors sold the books of Aristotle and Theophrastus to Apellicon for a large sum. This Apellicon was more a lover of books than a philosopher. In order to restore what was damaged, he had new copies of the books made; but he filled up the lacunæ incorrectly, and published the works with abundance of errors. The old Peripatetics, according to this story, or at least the followers of Theophrastus, had no books with the exception of a few which were chiefly exoteric; and consequently they could not philosophize in the scientific manner of their school, but must have been confined to treating of general propositions in a rhetorical manner. And though the later Peripatetics, after those books were brought to light, could prosecute their philosophical studies more in Aristotle's spirit, yet, owing to the numerous blunders in the copies of his writings, they could only guess at the meaning of a good deal. Sulla brought Apellicon's library to Rome, and with it the writings of Aristotle. From this strange story it has been inferred that Aristotle published none of his writings; and, further, that the writings of Aristotle, after the time of Theophrastus, were concealed for near two hundred years; and, lastly, that this history of Aristotle's books accounts for numerous corruptions in the text. All these conclusions are in themselves improbable; and the story, with all its consequences, has been recently subjected to such an examination as to show that, if true, it can only apply to Aristotle's original manuscripts. (Brandis, *Ueber die Schicksale der Aristotelischen Bücher und einige Kriterien ihrer Aechtheit*, Rhein. Mus. 1827; *Classical Journal*, lxxiii. pp. 56-63; Kopp, *Nachtrag*, Rhein. Mus. iii. 1. p. 93, &c.; Stahr, *Aristotelia*, ii. Band. 1832.) One can hardly suppose any reason why Aristotle should not have published his works, and, indeed, it is distinctly stated that he did publish some of them. Andronicus of Rhodes, who was a contemporary of Cicero, and also survived him, and arranged the writings of Aristotle, seems to have had no doubt that Aristotle himself published his Metaphysic. There are also indications that the writings of Aristotle were in the great library of Alexandria. David the Armenian, who lived at the close of the fifth century of our æra, says in his Commentaries to the Categories of Aristotle, that King Ptolemy Philadelphus made a catalogue of the writings of Aristotle, and wrote his life. Hermippus, who resided in Alexandria, and was the pupil of Callimachus, wrote on the life and writings of Aristotle. Lastly, there are also indications contradictory of Strabo's statements, that the oldest Peripatetics and other philosophical schools, as, for instance, the Academics, Stoics, Megaries, and Epicureans, used the writings of Aristotle. The oldest Peripatetics, Theophrastus, Eudemus, and Phanias, composed logical and physical essays, which had the same titles as similar works of Aristotle, and had reference to his writings. In the writings of the Stoic Chrysippus there were also references to the writings of Aristotle. If the Peripatetics of that age had so far degenerated that they had ceased to philosophize in the spirit of Aristotle, and only treated general topics in a rhetorical style; the reason was not that there were no writings of Aristotle, but that the Peripatetics of that age did not, like Aristotle and his first pupils, investigate nature and facts in a true spirit. The story in Strabo may, for these reasons, be safely rejected.

Two ancient lists of the writings of Aristotle have been preserved: one in Diogenes Laertius (lib. v.), and another in an anonymous life of Aristotle, which is printed in the commentary of Menage on Diogenes (v. 35). The former was probably derived from Alexandria, where there must have been a collection of Aristotle's writings: the

second is apparently richer. By a comparison of the two it seems probable that this second list is founded on that of Diogenes, yet many titles have been inserted in it, and probably without any critical care. Many of the writings of Aristotle which are there enumerated are lost; and others which are still extant are not registered under the titles by which they are now known: for example, the list of Diogenes does not contain the Metaphysic.

Andronicus of Rhodes, who was living in Rome about B.C. 50, did good service to the writings of Aristotle. He gave them a critical revision, and published them, arranged according to their contents, in divisions called *pragmateiæ* (πραγματεῖαι). He also wrote a work, no longer extant, on Aristotle and his writings, in five books, in which he defended his arrangement. His division is probably the foundation of that in our older editions.

It will be more suitable to treat of the commentators and translators of Aristotle, after discussing his writings and the doctrines which they contain.

The following are the most important editions of all the works of Aristotle:

The Editio Princeps, which has the value of a MS., is the Aldine, called Aldina Major, printed at Venice by Aldus Manutius, 1495—1498, 5 vols. fol. It is well printed, and was scarce even in the time of Erasmus. Certain small variations show that this edition was printed twice (Dr. Postolaka, in the *Zeitschrift Wiener Jahrbücher*, 1831, 2nd Heft). The edition of Basle contains the emendations of Simon Grynæus, and the preface of Erasmus; Basle, 1531, fol. The second Basle edition belongs to the year 1539; and the third, on which both Conrad Gesner and Grynæus were employed, to 1550. The Aldina Minor was edited by J. B. Camotius, whence it is also called Camotiana, Venice, 1551—53, 6 vols. 8vo.

The Frankfort edition by F. Sylburg has some critical notes and indexes; it is well printed, and justly valued; Frankfort, 1584—1587, 11 vols. 4to. The edition of Isaac Casaubon, besides some various readings and emendations printed on the margin, contains the Latin translation by several hands; Lyon, 1590, fol., Geneva, 1605, fol. The edition of Du Val contains the Latin version; Paris, 1619 and 1629, 2 vols. fol.; 1639, 4 vols. fol. Du Val was physician and councillor to Louis XIII. of France. He has added a view of the Peripatetic philosophy, and of the writings of Aristotle. The edition of Buhle contains valuable literary notices in the first volume; but it was never finished. Only five volumes 8vo. appeared; Deux Ponts, 1791—1800.

The most important edition for the text of Aristotle is that of Immanuel Bekker or of the Berlin Academy, Berlin, 1831—1386, 4 vols. 4to. The first two volumes contain the text, which is established on the collation of numerous manuscripts, but no use has been made of those older readings which may be derived from the Greek commentators on Aristotle. The third volume contains the Latin translations of the works of Aristotle. The fourth volume is entitled 'Scholia in Aristotelem. Collegit Christianus Augustus Brandis, edidit Academia Regia Borussica, 1836, 4to:' it contains excerpts from the commentaries on Aristotle, chiefly Greek, printed and unprinted, and is very useful for the understanding of the text. A fifth part, which is to be a continuation of the Scholia, is still expected.

The Tauchnitz edition of Aristotle, Leipzig, 1832, 16 vols. 16mo., is stereotyped and cheap, but uncritical; the pointing is so bad as to destroy the sense. The very same text has been repeated under the title of a new edition: 'Aristotelis Opera omnia quæ exstant. Cura Car. Herm. Weise, Leipzig, 1841,' &c. What is added upon the order of Aristotle's writings shows a want of all sound knowledge of the subject, and it is incredible how such a production could venture to make its appearance in Germany after Bekker's edition (Bonitz, *Die Neue Jenaische Literaturzeitung*, 1842). Further information on the editions of Aristotle, and of his several works, may be found in Buhle's edition, vol. i. p. 210, &c.; Hoffman's *Lexicon Bibliographicum;* and Aristotle, *De Anima*, by Trendelenburg, Jena, 1833, Preface, p. 17, &c.

It has been already observed that it cannot be determined to what years of Aristotle's life, respectively, his several writings belong. But it cannot even be certainly ascertained in what order they followed one another. It is true that we find passages in his writings in which other writings are mentioned; but if we were to assume that the book which cites another was published after it, we should make untrue conclusions, for the citations in his writings cross one another; and very frequently two writings, as, for instance, the Analytica Priora and the Topica mutually refer to one another. The investigation of the order of Aristotle's writings is, consequently, a matter of great difficulty. (Ritter, *Geschichte der Philosophie*, iii. p. 29; Aristotle, *De Anima*, ed. Trendelenburg, p. 114, &c.)

Though the chronological order of Aristotle's works cannot be ascertained with any probability, yet even in antiquity attempts were made to arrange them systematically. Of this character was the attempt of Andronicus of Rhodes, which has been already mentioned. (Stahr, *Aristotelia*, ii. p. 254.) In order to help to distribute and arrange the proper philosophical writings of Aristotle in the true sense of his system, we must premise some notions on the Aristotelian philosophy.

In the first chapters of his Metaphysic, Aristotle has sketched with a masterly hand the development of knowledge, which begins with sensation, and is perfected in the ultimate principles of Metaphysic. He has there shown how the human mind, from an internal necessity, proceeds from one step to another, from the observation of the senses to a blind comprehension of the individual in the general (ἐμπειρία), from this empirical process to the consciousness of the general (art, τέχνη), and from art to the cognition of reason, which may be taught, to science properly so called (ἐπιστήμη); and lastly from the individual science to a science which is above all others, to Philosophy, which is perfected in the knowledge of the ultimate and divine principles (metaphysic).

Then comes the question, how can this comprehensive science be divided? Here Aristotle assumes, as the principle of division, the relationship between the activity of the human mind and its object. The mind is either employed in contemplation, and, remaining as it were within itself, receives into itself phenomena, and strives to comprehend their foundation; or it steps out of itself, and operates on the external world, with reference to its own objects or ends, as man does when he acts in common life, and when, as in the matter of art, he creates. These three notions, Contemplation (θεωρεῖν, speculari), Action (πράττειν), Creation or Invention (ποιεῖν), Aristotle applies for the purpose of obtaining the most general division of Philosophy. The result is the Theoretical, Practical, and Poetical Philosophy, of which the first has reference to the objects of pure contemplation, the second to active life, and the third to art (comp. Aristotle, *Metaphys.*, vi. 1. xi. 1. 6.). The distinction between the theoretical and the practical philosophy has been maintained ever since the time of Aristotle. The third part, of which Aristotle only laid the foundation, and which is not yet fully developed, was subsequently neglected, and it is only in recent times, and through what has been done chiefly in Germany, and since the time of Kant and Schiller, for the establishment of the principles of Art, that it has been restored to its proper place in our philosophical systems as the Philosophy of Art or Æsthetic.

Aristotle attempted to make a subdivision of these three great heads. The principle which he followed in the Theoretical part cannot be briefly explained. It will be sufficient to add that he divided the Theoretical philosophy into the First Philosophy (Metaphysic), the Mathematical, and the Physical (the science of Nature in the widest sense). While the First Philosophy (Metaphysic), according to Aristotle, had for its object the contemplation of Being as Being, Being in its general essence (whence it has subsequently been called Ontology); the remaining sciences, as it were, take a portion or one side of Being for their several contemplation, as, for instance, the Mathematical sciences take Magnitude (*Metaphys.*, iv. 1), and the Physical take the several sides or views of Nature. The Practical Philosophy is also called the Political in the wider sense, since, according to the notion of the ancients, there is no action beyond the sphere of the State. Considered otherwise, it consists of three parts, Ethic, which concerns the life and actions of the individual; Œconomic, which concerns a house or family; and Politic (in the limited sense of the term), which concerns the State (*Eth. Nicom.* x. 10.). Under the philosophy of Art, so far as it is developed in Aristotle, would be comprehended Poetic and Rhetoric.

This division does not comprehend Logic, which Aristotle himself formed into a science; and it may be properly asked in what part of Aristotle's system it should be placed. Logic is presupposed in all branches of science, and Aristotle (*Metaphys.* iv. 3) requires that a person should know the doctrine of syllogistic conclusions, which in fact forms the most important part of the Aristotelian Logic, before he proceeds to the investigation of other sciences. Consequently in the Aristotelian system Logic must come first; a preparation for, and aid to, the other sciences.

Accordingly the writings of Aristotle, if we discuss them with reference to the whole system, must be treated in the following order:—I. The writings on Logic. II. The writings on Theoretical Philosophy; 1. the metaphysical; 2. the mathematical; 3. the physical (natural history) writings in the wider sense. III. The writings which belong to Practical Philosophy; 1. the ethical; 2. the economical; 3. the political. IV. The writings which belong to the Philosophy of Art. There still remain some other writings which are less strictly connected with the system. Even among the ancient commentators we find Aristotle's writings distributed in a manner which resembles that which is here given, as resulting from his system. In accordance with this outline we shall first give a general view of Aristotle's doctrine, and then add the necessary literary notices.

Though Aristotle established Logic as a Science, and carried it out to a certain degree of perfection, yet he had no general name for it. The Stoics were the first to use the word Logic in the sense which it has among us at present. When Aristotle uses the word 'logical,' he means something more special. Dialectic, also, in his writings, means something different. With him it is not a cognitive science, but a tentative Art, inasmuch as its object is to examine thoroughly what is the popular notion on any proposed subject, to work out in every form the difficulties therein contained, and thus to

prepare the way for the knowledge of principles. This want of a comprehensive name gave rise to the denomination Organon, to express all the logical writings of Aristotle. This word has often been misunderstood. It had its origin in a dispute between the Stoics and the Peripatetics. The Stoics divided all Philosophy into Logic, Ethic, and Physic, and made Logic a necessary part of Philosophy: the Peripatetics maintained that it was only an instrument (ὄργανον) of philosophy. According to this view, the instrument precedes philosophy, and consequently the Organon receives the first place.

If we would fully comprehend the importance of what Aristotle did for Logic, we must divest ourselves of the abstractions which, from our earliest years, have become familiar to us, and transport ourselves to that period when the understanding first attempted to make its own activity and apparently countless forms the object of investigation, and to reduce to certain laws its diversified movements. This requires an astonishing amount of reflection and abstraction, and the greatest exactness and capacity of thought. Aristotle has truly said, in reference to the foundation of the sciences (*Sophist. Elench.* c. 33)—"Perhaps the beginning of everything is the greatest, according to the common saying; and for this reason it is also the most difficult. For just as in its efficiency it is the most powerful, so as to magnitude it is the least and the most difficult to discover: for when the beginning is once made, it is easy to add."

The subject of Logic required an examination of language, which is the external form of thought. Aristotle treats of this particularly in the books on the Categories, and on the expression of the judgment (*De Interpretatione*); Logic and Grammar here make their first steps side by side. Logic, which examines our knowledge, begins where the thought claims to be a truth; and this first appears in the Proposition which is the expression of the judgment. That affirmative judgment is true which combines the notions as things are combined in reality; and that negative judgment is true which separates the notions as things are separated in reality. Judgments which are the opposites of these are false. But when the notion (term) is expressed by itself, and detached from the union of the proposition, the notion remains in a state of indifference, and is neither true nor false. In the book "De Interpretatione," (Περὶ ἑρμηνείας,) Aristotle examines the judgment and its various forms, the general, the particular, and the indefinite judgment; the modal forms, as they appear in the judgment, of reality, possibility, chance, and necessity, the value and the relations of these forms; and he discusses the subject of contraries. The mode of treating these matters is so acute and subtle, but yet so difficult, that the ancients said that Aristotle, when he wrote this book, dipped his pen in intellect. He prosecuted his investigation of the judgment till he arrived at the elemental parts into which it is resolved, and thus, as it appears, he discovered his ten Categories (Prædicamenta). Aristotle proposed the question, what are the most general notions under which all our ideas may be arranged; and he established ten of such Categories, Substance, Quantity, Quality, Relation, Where, When, Position (κεῖσθαι), to Have, to be Active, to be Passive. It is inconsistent with the systematic mind of Aristotle to suppose, as many have done, that he got together at random, without order, those notions which give order to all our thought. If we follow the traces which indicate their origin, they appear to have resulted from the consideration of the parts of the proposition (on this subject see the essay of F. A. Trendelenburg, *De Aristotelis Categoriis*, Berlin, 1833). The doctrine of the Categories has been important to philosophy, for a great question is there propounded, and an insight is opened into the most essential notions of the mind. The Stoics in ancient and Kant in modern times have occupied themselves very much with this subject; and the progress of the modern German Logic is connected with the inquiry, from what principles the Categories are developed in the thought, and what authority they have.

Aristotle observes, that we either learn the general from the individual and particular, or the particular and individual from the general. In the first mode of proceeding we begin with that which is nearest to us and to us is the first; for the perception by the senses is the beginning of the process of knowing. In the second mode of proceeding we begin with that which lies nearest to Nature, and to Nature is the first, for Nature creates according to the general law. The first mode of proceeding is Induction; the second the Syllogism. Aristotle has investigated Induction with less accuracy; but to the laws of the Syllogism, the figures, the different premises, assumptions, and conditions, he has devoted his entire energy, and all his acuteness. The "Analytica Priora" ('Αναλυτικὰ πρότερα") are specially occupied about the Syllogism, and therein he shows a wonderful, one might say a mathematical, combination of all possible relationship, and a comprehensive view of the internal nature of the Syllogism, especially of the terminus medius (middle term). If since his time it has been found possible to give a clearer view of many parts, still we always find the results in Aristotle complete. It has, indeed, often been supposed that Aristotle's Figures of Syllogism are incomplete, since Galen has added a fourth to Aristotle's three. But this is a confusion of two different modes of division which are possible in the Figures of Sylo-

gism. In assuming four Figures we have respect to the difference in external position, which the middle term may occupy in the premises, as subject or predicate. But though Aristotle enumerates only three Figures, he comprehends in such enumeration the same possibilities of the syllogism, but his point of view is different, for he considers the internal relationship of the three terms which form the conclusion, and nothing else. Besides what is contained in the fourth Figure, which has a very artificial form, is included by Aristotle in the first and second figure.

The "Analytica Posteriora" (Ἀναλυτικὰ ὕστερα) go further, inasmuch as they have for their object to ascertain how science is established through the conclusions of the Syllogism. Accordingly they treat of Proof, and the general and particular principles of the sciences. The investigation of the determination of the Notion (Definition) is especially remarkable, since, according to Aristotle's view, knowledge is concentrated in the Definition (ὁρισμός), which is the intellectual limitation of the phenomena, inasmuch as it refers them back to that which produces them. And hence it appears how far the Logic of Aristotle is removed from being a bare formal Logic, which merely analyzes the forms and the functions of thought without measuring thought by things, and without trying the Logical by the Real. Aristotle rather seeks the truth of the forms of thought in the investigation of the varied forms of Being to which they correspond. Thus he shows with great acuteness, that that which in reality is the efficient cause, is the middle term in the syllogism which comprehends that reality. As the "Analytica Posteriora" in treating of proof must treat of first principles, they necessarily extend into the province of Metaphysic. This important view of them is overlooked when the name Aristotelian is given to the formal Logic in the sense in which it was understood by Kant in Germany, and when no deeper logical meaning is attributed to Aristotle. Such an abstract separation of matter and form is entirely foreign to his system.

The name Analytica is founded on the circumstance that the demonstration and the conclusion are referred back by the means of analysis to the elements by which they are effected. Although a great variety of combination is applied to the investigation, yet this synthetical process is subordinate to the analytical, and accordingly the title "Analytica" is properly adopted.

In our editions the logical writings of Aristotle are thus arranged: they begin with the simplest elements, the Categories, from which they proceed to the judgment and the proposition, then to the syllogism, from the syllogism to the proof and the cognition of science; and these books which treat of the several parts of the system are followed by the introductory and polemical writings relating to Logic. The following is accordingly their arrangement: 1. Κατηγορίαι, *Prædicamenta*. The third part of this book (c. 10, &c.), called the Postprædicamenta, which is but loosely connected with the ten Categories, treats of five notions—Contraries, the prior, the simultaneous, motion, and having (ἔχειν): it is probably not by Aristotle, and its genuineness was doubted even by the ancients (*Aristotelis Categoriæ*, Ed. Lewald, Heidelberg, 1824). 2. Περὶ Ἑρμηνείας, *De Interpretatione*, "on the expression of the judgment." There is no reason for supposing, as Andronicus of Rhodes did, that this important but difficult book is not a genuine work of Aristotle. 3. Ἀναλυτικὰ πρότερα, *Analytica Priora*, two books. 4. Ἀναλυτικὰ ὕστερα, *Analytica Posteriora*, two books. 5. Τοπικά, *Topica*, eight books: the Topica derive their name from this, that they ascertain those general heads or (τόποι) by means of which reasons for and against can be adduced. 6. Περὶ Σοφιστικῶν ἐλέγχων, *De Sophistieis Elenchis*, "On Sophistical proofs." This book contains an examination and solution of sophistical fallacies, especially those of the Megaric school. There is generally prefixed to the Organon the Introduction of Porphyry, entitled Πορφυρίου εἰσαγωγή, or περὶ τῶν πέντε φωνῶν, "On the Five Voices," which is a treatise on the logical notions of genus and species, differences, proper or peculiar, and accident. It is an introduction to the Aristotelian Logic, and was much used in the Middle Ages.

The following works are useful for the illustration of the Organon:—(*Aristotelis Organon, edidit, &c.*, Julius Pacius. *Accessit eiusdem Pacii in universum Organon Commentarius Analyticus*, Frankfurt, 1597, 4to. (Compare Schegk, *In Organon*, Tübingen, 1570, fol.) The Latin translation of Pacius is reprinted in the edition of Du Val and in that of the Berlin Academy. There is a separate edition of the Greek text of the Organon by Immanuel Bekker, Berlin, 2 vols. 8vo. 1843. Brandis, *Ueber die Reihenfolge der Bücher des Aristotelischen Organons und ihre Griechischen Ausleger*, &c., in the *Abhandlungen der Berliner Academie*, 1835, *Historisch-philosophische Klasse*, p. 249, &c. J. Barthelemy-St. Hilaire, *De la Logique d'Aristote, Mémoire couronné en* 1837, *par l'Institut*. Paris, 1838, 2 vols. 8vo. There is a sketch of the Aristotelian Logic in the following work: *Elementa Logices Aristoteliceæ. In usum Scholarum ex Aristotele excerpsit convertit illustravit* F. A. Trendelenburg. Editio altera recognita et aucta, Berlin, 1842. In this little work those passages are arranged and explained in the spirit of the Aristotelian system, which are still valuable for modern science).

The first part of Theoretical Philosophy,

according to Aristotle, is Metaphysic. He calls it the First Philosophy (πρώτη φιλοσοφία, Philosophia Prima), because it treats of Being as Being, and considers the general principles in which the objects of the other sciences as particular parts of Being have their foundation. In ancient times, as for instance in Plutarch's "Life of Alexander," the books which contain the first philosophy, are called Metaphysic (μετὰ τὰ φυσικά, that which comes after the physical writings). This term, which with us has become the name of the science, does not denote any relation of the two subjects, as has sometimes been supposed contrary to the usage of the preposition (μετὰ), as if it denoted that which, as being above, lies beyond Nature, or lies beyond Nature as the hidden power. The fact is, that the title has merely an accidental origin as the old commentators expressly say. When the ancients were arranging the writings of Aristotle, they placed the first philosophy after the books on Physic (Physics) (post physica), and expressed this fact by the title Metaphysic (μετὰ τὰ φυσικά). Probably this was done even by Andronicus of Rhodes himself. Aristotle enumerates four principles to which, as the ultimate elements, everything is referred — Matter, Form, the Cause of Motion (causa efficiens), and End (causa finalis). The earlier philosophers, as Aristotle shows, knew no other elementary principles; but they only developed these separately, and to a limited degree. Aristotle, investigating the mutual relation of these notions, discovers the notions of the Real Possibility (power) and of the Activity, of the realization with a definite end, of the δύναμις and ἐνεργεία or ἐντελεχεία (potentia and actus), notions which are peculiar to Aristotle, and since his time have been so much used in philosophical speculation. The End determines the Form and directs the Motion, and the Form defines or limits the Matter: thus the four principles work in a unity, and that which in the single elements was only Possibility (potentia) becomes Reality (actus). The notion of the End (causa finalis) thus becomes the leading element, and Aristotle has followed it out fully and profoundly, and by means of it has established in his physical writings the grand notion of the Organic. In his Metaphysic he employs it for the purpose of ascertaining more precisely the nature of God's activity. Since Motion is eternal, its origin must be without motion—this origin unmoved must give motion to everything else—a supposition which is necessary, that we may not in the series of causes have to ascend from one cause of motion to another, and so on indefinitely. Such an unmoved being which produces motion, is the end, which, itself at rest, moves everything else. Since God is the absolute end, the causa finalis of the universe, his intellect is not governed by any foreign object, but it is creative, inasmuch as he contemplates his own essence, and therein is pure energy. With wonderful metaphysical penetration, and in noble, concise, and condensed language, Aristotle, in the twelfth book of his Metaphysic, has treated of the intellect of God. This book contains a view of the whole metaphysical system of Aristotle; but its conciseness makes it very difficult to understand. It seems to form a kind of sketch, or outline, in itself. The order of the remaining books is confused, and they cannot, in their present arrangement and form, be considered as one work. Thus, for instance, the first, thirteenth, and fourteenth books are critical; the fourth distinguishes and determines the philosophical use of the most important terms; and other books contain the investigation of various notions, especially substance. Accordingly critics have been much occupied with endeavouring to ascertain the original order and form of the fourteen books on Metaphysic, yet hitherto without a result which is completely satisfactory. The following are the best works on this subject:—(Brandis, *Abhandlung ueber die Aristotelische Metaphysik (erste Haelfte), in den Schriften der Koeniglichen Academie der Wissenschaften*, 1834; Brummerstädt, *Ueber Inhalt und Zusammenhang der Metaphysischen Bücher des Aristoteles*, 1840; Ravaisson, *Sur la Métaphysique d'Aristote*, Paris, 1838; J. K. Glaser, in his essay *Die Metaphysik des Aristoteles nach Composition Inhalt und Methode*, Berlin, 1841, affirms more than he proves, and his work is devoid of sound criticism. The following edition is founded on a comparison of MSS.:—*Aristotelis et Theophrasti Metaphysica ad veterum codicum manuscriptorum fidem recensita indicibusque instructa in usum scholarum edidit* Christianus Augustus Brandis, Berlin, 1823, tom. i. The *Scholia Græca in Aristotelis Metaphysica*, by Brandis, Berlin, 1837, 8vo., form a second part to this edition. The following essay has done good service towards the improvement of the difficult text of this work: —*Observationes Criticæ in Aristotelis Libros Metaphysicos, scripsit* Hermannus Bonitz, Berlin, 1842).

Other Metaphysical writings of Aristotle which were known to the Greeks are now lost. Among them are his work on "Ideas" (περὶ ἰδῶν), in four books at least, which was directed against Plato; and his work on "Philosophy or the Good" (περὶ φιλοσοφίας ἢ τἀγαθοῦ), which was distinct from the Metaphysic, and consisted of three books. It has been recently conjectured that we have this work in some of the books of the extant Metaphysic; but there is much that may be urged against this conjecture. Michelet has made this assumption in his "Examen Critique de la Métaphysique d'Aristote," Paris, 1836. With Plato the idea of the Good

determines the whole system, and from this Aristotle appears to have taken the title of this work, in which he criticized Plato's doctrine of Ideas, and carries it back to the ideal numbers, which Plato did not discuss in his dialogues, but in his school developed as the foundation of Ideas. (Christianus Augustus Brandis, *Diatribe Academica de perditis Aristotelis libris de Ideis et de Bono sive Philosophia*, Bonn, 1823; F. A. Trendelenburg, *Platonis de Ideis et Numeris doctrina ex Aristotele illustrata*, Leipzig, 1826.)

Aristotle so arranged his system of theoretical philosophy that Mathematic followed Metaphysic, and consequently occupied the second place. Aristotle was well acquainted with mathematical science; and mathematical examples and allusions often appear in his other writings. It is a matter of regret that we have lost several of his works on mathematical subjects. If they were extant, we should probably be able to determine with more precision how Aristotle viewed the origin of mathematical knowledge and its principles. Only the two following works of this class are preserved, 1. (Περὶ ἀτόμων γραμμῶν), "On Indivisible Lines," which treats of the infinite divisibility of magnitudes. The first edition is by H. Stephens, 1557, 8vo. 2. (Μηχανικά) "On Mechanics," edited by Van Capelle, Amsterdam, 1812. Vitruvius has made some use of this treatise. (Burja, *Sur les Connoissances Mathématiques d'Aristote*, in the Berlin Memoirs, 1790—1791; Poselger, *Ueber Aristoteles Mechanische Probleme, in den Denkschriften der Academie zu Berlin*, 1829.)

The third division of the theoretical philosophy is the science of Nature and Physic (Physics), which Aristotle enlarged to a wonderful extent. He not only investigated with the greatest acuteness the most general principles of Nature—Motion, Space, and Time, and established the notion of an internal conformability in organic matter (as in the beautiful first book on the parts of Animals, and the Physica, ii. 7, 8), but he traced the progress of nature from the elements to organic life; he observed and he thoroughly examined the phænomena of the heavens and of the earth, of animal life, and of the human soul. In general Aristotle's method is to proceed from the whole, and that which comprehends everything else, to the parts and to the particular; but in his scientific examination of the individual he likewise proceeds from the knowledge of the facts to the investigation of the producing causes, and he never considers that he has finished his work until he has referred these causes to the internal end, and so has arrived at a knowledge of the creative notion of the thing (See in Aristotle, τὸ τί ἦν εἶναι and ὁρισμός).

Aristotle prosecuted his inquiries into Nature in the following works. In the first place, in the eight books of the "Physica," (Φυσικά, or φυσικῆς ἀκροάσεως βιβλία ἡ, "Auscultationis Physicæ libri octo"), after an historical outline he determined the Principles, and he specially investigated Motion, as the essence of Nature, which has in it the principle of Motion and of Rest; and he also examined the notions which are connected with the consideration of Motion. One of the most remarkable parts of this work is the subtle and exhaustive discussion of the nature of Space and Time in the fourth book; and in the eighth book, in a discussion which corresponds to one in the Metaphysic, Aristotle, by inferring a principle which is at rest, the unmoved, which produces motion, has given the first indication of the celebrated cosmological proof of the existence of God as the prime mover (primus motor) (*Aristotelis Physica ex recensione Immanuelis Bekkeri seorsim edita*, Berlin, 1843; L. Spengel, *Ueber das siebente buch der Physik des Aristoteles, ein Beitrag zur Geschichte des textes der Aristotelischen Schriften*, 1840, in the *Abhandlungen der philosophisch-philologischen Klasse der K. Baierischen Academie der Wissenschaften*, vol. iii. p. 305, &c.; *Collegii Conimbricensis Comment. in Aristotelis Physica*, Leiden, 1593, 4to.; Schegk, *Commentar. in Physica*, Basle, 1559, fol.; Zabarella, *Commentar. in Physica*, Venice, 1600, fol.)

After thus generally establishing the method of viewing Nature, Aristotle continues his inquiries, beginning with the fabric of the world and the phænomena of the heavens, and proceeding to Organic nature. The treatise on the Heavens is in four books (Περὶ οὐράνου βιβλία δ', "De Cœlo libri quatuor," ed. Morelli, Lyon, 1563, and Havenreuter, Frankfurt, 1605.) The Heavens extend from the extreme limits of the world to the Moon, and they move, according to their nature, in a circular direction about the earth, which is in the centre at rest. The Element of which the Heavens consist has neither its motion like the earth, which is heavy, towards the centre of the world, nor like the fire, which is light, from the centre towards the circumference, but it has rather the motion of the circumference itself. This element, the Æther, the element of the eternal heavens and of the imperishable stars, is simple; and inasmuch as it is different from the four elements, it has on the earth its analogues in the vital warmth, and gives to the seed of plants and beasts their productive power. The heavenly bodies composed of this fifth element, spherical, active and living, are fixed in the several spheres of the heavens, and move with them around the earth, which rests in the centre, itself a sphere whose circuit is forty myriads of stadia. Aristotle, in the second book on the Heavens (ii. 12), speaks of a passage of the moon over the disk of Mars, which he observed himself; Kepler calculated that this

phænomenon took place in the year B.C. 357, and consequently the observation would belong to the time of Aristotle's first residence at Athens, when he was closely connected with Plato. (Kepler, *Astronom. Opt.* p. 307.) The last two books of the work on the Heavens treat of the elements, which, according to Aristotle, arise from the combination of the primary forces, warm, cold, moist, dry. (Compare the fourth book of the "Meteorologica.")

The two books on "Generation and Corruption" (Περὶ γενέσεως καὶ φθορᾶς, "De Generatione et Corruptione"), and the fourth book of the Meteorologica, carry this subject further; their object is to investigate the conditions under which earthly bodies are produced and perish, and the passage of the elements into one another. The editions are those of Venice, 1520, fol.; and Pacius, Frankfurt, 1601, with the books "De Cœlo," "Meteorologica," "De Mundo," and the "Parva Naturalia."

The work entitled "Meteorologica" (Μετεωρολογικά, in four books, "De Meteoris") treats of the operation of the elements as shown in ætherial phænomena, and especially of fiery meteors; and of the phænomena produced on the earth by means of water. Its contents show that the fourth book belongs to the work just mentioned, and, indeed, some critics would make it the third book of the work on Generation and Corruption. The editions are that of Francisc. Vicomeratus, Paris, 1556; of Imm. Bekker, Berlin, 1832, 8vo.; and that of J. L. Ideler, with a Latin version, excerpts, and commentaries, Leipzig, 1834, 1836, 2 vols. 8vo.

To this division of Aristotle's writings belongs the work on the local names of the various winds (Ἀνέμων θέσεις καὶ προσηγορίαι, &c.), which is all that is preserved of the larger work entitled Περὶ σημείων χειμώνων, or "On the Signs of Storms."

Next to the degree of the elements in the consideration of the Material is the degree of matter which is divisible into like parts (ὁμοιομερῆ, similaria), not distinguishable from one another, as bone, flesh, and blood; and this is followed by the degree of matter which is not divisible into like parts (ἀνομοιομερῆ, dissimilaria), or that in which the parts are distinct from one another, as face, and hand. These last parts occur only in living beings; they compose the limbs or the organic parts; the prior degrees are their material, and they are by their form adapted to do and execute. Every living thing has such organs, and the most perfect living thing has the most perfect organs; but organs are not wanting to the lowest degree of life, that of plants, for they have roots, leaves, and fruit-cases. But the end which is accomplished in the lower degrees of life is simple; in the higher degrees of life the organs continually become more diversified till we come to the instruments of sense, and to the hand, which Aristotle calls the instrument of instruments. With astonishing acuteness Aristotle explains the ends and purposes of the organs, as, for instance, in his work on the parts of animals, and at the same time he observes the formation and development of life, and with the unwearied ardour of the collector he investigates its forms and varieties in the infinite diversity of its phænomena, as in his "History of Animals." Aristotle's work on Metals is lost; and the work on "Plants" (περὶ φυτῶν, "De Plantis") is not genuine (Nicolai Damasceni, *De Plantis libri duo; Aristoteli vulgo adscripti. Ex Isaaci Honain versione Latine versit Alfredus. Recensuit* Prof. Dr. E. H. F. Meyer, Leipzig, 8vo. 1841).

With this should be compared what is found in the other writings of Aristotle on the subject of Botany. (*Phytologiæ Aristotelicæ fragmenta*, ed. Frider. Wimmer, Breslau, 1838.)

The "History of Animals" is in ten books (περὶ τὰ ζῷα ἱστοριῶν βιβλία ι, "Historiæ Animalium libri decem"). This work contains no proper system of zoology; but animals are classed according to various principles of division for the purpose of subjecting to examination their parts, their functions, their active energies, and their mode of life. Pliny drew largely from this work in his Natural History (Pliny, *Hist. Nat.* viii. 17). Many discoveries of Aristotle have been made again in recent times: for instance, the smooth shark (γαλεὸς λεῖος). Compare J. Müller *Ueber den glatten Hai des Aristoteles.* Berlin, 1842. As to the text of this work, so valuable for the abundance of its materials, the tenth book, which treats of barrenness in the female, is in such a state that Schneider, the learned editor of the "Natural History," doubted its genuineness. It is most probable that the matter belongs to Aristotle, and that the book was re-translated into Greek in the middle ages from a Latin version, the only form in which it was known. This tenth book is connected with the sixth, which treats of human generation, and the continuity is thus interrupted ("De Aristotelis libro decimo Historiæ Animalium et incerto auctore libri περὶ κόσμου, Leonardus Spengel," Heidelberg, 1842). The commentary of Julius Cæsar Scaliger was published with the text, and a translation by Jacob Maussac, Toulouse, 1619, fol. The edition of Camus, Paris, 1783, 2 vols. 4to., has a French translation. The best editions are those of Gottlob Schneider, Leipzig, 1811, 4 vols. 8vo., and of Imm. Bekker, Berlin, 1832, 8vo. There is a German translation with notes by F. Strack, Frankfurt, 1816. Conrad Gesner and Ulysses Aldrovandus explain many passages in their works. The following works are also useful:—(Eichwald, *De selachis Aristotelis*, Vienna, 1819; Koehler, *De Aris-*

totelis Molluscis Cephalopodibus, Riga, 1820; Wiegmann, *Observationes Zoologicæ Criticæ on the History of Animals*, Leipzig, 1826; Gloger, *De Avibus Aristotelis*, Breslau, 1830).

In the work in four books on the "Parts of Animals" (περὶ ζῴων μορίων, "De Partibus Animalium"), the several parts of animals are investigated with the view of ascertaining the end of their structure; and the first book in particular touches on the deeper philosophical principles, with the view of arriving at a knowledge of the proper and internal purposes of the activity of nature.

This work is followed by that on the "Progression of Animals" (Περὶ πορείας ζῴων, "De Incessu Animalium"), which treats of the instruments by which change of place is effected. The treatise on the "Motion of Animals" (περὶ ζῴων κινήσεως, "De Motu Animalium") investigates the most general principles of the motion of animals. To this division belong the five books on the "Generation of Animals" (περὶ ζῴων γενέσεως, "De Generatione Animalium"). The fifth book of this work treats of the changes which the several parts of the body undergo.

In the writings already enumerated external nature and its active operations are examined: the inquiry is completed by the investigation into the nature of the Soul, a work in three books (Περὶ ψυχῆς, "De Anima"). If a man would see a specimen of the penetrating criticism of Aristotle, he should read the first book of this treatise, in which Aristotle examines the opinions of the earlier philosophers, and especially of Plato on the Soul; and if he would contemplate the grandeur of Aristotle's philosophy as exhibited in one of the most important of all subjects, he must endeavour to fathom the meaning of the two remaining books, which indeed are very difficult, but will well repay him for the labour. In these two books Aristotle develops the notion of the soul, and follows it up through the various degrees of life. These books are particularly instructive, because all philosophical questions terminate in the nature and operations of the soul, as a central point, in which the contemplation of nature is completed, and from which our moral existence is deduced. The Soul, whose final causes determine and govern the form and the motions of the body, gives reality to that which exists in the body according to capacity. The Soul, consequently, is the realization in the body of a determinate end, and is explained to be the body's Entelecheia (ἐντελεχεία). This notion expresses the essence of the soul in the most comprehensive sense, and Aristotle traces it not only in plants, in which life appears merely in the functions of growth and reproduction, but also in the beast which has motion and sensation, and in man who is a thinking animal. Yet in man's creative intellect appears to be a power, which is something divine, which rises above the realization of the body's capacity, and is more than its Entelecheia. Aristotle shows that the notion of the soul appears in the function of growth, in that of feeling and moving, and in that of thinking, rising step above step; each preceding step serves as a foundation to that which comes next, and that which is higher in the series is always preceded by the lower. He proceeds with consummate skill to develope the process of cognition which commences with the perceptions of sense, which apprehends the form (in the first instance, a quality) of each thing severally without respect to the matter, and separates it from the matter; it terminates in the understanding's producing the creative notion which is the general form and the essence of the thing. Between the perceptions of Sense and the Understanding lies the sphere of the Imagination, which acts as a connecting member; and that part of our knowledge which proceeds from the powers which are connected with the Material (the sensuous perception, the imagination, the memory), and as it were is received by them, is the passive part, the passive intellect (intellectus patiens). With the passive intellect must be united the active, creative understanding, (intellectus agens), as the light calls forth colours and gives to them their energy (ἐνέργεια), if cognition is ever to attain to the notion which fashioned the object. As philosophical science in pursuance of its object searches for the Whole, Aristotle especially shows by way of conclusion how the several powers of the Soul as parts require mutual aid and thus form together one Whole. (*Cum Comment. Analytico ed.* Julius Pacius, Frankfort, 1596, 8vo; Hieronymus Dandinus, *e Soc. Jesu, De Corpore Animato*, Paris, 1621, fol.; *Recognovit, Commentariis illustravit* F. A. Trendelenburg, Jena, 1833.)

The treatise on the Soul is followed by the Parva Naturalia, as they are termed, which are shorter essays of a like character, and may be considered as supplementary to the larger treatise. They are "On Sense, and the objects of Sense" (Περὶ αἰσθήσεως καὶ αἰσθητῶν, "De Sensu et Sensibili"); "On Memory and Recollection" (Περὶ μνήμης καὶ ἀναμνήσεως, "De Memoria et Reminiscentia"); "On Sleep and Wakefulness" (Περὶ ὕπνου καὶ ἐγρηγόρσεως, "De Somno et Vigilia"); "On Dreams" (Περὶ ἐνυπνίων, "De Insomniis"); "On Divination by Dreams" (Περὶ τῆς καθ' ὕπνον μαντείας, "De Divinatione per Somnum"); "On long and short Life" (Περὶ μακροβιότητος καὶ βραχυβιότητος, "De Longitudine et Brevitate Vitæ"); "On Youth and Age" (Περὶ νεότητος καὶ γήρως, "De Juventute et Senectute"); "On Life and Death" (Περὶ ζωῆς καὶ θανάτου, "De Vita et Morte"); "On Respiration" (Περὶ ἀναπνοῆς, "De Respiratione"). The treatise "On the Breath" (Περὶ πνεύματος, "De Spiritu") would from

the nature of the subject be related to that on Respiration, but its genuineness is doubted, and some attribute it to a writer of the stoic school. (*Aristoteles de Anima, de Sensu, de Memoria, de Somno, &c.; ex recensione* Imm. Bekkeri, Berlin, 1829, 8vo.) The treatise "De Sensu" is contained in Philippson's Ὕλη Ἀνθρωπίνη, Berlin, 1831.) The treatise "On Sense and the objects of Sense" seems to have originally contained more, and the fragment on the "Objects of Hearing" (περὶ ἀκουστῶν, "De Audibilibus") probably formed a part of it. (Trendelenburg, *Procem. ad Aristotel. de Anima*, p. 118.) The essay on Colours also (Περὶ χρωμάτων, "De Coloribus"), which was edited by Simon Portius, Florence, 1548, 4to. (compare Goethe, *Geschichte der Farbenlehre*, 1ter Theil), and a treatise "On Physiognomy" (Φυσιογνωμικά, "Physiognomica") (Franz, *Scriptores Physiognomici Veteres*) belong to this class. A series of writings on natural history, especially anatomy and medicine, are lost. The treatise on the Soul would be appropriately followed by the "Dialogue Eudemus," of which only some beautiful fragments are preserved in Plutarch and Cicero. The immortality of the Soul was the subject of the dialogue, and Aristotle inscribed it to the memory of his friend Eudemus of Cyprus, who died in Sicily. (Krische, *Die Theologischen Lehren der Griechischen Denker*, Göttingen, 1840, p. 12, &c.)

We have reserved for this place the mention of the treatise "On the World" (Περὶ κόσμου, "De Mundo"), which passed in antiquity for a genuine work, and there is among the writings of Apuleius a Latin translation of it; but Proclus doubted its genuineness. So far as concerns the contents of this work, it has indeed some connection with the treatise on the Heavens and the Meteorologica; but it is not at all in the manner of Aristotle. The style is more ornate than that of Aristotle, and the expressions also differ in some degree from his. Of late the treatise has been attributed to the stoic Chrysippus, and there is much in it which agrees with the stoic physiology (Osann, *Beiträge zur Griechischen und Römischen Literaturgeschichte*, Darmstadt, 1835, 1 Theil, p. 141, &c.); yet there are arguments against Chrysippus being the author. (Leonardus Spengel, *De Aristotelis libro decimo Historiæ Animalium et incerto Auctore libri* περὶ κόσμου, Heidelberg, 1842, p. 9, &c.)

With the investigation of the science of Nature, Physic in the larger sense, of which Aristotle treated in the writings which have been enumerated, the Theoretical Philosophy terminates. The germs of all questions of practical philosophy were already contained in Aristotle's Psychology, and he developed this subject after the same method. As in the natural sciences, so in this department of knowledge he contemplated the facts furnished by experience; and one of his lost works of this class was the admiration of antiquity, that on Constitutions of States (πολιτεῖαι), which described and gave an historical view of the constitutions, institutions, and customs of one hundred and fifty-eight states. (*Aristotelis Reipublicarum Reliquiæ*, ed. Neumann, Heidelberg, 1827.) But in the scientific investigation and exhibition of this subject, as in his physical writings, Aristotle proceeded in his inquiries from the comprehensive general notions to the special and peculiar forms, which accordingly rest on those general notions as on their basis and have a respect to them as their measure.

The Practical Philosophy, or the Politic in the larger sense, comprehends, as already observed, Ethic, Economic, and Politic. The conclusion of the Ethic points, through education, at the doctrine which treats of the state, for education must be in accordance with the character of the state, and Politic presupposes the doctrine which treats of a family, for a family is the smallest component part of the state.

The Ethic of Aristotle exists in three several forms, which bear his name, and agree all through in the fundamental principles, and frequently even in the very words. They are the "Nicomachean Ethic," in ten books (Ἠθικὰ Νικομάχεια, "Ethica Nicomachea," occasionally though incorrectly entitled "Ad Nicomachum"); the "Eudemian Ethic," in seven books, the text of which is very corrupt (Ἠθικὰ Εὐδήμεια, "Ethica Eudemea," generally entitled "Ad Eudemum," and of which the fourth, fifth, and sixth books are word for word the same with the fifth, sixth, and seventh books of the "Nicomachean Ethic"); and the "Great Ethic," which, as it consists only of two books, might more appropriately have been called the Little Ethic (Ἠθικὰ μεγάλα, "Magna Moralia"). It has never yet been clearly explained what is the origin of these three several works, and in what relation they stand to each other. (Schleiermacher, *Ueber die Ethischen werke des Aristoteles*, in the 3rd vol. of his philosophical works, p. 306, &c., Berlin, 1835; Chr. Pansch, *De Ethicis Nicomacheis genuino Aristotelis libro*, Bonn, 1833; Chr. Pansch, *De Moralibus Magnis subditicio Aristotelis libro*, Eutin. 1841; and particularly L. Spengel, *Ueber die unter dem Namen des Aristoteles erhaltenen Ethischen Schriften*, in the *Abhandlungen der Philosophisch-philologischen Klasse der Königlich-Baierischen Academie der Wissenschaften*, 1841). In this last essay an attempt is made to show that the "Nicomachean Ethic" contains the genuine ethical doctrines of Aristotle, and that both as to contents and form it is as it came from his hand; but that the "Eudemian Ethic" is by his pupil Eudemus, of Rhodes, and that it is a repetition of the "Nicomachean Ethic," in the form of a new edition, with certain questions and their solu-

tions by the editor, and that the three books which are common to the Nicomachean and Eudemian Ethic probably belong to the "Nicomachean," the corresponding books in the "Eudemian Ethic" having been lost; and, lastly, that the so-called Great Ethic is a later extract or excerpt from the Eudemian. If we compare the Ethical writings of all ages, the "Nicomachean Ethic" of Aristotle, for simplicity and depth of thought, for acuteness and the method of handling the subject, claims the first place. The doctrines of this treatise were very extensively diffused during the middle ages; and this work and the Politic have also been the subject of the critical labours and the commentaries of numerous scholars. In these works Aristotle first seeks to determine the highest and most general object in life, that which is the aim both of the individual and of the state: this object is happiness (εὐδαιμονία), and happiness accordingly is the notion from which the investigation proceeds, in order to ascertain what are its elements, and what are the means of realizing it; and to this notion, as towards its proper end, the investigation returns. This happiness is not attained in any external object, so as to render virtue only a means to some external good. But from every activity that is conformable to nature there arises a peculiar pleasure, as it were the product of the activity itself; and the greater and the nobler these several activities are, the purer and the greater is the peculiar pleasure in which they have their completion. (Compare the striking discussion on Pleasure, *Ethic. Nicom.*, x., 1—5.) Hence virtue, which is the realization of the peculiar nature of man, is to man the source of the highest pleasure, Happiness, at once and as if in the act itself. Happiness, as if it were something superadded of itself, crowns the energy of virtue; and virtue requires not pleasure as an appendage or supplement, but virtue in itself contains pleasure. Notwithstanding this, it has been objected to Aristotle that he places happiness also in external goods, and makes it depend on the possession of external things; but this objection is founded on a misunderstanding. Aristotle requires externals merely as means to some act, or as an artist requires them as subsidiary to ornament: he considers them as having no value except as instruments or materials for virtue, since the acts of virtue require such materials. Thus everything external is pervaded by an internal purpose.

Now, as happiness is the activity of the soul in perfect virtue, the treatise is mainly occupied with ascertaining the nature or essence of Virtue, and in exhibiting the forms under which it appears. Virtue has its origin in that which in the main forms the peculiar nature of Man; and accordingly, partly in the reason, partly in the obedience of the irrational part of the soul to the rational. From this relationship, on the one side, the intellectual virtues—as wisdom, prudence—proceed, which have their seat in the reflective reason; on the other side, the virtues which are properly ethical, which belong to the character—as courage, justice—are produced when the irrational impulses obey the reason, and from the reason receive their due proportions. Aristotle, accordingly, in the larger part of his Essay is employed in determining the essence of these virtues. As that which is fitting and in due proportion maintains and elevates the activities which are conformable to nature, and as that which is fitting appears as the medium between two extremes, between that which is too much and that which is too little: so the Ethical virtues, which consist in action, form the mean, which in the gratification of the impulses lies between excess and defect: thus, for instance, courage lies between cowardice and rashness; temperance lies between excess and obtuse want of sensibility; liberality between avarice and profusion. Aristotle developed this notion through the several divisions of his subject—courage, temperance, generosity, liberal expenditure, magnanimity, love of honour, mildness of temper, kindness, ingenuousness, and, to a certain extent, justice; and in doing this he touched on the kindred phænomena. At the same time, with great acuteness and penetration, he indicated the physiognomical traits of ethical character, the striking truth of which will surprise every reader. While the sphere for the exercise of the Ethical virtues lies in the medium; the logical or intellectual virtues—art, science, prudence, wisdom, reason, are partly directed towards determining this medium, partly in solving their several theoretical problems. Though friendship, which is beautifully developed in the eighth and ninth books, is not a virtue, Aristotle shows how it assumes various forms, according to the individual character of the friends. As the virtues contain all pleasure in themselves, so the political virtues also have their peculiar pleasure. But above all pleasures Aristotle values the happiness of the contemplative life, which, being less dependent on things external, has its end within itself, and by reflection and contemplation participates in the divine nature and the imperishable. The "Nicomachean Ethic" has gone through many editions, and been often commented on. The following are the chief editions with commentaries:—by P. Victorius, Florence, 1576; Wilkinson, 1716; Cum Commentariis Carol. Zell, Heidelberg, 1820, 2 vols.; Corai, Paris, 1822; Cardwell, Oxford, 1828, 2 vols.; Michelet, 1828, and with a Commentary, 1834; Imman. Bekker, Berlin, 1831. There are also various Commentaries on the "Ethic:" by Lambinus, Basle, 1566; Joachim Camerarius, Frankfort, 1578, quarto; Muretus, Ingolstadt, 1602; Giphanius, Frank-

fort, 1608. On the philosophical value of the "Nicomachean Ethic" there are many controversial remarks, not always well founded, in Schleiermacher's "Grundlinien einer Kritik der bisherigen Sittenlehre," Berlin, 1803. The short essay "On Virtues and Vices," (Περὶ ἀρετῶν καὶ κακιῶν, "De Virtutibus et Vitiis"), which merely contains definitions, is not by Aristotle, and it belongs apparently to a period in which men were engaged in amalgamating Platonic and Aristotelian views.

Œconomic is comprised by Aristotle in the Politic, for a family is an element of the state. There is extant under Aristotle's name a separate work on this part of practical philosophy, the "Œconomic," in two books (Οἰκονομικά, "Œconomica"). However, it appears from a fragment of the "Epicurean Philodemus" (Περὶ κακιῶν, &c.) which was found among the papyri of Herculaneum, that the former of these books is the "Œconomic" of Theophrastus, and not of Aristotle. (See Goettling's edition, Jena, 1830.) The second book had before this been recognised as not genuine. (Niebuhr, *Kleine Historische und Philologische Schriften*, 1te Sammlung, p. 412, &c.)

Aristotle comprises both parts of the practical philosophy, which treats of a Family and of a State, in the eight books of the "Politic" (Πολιτικά). He develops this subject in his usual method, seeking here also the essence and the notion of the whole, with a political judgment matured by the contemplation of realities. As in his investigations into Nature he prosecutes his inquiries from the notion of the organic whole, in which the end determines the parts, and the parts support the whole, and are mutually supported by it, so he forms his notion of a State as a living and organic entirety. He is far from adopting the views of many modern writers, who consider a State as formed by the compact of the several members. In the very beginning of his work he says (i. 2), "A State naturally precedes a family and every individual; for the whole precedes the part. If the whole cease to exist, there is then neither hand nor foot any longer, except in name." The individual is not sufficient for himself, and he only attains his end as a part of the whole. According to the doctrine of the Social compact the part precedes the whole, and the parts gradually form themselves into the whole; but in the Organic system the whole is the end for whose purpose the parts exist, and consequently it precedes the parts, which are determined by the whole. In accordance with this view of the nature of society the calculating self-regard of the individual is not the standard, but a higher end, which is only attained in the totality of the State, and is the very foundation of its existence. The individual is not enough for himself, and the State has its origin in the progressive necessity for a self-sufficient condition. The State, existing for the purposes of human life, continues to exist for the purpose of perfect life; and in the notion of perfect life is contained the Happiness (Εὐδαιμονία) of virtue, which the treatise on Ethic considered in the individual and which that on Politic recognises in the ultimate end of a State. This is the great idea of Aristotle's Politic: it is neither mutual fear, nor compact, nor the securing of any external advantage to which a State owes its origin, but it springs from the moral spirit of the perfect and sufficient life. The State does not exist for the purpose of maintaining property, for, if it did, justice would be only an equal distribution; nor yet does it exist for the purposes of association or through the unity of place. These are necessary conditions of a State, but the State is not therefore State; the State is the community of families and races for the purpose of a perfect life, a life of complete self-sufficiency. Hence the measure of political rights is neither wealth, nor birth, but political rights are determined by the amount which each contributes to such a community. In a State the smallest entirety, which seeks its own sufficiency within itself, is a Family. Plato annihilated the moral ties of the Family in order to attain a greater unity in the State: Aristotle, directing his attention towards the objects indicated by nature, takes a profound view of the relationship of marriage. In a family the father rules; he rules over the wife as a citizen over other citizens with whom he shares rights in common; he rules over his children as a king over subject freemen; over slaves, as an owner over his property. Even in the relationship of slavery Aristotle seeks for a natural law. There are, he says, men, such as the barbarians, who have only reason enough to enable them to serve and to obey, but not enough to govern themselves, and it is consequently for their interest and right for them to be slaves. In discussing the question of Constitutions he does not decide in favour of that which has simply the best form. So long as the commonweal continues to be the end, and the citizens, notwithstanding all inequalities, participate in this commonweal, every Constitution is just and proper. But as soon as the governors aim at their own interest and forget the general interest, then arise perversions of the Constitution; from kingly power arises tyranny, from aristocracy comes oligarchy, and from a Polity (a republic) arises Democracy, which Polybius calls an Ochlocracy. Aristotle is not satisfied with determining these general classes; he shows their passage into one another, the compound forms which exist, and the members which connect them. He specially labours to show how a right Constitution may be preserved, and how we may guard against its degenerating into something quite different in the fluctuating course

of human events. It is an instance of Aristotle's deep insight into the nature of society that he considers the middle class in a State as that which preserves the balance and the equilibrium. Finally, Aristotle directs the greatest attention to the consideration of education conformably to the character of the State, for it is education that supplies the whole living body with new limbs and implements. Since the time of Aristotle political experience has been greatly extended by the course of events; but there is yet hardly a modern work which can be compared with the Politic of Aristotle for depth of thought and vigorous comprehensiveness. The work of Aristotle is the more instructive, as we can calmly contemplate the period of antiquity, now past and completed, to which his investigations are limited. The following are the principal editions of the Politic:—by Petrus Victorius, Florence, 1576, fol. Conring, 1635, 7; G. Schneider, Frankfort on the Oder, 1809, 2 vols.; Corai, Paris, 1821; Goettling, Jena, 1824: with a German translation and critical notes, Adolf Stahr, Leipzig, 1837; J. Barthelemy-St. Hilaire, "Politique d'Aristote," Paris, 1837: in the introduction the editor proposes the following arrangement of the books of the Politic, as the original one, 1, 2, 3, 7, 8, 4, 6, 5. Previously to this other scholars had proposed to place the seventh and eighth books immediately after the third. The Ethic and Politic of Aristotle have been translated into English by John Gillies, with notes. There are special commentaries on this book by Joach. Camerarius, Frankfort, 1581, 4to.; and Gifanius, Frankfort, 1608, 8vo; and by others.

The Philosophy of Art (Φιλοσοφία ποιητική) forms a third part and concluding division of his system, the other two being the Theoretical and the Practical. It is not possible to give a satisfactory sketch of this third part, as only two treatises belonging to it remain, the Rhetoric and the fragment of the Poetic.

In the department of Rhetoric, Aristotle proceeded by the same method as in the other branches of knowledge, and in order to lay a sound basis for his own doctrines, he had collected and criticized in one of his own treatises all the earlier critical essays on eloquence. This treatise, which Cicero esteemed highly (*De Invent.*, ii. 2; *De Orat.*, ii. 38), was probably intitled Τεχνῶν συναγωγή, but it is lost. There are still extant three books of a work on "Rhetoric" (Τέχνη Ῥητορική, "Ars Rhetorica"), in which Eloquence is discussed according to its three divisions, Political (συμβουλευτικόν), Judicial (δικανικόν), and Epideictic (ἐπιδεικτικόν) the object of which is merely to please by a Rhetorical display. He proceeds to show in all these three divisions of eloquence how we must discover topics adapted to convince, how the process of producing conviction is aided by moving the affections, and how, logically considered, conviction is effected and destroyed. The following are the principal editions:—Petrus Victorius, with a commentary, Venice, 1548, fol.; Basle, 1549, fol.; Antonius Maioragius, Venice, 1591, fol.; Reiz, Leipzig, 1772, 8vo.; with a Latin version and commentary, Oxford, 1820, 2 vols. 8vo.; "Rhetorica et Poetica ex recensione Imm. Bekkeri iterum seorsim editæ," Berlin, 1843; "Animadversiones et Lectiones ad Aristotelis libros tres Rhetoricorum scripsit Joannes Severinus Vater, accedit auctarium Frid. Aug. Wolfii," Leipzig, 1794; Max. Schmidt, "De Tempore quo ab Aristotele libri de Arte Rhetorica conscripti et editi sint," Halle, 1837, 4to.

The Rhetoric to Alexander (Ῥητορικῆς πρὸς Ἀλέξανδρον βιβλίον α', "Rhetoricæ ad Alexandrum liber"), which is among Aristotle's writings, is not by him, and probably belongs to the Rhetorician Anaximenes of Lampsacus, a contemporatory of Aristotle. (Leonhard Spengel, Τεχνῶν συναγωγὴ *sive Artium Scriptores*, &c., Stuttgard, 1828; and Leon. Spengel, *Ueber die Rhetorik des Anaximenes* in the *Schriften der Königlich-Baierischen Akademie der Wissenschaften*, 1836.)

The treatise on "Poetic" (Περὶ ποιητικῆς βιβλίον α', "De Arte Poetica liber"), though it appears to be only a fragment, contains the most important part of what we know of the Greek theory of Art. Aristotle derives all art from imitation, which is sometimes an exact representation, sometimes a refinement on that which is imitated, and sometimes a caricature; and he determines accordingly the several kinds of Art generally, and of Poetry in particular. The greater part of the treatise is on the theory of Tragedy. The following are the chief editions:—Fran. Robortellus, with a commentary, Florence, 1548, fol.; Basle, 1555, fol.; Petrus Victorius, with a commentary, Florence, 1573, fol.; Dan. Heinsius, 1610, 1611; Goulston, London, 1623; T. Twining, Aristotle's "Treatise on Poetry," translated, London, 1789, 4to.; 1812, 8vo.; T. Tyrwhitt, Oxford, 1794, 4to.; 1794, 8vo.; Godofr. Hermann, Leipzig, 1802; Graefenhan, Leipzig, 1821; Fr. Ritter, Cologne, 1839; "Rhetorica et Poetica ex recensione Imm. Bekker," Berlin, 1832, 8vo.; 1843, 8vo. Ritter in his edition has maintained that whole passages are spurious and interpolated, but several scholars have replied to this sweeping criticism: Knebel, "Meletematum Aristotelicorum specimen primum," 1840; Düntzer, "Rettung der Aristotelischen Poetik," Brunswick, 1840. Among the numerous short essays on the Poetic the following deserves to be particularly mentioned:—L. Spengel, "Ueber die Aristotelische Poetik" in the "Abhandlungen der philosophisch-philologischen Klasse der Königlich-Baierischen Akademie," Band 2, 1837.

It remains to mention the writings of Aris-

totle which cannot be strictly classed among his systematic treatises.

The contents of the "Problems" (*Προβλήματα*, "Problemata"), in thirty-six sections, are varied, but chiefly physical. Without deciding as to the genuineness of certain sections, it is sufficient to say that the chief part of the work is Aristotle's, and it shows the method in which he proceeded in his investigations. He first collects observations as materials; and when the facts are ascertained, he inquires after their possible causes, which he places side by side as means or aids towards a theory of the phænomena, and he examines, compares and weighs one with another. The Problems show clearly with what wonderful versatility Aristotle directed his observation to every object. There are the Commentarii Julii Gustavini to the ten first sections, Lyon, 1608, fol., and those of Jul. Septalius, Frankfort, 1602, 1607. Kepler explains several of the problems relating to Optics in his treatise entitled "Paralipomena quibus Astronomiæ pars Optica illustratur;" and Schneider explains others in his "Eclogæ Physicæ," p. 376, &c. Levesque has given the various readings and critical remarks in "Notices et Extraits de la Bibliothèque du Roi," tom. vii. p. 101, &c. See also Chabanon, "Trois Mémoires sur les Problèmes d'Aristote," in the "Mémoires de l'Académie des Inscriptions," tom. xlvi.

We might consider the Wonderful stories (*Θαυμάσια ἀκούσματα*, "De admirandis narrationibus"), which chiefly relate to matters of natural history, as an appendage to the Problems, if the genuineness of this treatise were not doubtful. Parts at least cannot be by Aristotle. There is an edition by Beckmann, Göttingen, 1786, 4to.; and an essay on this treatise by Camus in the "Mémoires de l'Institut National Littérat. et Beaux Arts," tom. ii. p. 195, &c.

Of the numerous separate treatises of Aristotle on the history of Philosophy, there remains a book which usually bears the title, "On Xenophanes, Zeno, and Gorgias" (*Περὶ Ξενοφάνους, περὶ Ζήνωνος, περὶ Γοργίου*), but this treatise may be by Theophrastus, the pupil of Aristotle, for the learned Simplicius (*Ad Phys.* fol. 6), while stating to the like effect with this treatise, refers on the occasion to Theophrastus. The subject is a condensed exhibition and criticism of the Eleatic doctrines, for Gorgias also adopted some principles of the Eleatic philosophy. The form of the treatise is curious: no names occur in the text, neither that of Xenophanes, nor Zeno, nor Gorgias, and it is only the headings of the chapters (*Περὶ Ξενοφάνους, περὶ Ζήνωνος, περὶ Γοργίου*) which show what they refer to. But the headings in the editions are in confusion; for instance, it is incorrect to entitle the first two chapters On Xenophanes, for according to Brandis (*Commentationes Eleaticæ*) they treat of Melissus. The third and fourth chapters cannot be entitled On Zeno, as in the best editions, but On Xenophanes, as appears from Simplicius and other authorities. The fifth chapter is properly entitled On Gorgias. Accordingly the title of the work should be On Melissus, Xenophanes, and Gorgias. (Fülleborn, *Commentatio qua liber de Xenophane, illustratur*, Halle, 1787; Spalding, *Commentarius in primam partem libelli de Xenophane*, Berlin, 1793.)

Some of the more important of the lost writings of Aristotle have been already mentioned in treating of the several parts of his System, and it is unnecessary to repeat the titles here. They are partly contained in the lists of Aristotle's writings already given; and they are partly mentioned incidentally by ancient writers. His "Didascaliæ" (*διδασκαλίαι*), which would be very valuable for the history of the Greek Theatre, and his Letters, which would add greatly to our materials for his biography, are unfortunately lost. The letters which now pass under the name of Aristotle are not genuine (Stahr, *Aristotelia*, ii. p. 169, &c.). Aristotle was first known in Western Europe in the Middle Ages through the medium of translations, and several spurious Latin treatises were attributed to him, such as fourteen books "Mysticæ Ægyptiorum Philosophiæ" (*Classical Journal*, xv. p. 279) the treatises, "De Pomo" ("On Immortality"), "De Causis," "Secreta Secretorum," and others. There are passages cited by ancient writers, and also in the Greek commentators on Aristotle, which contain fragments of his lost writings. It would be a valuable addition to our knowledge of Aristotle, and to the history of Philosophy, if all these fragments were collected and edited with critical judgment. Such an undertaking would indeed require the persevering industry of an accomplished scholar; but what writer better deserves and would more richly repay such a toilsome task than the great Stagirite? The thoughts of such a man are worth preserving; and he who by collecting those fragments, which in their scattered state are dead, shall give them a new life, will thereby secure the remembrance of himself for generations to come. Here is a noble prize prepared for a man's ambition.

What Aristotle will be for future ages, may be collected from the past. The whole history of Philosophy shows his influence; more especially is it apparent in the history of philosophical language, where he silently exercises a power which is felt without being known. So far as a common philosophical terminology has been established among the nations of Europe, it is due to Aristotle. Aristotle's terms were translated into Latin, and they have been maintained pretty much in the form in which they were reproduced by Boethius at the close of the fifth and the commencement of the sixth century

of our æra. Recently, indeed, and particularly in Germany, they have been changed or perverted to other purposes, yet Aristotle is still the foundation of them. The Commentaries on Aristotle show that he has in all ages been the central point to which men's studies have been directed. But the sciences which he established, and the investigations which owe their origin to him, have been prosecuted independently of the study of his writings; and even in his opponents we may discern that powerful impulse to thought which originated with Aristotle.

It has been already stated how Andronicus of Rhodes, a contemporary of Cicero, arranged the writings of Aristotle. From that time the study and explanation of Aristotle were the chief employment of the Peripatetic School. But Aristotle was also studied beyond the limits of the School; and after Cicero had so often directed attention to the value of his writings, the Romans studied his works for special purposes; Seneca and the elder Pliny for the objects of natural science, and Quintilian for rhetoric; Gellius had read the Problems; and even Apuleius the Platonist was no stranger to Aristotle (Adolf Stahr, *Aristoteles bei den Roemern*, Leipzig, 1834). But the philosophical explanation of Aristotle was left to the Greeks. In mentioning the most important of the Greek commentators, we shall enumerate their extant writings which relate to Aristotle. In the first century of the Christian æra there were Boethus of Sidon, the pupil of Andronicus of Rhodes, the master of Strabo at Athens, Nicolaus of Damascus, and Alexander of Ægæ, the teacher of the Emperor Nero. To the second century belong Aspasius, who however is not the author of the Scholia to the Nicomachean Ethic which pass under his name, Adrastus of Aphrodisias in Caria, the physician Galen, Aristocles of Messene, who in his general treatise on philosophy founded himself on Aristotle, Herminus, and Alexander Aphrodisiensis, the most distinguished of all the old commentators, who was often called by those who followed him, simply the Expositor (ὁ ἐξηγητής). Besides his Peripatetic writings On the Soul (Περὶ ψυχῆς), and On Necessity and Freedom (Περὶ εἱμαρμένης καὶ τοῦ ἐφ' ἡμῖν, De Fato), there is extant a commentary by him On the Analytica Priora, in one book (Venice, 1520, fol., Florence, 1521, 4to.), on the Topica (Venice, 1513, 1526, fol. ap. Ald.), on the Sophistici Elenchi (Venice, 1520), on Meteorologica (Venice, 1527, fol. ed. Fr. Asulanus). There is also extant under his name a commentary on the first twelve books of the Metaphysic, which Sepulveda (Rome, 1527, &c.) translated into Latin; but of the original there have only yet been published the Excerpta Scholia (Scholia in Aristotelem, ed. Brandis, Berlin, 1836). It is disputed if Alexander Aphrodisiensis is the author of this commentary; Brandis, with some probability, attributes to him the authorship of the first five books only. Spengel has recently published an edition (Munich, 1842) of the Questions and Solutions of Alexander (Ἀπορίαι καὶ λύσεις, Quæstiones Naturales et Morales, in four books): this work, besides the general Peripatetic investigations, contains much that is valuable for the explanation of Aristotle, for instance, his Physic (physics), the three books on the Soul, and the Nicomachean Ethic. Alexander of Aphrodisias had great influence on the later commentators on Aristotle, who made much use of him.

In the third and fourth centuries the Neo-Platonists particularly occupied themselves with Aristotle, whom they viewed as a kind of more sober introduction and as a vestibule to the more imaginative edifice of the Platonic philosophy. In these writers there is a manifest tendency towards a union and reconcilement of the doctrines of Plato and Aristotle. Plotinus, among other things, has written a criticism on the Categories of Aristotle (Ennead. 6, lib. i.). His pupil Porphyry is the author of an Introduction (Εἰσαγωγή) to the Categories, which was much used in the Middle Ages, and in the printed editions is generally prefixed to the Organon. There were also Iamblichus, the pupil of Porphyry, Dexippus (ad Categorias, in the Scholia in Aristotelem collecta, 1836), Themistius, who paraphrased many of Aristotle's writings, the Analytica Posteriora, the Physica, the treatises De Anima, and De Memoria, which were edited together by Trincavellus (Venice, 1534, ap. Ald.), De Caelo (Latin, Venice, 1474, fol.), the Metaphysica, Topica, and Categories, which are lost. In the fifth century, the commentators were Syrianus (Ad Metaphysica, see the Scholia Collecta), Olympiodorus (Ad Meteorologica, see Ideler's edition), Proclus, his pupil Ammonius the son of Hermias (Ad Categorias, Ad Librum de Interpretatione, Venice, 1503, fol. ap. Aldum, and 1546, 8vo.), and Damascius (Ad Physica, De Caelo, see the Scholia Collecta). These were followed by David, the Armenian, who is an instance of the diffusion of Aristotle's doctrines. David, though a Christian, attended the school of Syrianus at Athens, and commented on Aristotle (for instance, the Categories, the book De Interpretatione) in Armenian and Greek (Mémoire sur la Vie et les Ouvrages de David, &c., par C. F. Neumann, Paris, 1829; see the Excerpts from David in the Scholia collected by Brandis, Berlin, 1836). In the sixth century Aristotle was commented on by Asclepius, bishop of Tralles (Metaphysica, according to the exposition of Ammonius; see the Scholia of Brandis), and Simplicius, the pupil of Ammonius, the most learned of the extant Greek commentators on Aristotle (Ad Categorias, Basel, 1551, fol.; in Physica, Venice, ap.

Ald., 1526, fol; in librum De Caelo, Venice, 1548, 1583, fol.; De Anima, Venice, 1527). The Scholia collected by Brandis are particularly important for the commentary on the books De Caelo, the Greek text of which up to that time was only a retranslation of a Latin version. The commentary on the first book of the Physica contains valuable fragments and information relating to the history of the oldest Greek philosophy. To this period belongs Joannes Philoponus of Alexandria (Ad Categorias, Ad librum De Interpretatione (?)); In Priora Analytica, Venice, 1536, fol.; In Posteriora Analytica, Venice, 1534, fol.; In Physica et librum de Anima, Venice, 1535, fol.; In librum De Generatione Animalium, Venice, 1527, fol.; In Meteorologica, Venice, 1551, fol.).

In order to give a connected view of the Greek commentators, we must pass over several centuries; for while a knowledge of Aristotle was introduced among the Arabs, and in the West, and gave an impulse to men's minds, he was neglected by the Greeks. We can only name Joannes Damascenus (Ad Categorias) in the eighth, and Photius in the ninth century. In the later Byzantine period there were Michael Psellus (De Interpretatione, Analytica Posteriora, Physica), and Michael Ephesius (De Interpretatione, Parva Naturalia) in the eleventh century; Georgius Pachymeres (Categor. Lineae Insec.), Eustratius (Analytica Posteriora, Ethica Nicomach.) in the twelfth century; Leo Magentinus (De Interpretatione, Analytica Priora) in the fourteenth century. As to the last-named commentators, the reader may consult the Scholia collected by Brandis, and Schleiermacher, "Ueber die Griechischen Scholien zur Nikomachischen Ethik des Aristoteles, in his Philosophische und Vermischte Schriften," 2er Band, p. 309, &c. The Greek Georgius Trapezuntius, an ardent defender of the Aristotelian philosophy, introduces us to the period when classical studies were revived in Italy, and began to stand in opposition to the Aristotelian Scholasticism of the Middle Ages.

Augustine, though a Platonist, was not a stranger to Aristotle. The treatise on the Categories, which is enumerated among his works, is not by him, yet we see from various passages in his works, that he was acquainted with the Categories of Aristotle. Boethius made a translation of the Organon, and commented on several of the books, for instance, on that On Interpretation. The study of those writings of Boethius became common, and the monk Notker of St. Gallen, who died A.D. 1022, translated the Categories and the treatise On Interpretation from the Latin into the Old German. But in the West the knowledge of Aristotle was for a long time limited to his Logical writings. It was the Arabs who gave a new impulse to the study of Aristotle.

The dynasty of the Abbasides made the Arabs acquainted with the literature of the Greeks. With the aid of Nestorian Christians many Greek writers, especially those on medicine, mathematics, and natural history, were translated into Arabic. [AL-MA'MU'N.] In this way Aristotle also became known, and he found among the Arabs the most zealous students and commentators. Alkindi in the ninth century commented on the Organon; Alfarabi wrote in the tenth century; and Avicenna, in the tenth and eleventh century, studied also the Metaphysic. These writers belonged to the East; but the impulse which had been given to the study of the Greeks in the East was extended to the West, to the Arabian schools of Spain, where Averroes lived, in the twelfth and the beginning of the thirteenth century, the most acute of the Arab commentators. (Aug. Schmoelders, "Documenta Philosophiæ Arabum," 1836, and his "Essai sur les Ecoles Philosophiques chez les Arabes," &c., Paris, 1842.)

The active intercourse between the Arabs and the Christians in Spain, Sicily, and the South of France made Aristotle better known to the people of the West. Learned Jews, as for instance Moses Maimonides, contributed to this result. Latin translations of Aristotle were made from the Arabic. About the same time the Emperor Frederic II. sent copies of Latin translations of the Logical, Physical, and Mathematical writings to the University of Bologna and to other Schools. To this period belongs the Latin version of Michael Scotus (1230). At first the Church forbade the study of the Physical and Metaphysical writings of Aristotle at Paris A.D. 1210. But the Church soon enlisted the new studies in her service, and on the basis of Aristotle was erected the edifice of the Scholastic Philosophy, with which from that time the Church resolved to stand or fall. In the thirteenth century two Dominicans particularly, Albertus Magnus and his pupil Thomas Aquinas, made it the chief object of their lives to incorporate the thought and the penetration of Aristotle with the science of the Middle Ages, and to amalgamate the philosophy of Aristotle with Theology. In their writings they commented on the whole of Aristotle. Thomas Aquinas paid attention also to the Greek text, and about the year 1270 he planned a new Latin version of Aristotle from the Greek, called "Translatio Vetus," which was made by William of Moerbeka (William of Brabant); and this was the version which was subsequently studied and commented on. Aristotle had at this time such power over men's minds that the opposing theological parties appealed to him as a common authority. But the Scholastic Philosophy added much extraneous matter to Aristotle, and his true meaning and spirit could not be discerned in this monkish version, or in the Scholastic commentaries. Two

events led to a new study of Aristotle, and to a right appreciation of his writings—the restoration of Greek Literature in Italy, and the Reformation. (Jourdain, *Recherches Critiques sur l'Age et sur l'Origine des Traductions Latines d'Aristote*, Paris, 1819; Joannis Launoii, Theologi Parisiensis *De Varia Aristotelis in Academia Parisiensi Fortuna*, Paris, 1653, 1662; Wittenberg, 1720.)

Politian directed attention to the bad state of the Latin translations, and scholars began to apply themselves to the study of the original. New Latin versions appeared by Argyropulus, Leonardo Aretino, and Laurentius Valla. The translations of Hermolaus Barbarus, who died in 1493, were characterized by a clear understanding of the original, and by purity of style. Georgius Gemistus and Georgius Trapezuntius led the way to the direct exposition of the Greek text. While these new studies were going on, there appeared the Editio Princeps of Aristotle by Aldus, Venice, 1495—1498. In Italy the philosophical schools were divided into two hostile parties. One party, to which belonged Pomponatius and others, called themselves Alexandrists, after Alexander of Aphrodisias; the other, to which belonged Zimara and Caesalpinus, called themselves Averroists. The former denied the immortality of the soul, and the other party had a pantheistic tendency. Leo X. condemned both. But the study of Aristotle still went on.

In Germany the movement of the Reformation began. Luther, who was educated in the Scholastic Philosophy, knew Aristotle only through this medium, and he confounded one with the other. Accordingly he called Aristotle "a godless weapon of the Roman Catholics, or the player who had for a long time befooled the Church with the Greek masque," till his great friend, Melanchthon, taught him better. Luther at last allowed Melanchthon, in his Apology for the Augsburg Confession, to speak of the Ethic of Aristotle in terms of high commendation. Melanchthon expounded Aristotle, and he wrote, conformably to the method of Aristotle, Compendiums of Dialectic, Physic (physics), Morals, and Psychology. Chytræus in Rostock, Schegk in Tübingen, Taurellus in Altdorf, and Sabinus, Melanchthon's son-in-law in Königsberg, laboured to diffuse through Germany the doctrines contained in these treatises, which were fundamentally Aristotelian. In this new form Aristotle passed into the Protestant Schools.

In the sixteenth century the study of Aristotle was vigorously prosecuted in most nations of Europe. In Italy there were Petrus Victorius, Robortellus, Felix Accoramboni, whose "Vera Mens Aristotelis" was published at Rome in 1590, and 1604, and Muretus: in France, Jacobus Faber Stapulensis, who aimed at a purer Peripatetic philosophy, Lambinus, the skilful translator, and Julius Caesar Scaliger, an Italian, who in his essay against Cardan, entitled "Exercitationes de Subtilitate," explained many Aristotelian notions; in Spain, Sepulveda and Vives: in Portugal, about the close of the century, there was a society of Jesuits in Coimbra who published the "Commentarii Collegii Conimbricensis Societatis Jesu;" in Germany, there were Erasmus of Rotterdam, Melanchthon, Camerarius, and Pacius a Beriga, an Italian.

But Aristotle was also an object of attack. In Italy Franciscus Patricius wrote not only against the philosophy but also against the life of Aristotle and his several works: his object was to drive Aristotle out of the Schools and to substitute for his system a kind of Platonic philosophy. In his learned work entitled "Discussiones Peripateticæ, Basel, 1581," there is a great collection of materials, but in place of criticism there is only passion. Petrus Ramus in France opposed the Aristotelian Logic, though with more boldness than sound judgment; and at a later period Gassendi declared himself hostile to the Aristotelian Philosophy in general (*Exercitationes Paradoxicæ adversus Aristotelem*, 1624). The Aristotelian philosophy lost greatly in general estimation when the ruling Aristotelian School resisted the progress of modern physical discovery, and instead of observing and experimenting, and studying the results of experience in the true spirit of their great master, stuck fast to the mere dogmas of Aristotle. Among other instances this was most strikingly exemplified in the opposition of the Schools to the Copernican system of the Universe, and in the life of Galilei. Accordingly it was not surprising if such thinkers as the bold Giordano Bruno detached themselves altogether from Aristotle. In England Lord Bacon was unfavourably disposed to Aristotle, and as an ardent investigator of nature he declared himself against the Scholastic formalism which he considered as originating in Aristotle. Thus it happened that the study of Aristotle was gradually neglected.

But the genius of Aristotle was again acknowledged. In England during the political commotions of the seventeenth century reference was often made to Aristotle's Politic; [and at present his Rhetoric and Ethic form a regular part of the course of study at the University of Oxford. James Harris, who died in 1780, the author of the Hermes, showed by his writings that he had formed a true conception and a just judgment of some of the theoretical writings of Aristotle. The Politic was translated into English from the Greek by William Ellis in 1776. The labours of Tyrwhitt and Twining were limited to the Poetic of Aristotle. Lord Monboddo, who died in 1799, endeavoured to explain the philosophy of Aristotle in his "Ancient Metaphysics," 6 vols. 4to. 1778, &c.

The translation of the Ethic and Politic by John Gillies, and his introductory remarks, have been useful in eradicating some false notions about Aristotle that were prevalent in England among those who were entirely unacquainted with the original; but his translation is a failure, and in no respect an adequate representation of Aristotle. (Thomas Taylor's Remarks in the Introduction to his translation of the Metaphysic.) The translation of Thomas Taylor is also open to objections, though they are of a different kind from those which he justly urged against the translations of Gillies. The complete translation of Aristotle by Taylor appeared in 1812 in nine volumes 4to., with copious extracts from the ancient commentators, a dissertation on the philosophy of Aristotle, and a treatise on the true arithmetic of infinites. Recently, Kidd, in his "Bridgwater Treatise," London, 1833, has shown, in a short analysis of Aristotle's "History of Animals," that he was well acquainted with the true principles of classification, and he has placed in opposite columns some of Aristotle's descriptions of natural groups and individual species, and those of Cuvier, and "as an introduction to that selection" he has prefixed "a comparative view of the observations of the same two authors on some points connected with the general physiology of animals."]—G. L.

In Germany in the last century Lessing directed attention to Aristotle's Poetic. Buhle began a complete edition of Aristotle's works, which, however, was not finished; J. G. Schneider laboured successfully on the History of Animals and the Politic. Yet the prevailing taste was in favour of Plato, and the difficulty of Aristotle's language was for a long time an impediment to the study of his philosophy. Schleiermacher and Niebuhr, in the Berlin Academy, proposed the edition of Aristotle and his Commentators which Bekker and Brandis have so successfully executed; and Hegel showed the greatness of Aristotle as a philosopher, and held him up to admiration. The energies of the Germans have thus been roused to explore the hidden treasures of the Stagirite, and Aristotle again occupies the central place in the philosophy of Germany. The essays on the Organon and the Metaphysic, which originated with the Institut de France, tend to the same point with the efforts of the Germans. From this impulse Philosophy will derive solid and lasting advantage, if we do not, as men once did, place the essence of Aristotle in detached dogmas and forms. Since his time science has been enriched with the acquisitions of ages, but from him we may still learn how to comprehend this accumulated mass in its full extent and depth, and to follow his sure and subtle method of investigation.

(The reader may consult the parts of Ritter's and Hegel's *History of Philosophy*, which treat of Aristotle; Adolf Stahr, *Aristotelia*, Halle, 1830, 1832, 2 vols.; Franz Biese, *Die Philosophie des Aristoteles in ihrem innern Zusammenhange*, Berlin, 1835, 1842, 2 vols.; Fabricius, *Bibliotheca Græca*, iii., ed. Harless; Hoffmann, *Lexicon Bibliographicum; Real Encyklop. der Classischen Alterthumswissenschaft*, by A. Pauly, Stuttgart, 1839: the article signed Z. (Zell) shows a great insight into Aristotle, and a sound knowledge of the subject.)

F. A. T.

(*Translated from the German by* G. L.)

ARISTO'XENUS (Ἀριστόξενος), an ancient Greek physician, who must have lived about the beginning of the Christian æra, as he was one of the pupils of Alexander Philalethes at the celebrated Herophilean School of Medicine established at Men-Carus, in Phrygia. He was one of the followers of Herophilus, and wrote a work on the history and doctrines of his sect, of which the thirteenth book is quoted by Galen. His definitions of the pulse, and some of his opinions on that subject, are preserved by Galen; and he is also quoted by Cælius Aurelianus. (Galen, *De Different. Puls.* lib. iv. cap. 7, 10, tom. viii. p. 734, 746, ed. Kühn; Caelius Aurelianus, *De Morb. Acut.* lib. iii. cap. 16, ed. Amman.)

W. A. G.

ARISTO'XENUS (Ἀριστόξενος) of TARENTUM, the son of Mnesias, surnamed Spintharus, the earliest of extant Greek writers on music, heard Aristotle (at Athens, Mahne supposes, when Aristotle retired thither after the death of Philip of Macedon), which is the only mode we have of fixing the time at which he lived, except the corroboration of Lucian, who calls him the parasite of Neleus, who lived a little after Aristotle. He had previously been the hearer of Lamprus of Erythræ and Xenophilus the Pythagorean; but his reputation among the followers of Aristotle was so great, that it was expected he would have succeeded his master. This distinction, however, was conferred by Aristotle on Theophrastus: on which, according to Suidas, Aristoxenus spoke contemptuously of the memory of his former teacher; but, according to Aristocles (cited by Eusebius), he always spoke of him with respect. This is the only circumstance we know of the life of Aristoxenus, unless we take one from the authority of Apollonius Dyscolus (A.D. 100). This writer says that Aristoxenus cured a sick man by his music, who was sent to him for that purpose by the oracle. We may credit this story to the extent of believing that Aristoxenus did actually play on an instrument, a thing by no means to be taken for granted of a Greek writer on music. According to Suidas, Aristoxenus wrote 453 different treatises; the titles of something under 30 of these have been preserved, but all that is extant amounts to three books on music, περὶ ἁρμονικῶν στοιχείων, and some fragments:

among the lost writings are various biographies. In music, on which his fame now depends, he rejected the arithmetical system of Pythagoras, making the ear itself the authority. He was right so far, that the Pythagoreans, relying wholly on preconceptions derived from arithmetic, rejected concords which ought to have been retained; but among the assertions which he made on the authority of the ear are several which are palpably wrong. His system, so far as it can be assimilated to any modern one, is that of *equal temperament:* it being remembered, however, that Aristoxenus was asserting it as an absolute truth, while a modern tuner would only regard it as a convenient adjustment of the unavoidable errors of a scale which is to be used in different keys. The Aristoxeneans were called *μουσικοί*, musicians by ear; the Pythagoreans *κανονικοί*, musicians by rule. Theon wrote against both, and recommends the junction of their principles.

The editions of Aristoxenus are as follows:—in Latin, by Ant. Gogavinus, Venice, 1562; in Greek, with Nicomachus and Alypius, by J. Meursius, Leyden, 1616; in Greek and Latin, by Meibomius, Amsterdam, 1652, in his collection of the Greek musicians. The fragments of a book on Rhythm (from which the editor suspects Dionysius Halicarnasseus of having taken his description of the oratory of Demosthenes) were published by J. Morelli, Venice, 8vo. 1785. (Fabricius, *Biblioth. Græc.* vol. iii.: G. L. Mahne, *Diatribe de Aristoxeno*, Amsterdam, 8vo. 1793; a very studied account.)

A. De M.

ARISTUS (Ἄριστος), of Salamis, in Cyprus, one of the many historians of Alexander the Great. He is referred to by Arrian as an authority for the tradition that the Romans sent an embassy to Alexander at Babylon. His work is lost, and only a few statements derived from it are preserved in Arrian, Strabo, and Athenæus. Respecting the time in which he lived, nothing is known beyond what Strabo says, that he lived at a much later time than Onesicritus and others who were contemporaries of Alexander the Great.

Cicero frequently mentions an Academic philosopher of the name of Aristus, who was his friend and contemporary. This Aristus was a brother of the philosopher Antiochus, and taught philosophy at Athens, where M. Brutus was among his pupils, and where Cicero visited him in B.C. 51. Some writers have been inclined to think this philosopher the same person as the historian of Alexander; but the manner in which the two are mentioned does not support this conjecture, which has indeed nothing to stand upon, except the identity of the name Aristus. (Arrian, *Anabasis*, vii. 15; Strabo, xiv. 682; xv. 730; Athenæus, x. 436; Clemens Alex. *Protrepticus*, p. 16; Cicero, *Brutus*, 97, *De Finibus*, v. 3, *Academica*, i. 3, ii. 4, *Tusculanæ Disput.* v. 8, *Ad Atticum*, v. 10; Plutarch, *Brutus*, 2.)

L. S.

ARISTYLLUS (Ἀρίστυλλος), a Greek astronomer, who, as appears from his observations, must have lived about 150 years before Hipparchus, that is, B.C. 300-250, or thereabouts. He and Timochares, by their observations at Athens, enabled Hipparchus, on comparison of them with his own, to detect the fact of the precession of the equinoxes, though not to give a good account of its value. Some of their observations of solstices are preserved by Ptolemy. (Delambre, *Hist. Astron. Anc.*)

A. De M.

ARIU' EMI'LIO, a Venetian sculptor of the fifteenth century, of great ability, according to Lomazzo, in his "Idea del Tempio della Pittura;" none of his works, however, are known. There are still preserved in the churches of Venice many good works of this period, of which the artists are unknown, and of some of which, conjectures Cicognara, Ariu' Emilio may have been the author. (Cicognara, *Storia della Scultura.*)

R. N. W.

ARIUS, or AREIUS (Ἄρειος). It is strange that almost all the most important circumstances in the life of a man of so much celebrity, the author of the greatest schism, as well as of the most obstinate diversity of doctrine that ever distracted the Church, should have been subject of dispute. The year of his birth is not so much as recorded. As to the time when he first professed his opinions, and whether or not he was provoked to profess them, learned men are divided: and, in like manner, whether he was exiled by the Council of Nice or not; whether he was recalled from exile, and when; whether he retracted his doctrine; whether once, or more than once: even the time and manner of his death have been contested; and this is made still more singular by the fact, that all our original information respecting him is derived (the Epitome and Fragments of Philostorgius are scarcely an exception) from his adversaries. Without entering into the details of all these discrepancies, we shall proceed to give that account which, on the comparison of many, appears to us the most probable.

Arius was a native of Cyrene, in Africa, and was ordained deacon in the church of Alexandria by the patriarch Peter; but it is said that he soon fell under the displeasure of his superiors through some connection which he had formed with the Meletians. Nevertheless, the succeeding patriarch, Achillas, admitted him to the priesthood; and Alexander, who next ascended the see, raised him to the highest rank among the parochial clergy, and appointed him to an important charge. Thus he received marks of approbation from three patriarchs, and the strongest from the last. The first dis-

at Hanover, A.D. 1665, but this translation is from the French, and is imperfect. Father Kircher and many other authors of reputation, speak in the highest terms of the vast erudition displayed in this work. 2. "Tractatus de Cherubinis" ("A Treatise on the Cherubim"), written originally in Latin, and printed at Amsterdam A.M. 5407 (A.D. 1647), 4to., and afterwards in Spanish, A.M. 5414 (A.D. 1654), which treats on the form and signification of the Cherubim which overshadowed the Ark of the Covenant. 3. "Afbeeldinge van der Taberneckel" ("Plan of the Tabernacle"), originally printed in the Dutch language at Amsterdam, A.M. 5407 (A.D. 1647), 4to., and again in Spanish, A.M. 5414 (A.D. 1654), which is a description of the Tabernacle erected by Moses in the Wilderness, with its coverings and vessels. 4. "Del Arca del Testamento" ("Of the Ark of the Covenant"), a Spanish treatise printed at Amsterdam, A.M. 5413 (A.D. 1653), 4to., which gives a description of the Sacred Ark and its contents; and 5. "Kodesh Hillulim" ("The Holiness of Praises," Levit. xix. 24.), which has also the Spanish title "Las Alabanças de Santidad" ("The Praises of Holiness.[2]) This is a Spanish translation of the Psalms of David, which with the Hebrew text and an elegant paraphrase was printed at Amsterdam, A.M. 5431 (A.D. 1671), 4to. This work, which, according to De Rossi, in whose possession it was, is no way inferior in merit to the author's other works, was written in the leisure hours of only seven months of the year 1671, which was the 67th year of the author's age, from which we learn that he was born in the year 1603. All the works of this author may be classed as rare. Besides his printed works he left others in manuscript. Dan. Levi Barrios, in his "Life of Isaac Uziel," enumerates four: 1. "Disputations with divers Christian Divines," which is also mentioned by De Rossi. 2. "Proofs and Arguments in support of his Views of the Structure of the Temple." 3. "Of the Manner and Ritual of offering the Daily Sacrifice." 4. "Figures for the better understanding of the Talmud." The "Siphte Jeshenim," in treating of this writer, has made him into two, by translating his name, in enumerating one of his works, into Leon, and in another place, retaining the Hebrew name Arje. Le Long, finding on the title of the treatise "De Cherubinis" the name "Leonitius," which was the author's way of latinizing Arje, has attributed that work to Jacob Leonitius, a Dutchman and Calvinist. (De Rossi, *Dizion. Storic. degl. Autor. Ebr.* ii. 6, 7; Idem, *Biblioth. Giudaic. Anticrist.* p. 18; Wolfius, *Biblioth. Hebr.* i. 593—595. iii. 459—466. iv. 868; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 849, 850; Le Long, *Biblioth. Sacra*, ii. 826; N. Antonius, *Biblioth. Hispana*, ii. 327.)

C. P. H.

ARJE, R. JUDAH DE MO'DENA (ר׳ יהודה אריה מכמודינא), commonly called Leo de Modena, a celebrated Italian Rabbi, for many years, during the early part of the seventeenth century, exercised the office of Chief-Rabbi in the synagogue of Venice, in which city he was born A.D. 1571, and where he also died A.D. 1648, at the age of seventy-seven. Bartolocci, who became personally acquainted with him at Venice in the year 1646, gives his death, from hearsay, as A.M. 5414 (A.D. 1654); and Basnage says he died A.D. 1645, at the age of seventy; but we have preferred the positive testimony of the accurate De Rossi. The year of his birth is named by Arje himself in the preface to his work called "Midbar Jehuda," and it is confirmed by a curious autograph note cited by De Rossi from a copy of the "Meor Enajim," formerly the property of this author, but which had passed into his possession. Where the above-cited work speaks of the terrible earthquake which occurred at Ferrara on the 18th of November, 1571, Rabbi Judah has written with his own hand, on the margin, "In this year, 5331 (A.D. 1571), on the 28th of the month Nissan, which was the 23rd of April, on the second day of the week, or Monday, at the eighteenth hour, in the city of Venice, in 'ghetto vecchio,' in the house of Signor Giaccobe Luzzato, sen., I, the humble Judah Arje de Modena, whom God preserve, was born. My father with all his family having been driven from Ferrara, which was at that time his dwelling-place, by this earthquake, and whither, after nearly a whole year of wandering, he returned: thus at the time of this earthquake I was in the womb of my mother, of blessed memory, who has related to me the terrible scenes which then occurred." At the age of twenty-one, after having lost his father, whose name was R. Isaac, he quitted Ferrara, and established himself in his native city Venice, where he soon became popular as a preacher. His first discourse was delivered in the synagogue of that city, A.M. 5353 (A.D. 1593), at the age of twenty-two. He cultivated a taste for Hebrew poetry beyond most of the great men of his time and nation, and scarcely a work of any merit issued from the Hebrew press during his time without a commendatory copy of verses from him. He has left many works, both in Hebrew and Italian, the principal of which are, 1. "Galuth Jehuda" ("The Captivity of Judah," *Jer.* xxiv. 5), the Italian title to which is, "Novo Dittionario Hebraico e Italiano, cioe Dichiaratione di tutte le voci Hebraiche più difficili delle Scritture Hebree nella volgar lingua Italiana." It was printed at Venice, A.M. 5372 (A.D. 1612), and at Padua by Julius Crivellarius, edited by Joseph Phoa, A.M. 5400 (A.D. 1640), 4to. Besides the Dictionary, it contains, at the beginning, succinct grammatical rules for rightly translating Hebrew

putes arose about the year A.D. 317; and the following, in the words of the emperor Constantine I., was their origin:—"When you, Alexander, required of your presbyters what each of them severally held concerning a particular passage in the written law, or rather, about some vain portion of a controversy; and when you, Arius, inconsiderately advanced what you ought never to have imagined, or, having imagined, never to have uttered, thence discord arose." Alexander had asserted, before his assembled clergy, that the Son was of the same essence with the Father. Arius submitted that this opinion savoured of the error of Sabellius, in confounding the substances; and this led to the expression of his own doctrine—That, though the Son had been created by the Father before all things, yet time had existed before his creation; therefore he was not co-eternal with the Father: That he was created out of nothing; therefore not co-essential with the Father: That, though far superior in power and glory to all other created beings, he was inferior to the Father in both. Arius presently found some supporters, and doubtless used great exertions to increase their number; and, among other means, he composed an exposition of his creed in verse, under the title of "Thalia,"—a performance which has exposed him to the charge of levity, and even ribaldry, from Athanasius and other adversaries. In due season he proclaimed his dogma from the pulpit; and then the patriarch cited him before a provincial council. This took place in 321. He was condemned and excommunicated, together with his adherents, among whom he numbered two bishops, besides several priests and deacons. He retired to Syria, where his doctrine spread with great rapidity, and, extending into Asia Minor, obtained many powerful advocates. Eusebius, bishop of Nicomedia, absolved him, in full council, from the anathema, and exhorted all the bishops of the East to receive him to their communion. As great and general confusion thence arose, and the imperial authority was loudly invoked, Constantine summoned a Council to meet at Nicæa, in Bithynia, for the determination of the question. It assembled in 325, and is celebrated as the First Council General. Whatever violence may have disturbed its deliberations, its decision on the disputed doctrine was pronounced with great unanimity. The opinion of Arius was condemned. The sentence was extended by the emperor to the person of the heretic, who was forthwith exiled to Illyricum. There he remained for about two years, when, through the influence of the sister of Constantine, after he had subscribed, as some assert, to the doctrine of Nicæa, or, at least, presented some formula of faith satisfactory to the emperor, this sentence was rescinded. But he did not then return to Alexandria—whether through a condition imposed by Constantine, or through the invincible opposition of Athanasius, who was then the patriarch. Meanwhile his opinions, or his party, acquired strength in Asia. In 335, synods were held at Tyre and Jerusalem, with results entirely favourable to his cause; and, in consequence of the decision of the latter, pronounced in obedience to the direct recommendation of the emperor, he ventured once more to present himself at Alexandria. So great, however, was the confusion there occasioned by his appearance, that Constantine immediately recalled him to the capital. There, too, though the Arian party, led by Eusebius, may have been the more powerful, the patriarch was hostile; and when he learnt that Arius was to be conducted forthwith to the great Church of Irene, and restored to communion, he fell down on his face, and besought the Lord "to have pity on his flock, and not to permit his heritage to be abandoned to disgrace, or sullied by the presence of the heresiarch." The Catholic story runs, that Arius, being compelled suddenly to withdraw from the procession, and not immediately returning, was found, in a place of retirement, dead, his bowels having gushed out. This catastrophe, which was ascribed by the one party to supernatural agency, was ascribed by the other to poison—but this charge was never supported by any proof.

Arius, by the confession of his enemies, possessed great natural as well as acquired advantages:—"He was tall and extremely comely in his figure, with an extraordinary delicacy in his features that gave lustre to his whole person; yet grave and serious in his carriage, with a certain air of austerity in his looks, which made him pass for a man of great virtue and sanctity of life. His garb was modest, but withal neat. His manner of receiving people was very courteous and ingratiating; and, notwithstanding his mighty seriousness and the severity of his mien, he could soothe and flatter, with all imaginable wit and address, those whom he was anxious to engage in his party." He is said to have possessed some learning, and considerable skill in dialectic.

The division which he had kindled continued to inflame the Church for two centuries and a half after his death. Constantius, an Arian, succeeded Constantine on the Eastern throne; and, at the death of his brother Constans in 350, acquired the authority over the greater part of the Western empire; and, in 360, the Council of Rimini constituted Arianism the nominal creed of Christendom. Still its progress was firmly resisted both at Alexandria and at Rome. Valens pursued the steps of Constantius with greater violence, and at his death, in 378, the progress of Arian opinions had reached its limit. Theodosius followed, an equally zealous advocate of the Catholic doctrine, and he had gene-

rally re-established it; when the barbarians, most of whom were Arians, overran the empire. And it was not till towards the conclusion of the sixth century, that, through the exertions of Justinian, and the operation of his laws in the body of the empire, and through the success of Recared in Spain, the factions occasioned by the doctrine of Arius were at length extinguished. Meanwhile the Arians, when prosperous, had fallen into intestine dissension. The original or pure Arians maintained not only that the substance of the Word was different from that of the Father, but that it had no resemblance to it. Others, who were called semi-Arians, denied the consubstantiality, but affirmed a perfect likeness. Others admitted a general likeness, but denied any similarity of substance. There were other differences as to the pre-eternity of the Word. The Consubstantialists are known in history, as Homo-ousians; those who asserted the perfect likeness, as Homoi-ousians; those who denied the likeness, as Anomoians. These last are sometimes designated, from one of their teachers, Eunomians.

(Eusebius, *De Vita Constantini*, lib. ii. cap. 69, &c.; Epiphanius, *Hæres.* 69 (or 49), tom. i. p. 727, edit. Paris; Philostorgius, *Hist. Eccles. Epitome*, lib. i. et ii.; Sozomen, *Hist. Eccles.* lib. i. cap. 14, 15, &c.; Theodoret, *Hist. Eccles.* lib. i. cap. 1, &c.; Basnage, *Annal. Eccles.* A.D. 317 to 336; Maimbourg, *Histoire de l'Arianisme*; Mariana, *Hist. Hispan.* lib. v.) G. W.

ARJA'SP, a king of ancient Turán, or Tartary, who lived in the time of the Persian monarch Gushtásp, from five to six hundred years before the commencement of our æra. At that period appeared in Persia the celebrated prophet Zoroaster, who converted the nation to the worship of fire. Arjásp, it would appear, did not approve of the new religion adopted by his neighbours. He accordingly assembled a large army, and made vast preparations for a religious war. In the mean time he wrote to Gushtásp an insolent letter, to warn him against the error into which he had fallen, and to command his return to the faith of his ancestors, threatening him with an attack if he slighted his advice. The Persian king was indignant at this letter, and returned as haughty an answer to the monarch of Turán. Arjásp immediately invaded the Persian territories, and in the first battle the brother of Gushtásp was slain by the son of Arjásp. The young hero, however, did not long enjoy his triumph; he was slain by Asfandiyár, the son of Gushtásp, the bravest warrior of his nation. The battle terminated in the total defeat of Arjásp, who was forced to fly with precipitation into his own territories. Some time after, Arjásp made another incursion into Persia, at a period when the brave Asfandiyár was in prison through some intrigues at his father's court. The Persians were in their turn defeated, and Arjásp returned loaded with vast plunder, and carrying with him as captive the daughter of the Persian king. Gushtásp, in despair, not only gave Asfandiyár his liberty, but promised him his crown if he succeeded in releasing his sister. The prince willingly agreed to the terms; and having collected a sufficient force, he ultimately succeeded in defeating Arjásp, whom he slew with his own hand. The details of this expedition are more fully treated of under ASFANDIYAR. (Malcolm, *History of Persia.*) D. F.

ARJE, R. JACOB JUDAH (יעקב ר' יהודה אריה), a Spanish Rabbi, who, early in the seventeenth century, was exercising his office of Rabbi at Hamburg, after which he presided over the Spanish synagogue at Amsterdam. He was a man of great learning, and the author of several works, which for the novelty of the subject, the vast antiquarian research, and the various learning and accuracy displayed in them, have always been held in great estimation by the learned of all nations. The work which is best known, and considered his great work, is called "Tabnith Hecal" ("The Model of the Temple"), which originated in a wooden model of the Temple of Solomon constructed with admirable skill and minuteness, and furnished with all its sacred vessels, by the author while residing at Middelburg in the island of Zeeland, which he completed and exhibited to his friends about the year 1642. This work was originally written in Spanish, and printed first at Middelburg, A.M. 5402 (A.D. 1642), and at the same place and the same year appeared a Dutch translation. The following year the French edition, with many additions, appeared with the following title: "Portraict du Temple de Salomon, dans lequel se descrit briefement la constitution de la Fabrique du Temple, et de tous les Vases et Utensils d'iceluy, dont le Modele se trouve aupres le meme autheur comme chacun peut voir, composé par Jacob Juda Leon Hebreu habitant de Midelburg en la province de Zelande l'an de la creation du Monde 5403, printed at Amsterdam, A.M. 5403" (A.D. 1643). But all these editions are incomplete when compared with the Hebrew which appeared seven years afterwards at the same place, printed by Judah Ben Mordecai, A.M. 5410 (A.D. 1650), and from which was made the Latin translation by Jo. Saubertus, who illustrated it with notes, printed at Helmstädt, by Jacob Müller, A.D. 1655. All these editions are in 4to. The work is divided into four books: I. "Of the General Plan of the Temple." II. "Of its particular Form and Structure." III. "Of its Sacred Vessels, their Form and Use." IV. "Of the Buildings surrounding the Temple." It treats not only of the first Temple built by King Solomon, but also of the second Temple which was destroyed by Titus. It was translated into German and printed

into Italian, and at the end an explanation of the difficult words used in the "Haggada Shel Pesach" and the "Pirke Aboth," and a vocabulary of the easier words used in the Scriptures. To the Paduan edition there was added, 2. "Pi Arje" ("The Lion's Mouth," *Ps.* xxii. 21), which is a short Rabbinico-Italian dictionary, very useful for understanding the works of the Rabbis, and which was printed separately at Venice, A.M. 5408 (A.D. 1648). The Italian title thus explains the work, "Raccolta delle voci Rabbiniche non Hebraiche, nè Chaldee, per tutto usate nel più de' loro scritte da' Rabbini, Espositori, et Autori di Scienza — in lingua Italiana dichiarate." Both editions of the "Galuth Jehuda" are rare; but it has been frequently reprinted on the margin of the Hebrew Bibles published for the use of the Italian Jews, following the order of the Holy books, and being thus equivalent to an Italian translation. 3. "Leb Haarje" ("The Lion's Heart," 2 *Sam.* xvii. 10) is a treatise on artificial memory, to which are added the 613 precepts of the law according to the order of Maimonides: it was printed at Venice, A.M. 5372 (A.D. 1612), 4to. 4. "Midbar Jehuda" ("The Wilderness of Judah," *Judges*, i. 16). This is a collection of discourses, with some poetry, printed at Venice by Jo. de Gara, A.M. 5362 (A.D. 1602), 4to. Among the discourses, which were mostly preached at Venice on the great festivals, such as the Passover, are several funeral orations on the great men of his time and nation, as on R. Jacob Cohen ben Abraham Baruch, R. Sam. Judah Katzenelbogen, and others. Among the poetry is a very singular elegy on his tutor, R. Moses, written at the early age of fourteen, which, printed in the Hebrew letter, may be read either as Hebrew or Italian, without much variation in the sense: thus, the first line in Hebrew reads, "Kina shemor oi me kepas ótzerbo;" in Italian, "Chi nasce muor, ohime che pass acerbo." 5. "Sod Jesharim" ("The Secret Assembly of the Upright," *Psal.* iii. 1), which contains a hundred secrets of nature, and fifty enigmas, with their solutions, by the author. The "Siphte Jeshenim," gives this work as anonymous: it was printed at Venice by Jo. de Gara, A.M. 5355 (A.D. 1595), 4to; and at Frankfort-on-the-Main, A.M. 5462 (A.D. 1702) 16mo. Also, according to the "Siphte Jeshenim," at Amsterdam, A.M. 5409 (A.D. 1649), 32mo.; also at Verona, by Franc. Rossi, A.M. 5407 (A.D. 1647), 16mo. 6. "Sur Merah" ("Depart from Evil," *Psalm* xxxiv. 15). This is a moral dialogue between Eldad and Medad on games with cards and dice: it was printed at Venice by Jo. de Gara, A.M. 5355 (A.D. 1595), 8vo.; and at Prague, by Moses ben Bezalel, A.M. 5375 (A.D. 1615), 8vo.; also at Leyden, edited by Jo. Geo. Nesselius, A.M. 5406 (A.D. 1646); afterwards, with a Latin translation and notes, by Aug. Pfeiffer, at Wittemberg, A.D. 1665, in 4to., in which Pfeiffer complains of the incorrectness of the Leyden edition, from which his version was originally made. It was also published with an elegant German translation by Fried. Alb. Christian, a converted Jew, at Leipzig, A.D. 1656, 8vo., with an appendix of certain stories from the Talmud, and an index of Rabbis cited in the work. Lastly, it was printed in Hebrew, with a Judæo-Germanic version, at Amsterdam, by Asher. Anshel, A.M. 5458 (A.D. 1690), 8vo. At the end of the work there are extracts from a logical treatise called "Tzeri Higgajon," and the manner of computing the years from the destruction of Jerusalem, so that they may agree with the Christian æra. 7. "Historia de' Rite Hebraici" ("A History of the Rites of the Hebrews"), which was originally written in Italian, and printed at Paris, edited by Jac. Gaffarelli, A.D. 1637, 8vo.; and at Venice, with emendations by the author himself, A.D. 1638. De Rossi had also one printed at Venice, A.D. 1687, which is not noticed by other bibliographers. It was translated into French by Richard Simon, who added to it a preface and supplement, which are two learned dissertations, one on the Karaite sect, and the other on the Samaritans: it was printed at Paris, A.D. 1674, in 12mo.; and again, with a comparison, by Simon, of the Jewish with the Christian ceremonies, under the name of Simonville, A.D. 1681, and reprinted at the Hague, A.D. 1682, and also at Paris, A.D. 1710. From this version of Simon was made a Latin translation, by Jo. Valent. Grossgehaver, which also contains the Supplements, and was printed at Francfort-on-the-Main, A.D. 1693, in 12mo. Le Long, in noticing this translation, erroneously calls the author Jo. Valesius. An English translation was printed at London, A.D. 1650, 8vo., and again edited by Simon Ockley, professor of Arabic at Cambridge, with the title "History of the present Jews throughout the World;" and at Paris, A.D. 1712. It was also translated into Dutch by Ant. Goedart, and printed with plates at Amsterdam, A.D. 1683, in 8vo. This edition also has the Supplements of Simon: De Rossi also speaks of a German translation. All the editions of this work have become rare. 8. "Shaagath Arje" ("The Roaring of the Lion," *Job* iv. 16); a controversial treatise, in answer to a Karaite book against the Oral law, which had been presented to the author by a Jewish traveller in the Levant, in the year 1622. This work is in manuscript, and was in De Rossi's collection; it is, no doubt, the same work which is noticed by Wolff, vol. iii. p. 300, No. 18, though by another title, as in the possession of R. Simcha Luzzato. 9. "Maghen Vachereb" ("Shield and Sword," 1 *Chron.* v. 18), a work which undertakes the confutation of the fundamental doctrines

of Christianity: this is also among De Rossi's manuscripts in the library at Turin, and is not noticed by Wolff and other bibliographers. 10. "Chaije Jehuda" ("The Life of Judah"), an autobiography, in which he has collected the principal events of his own life. This work is noticed by R. Chajim Azulai, in his "Shem Haghedolim," fol. 43. 11. "Tzeli Esh" ("Roast with Fire," *Exod.* xii. 8), which is an abbreviation of the commentary on "Seder Haggada Shel Pesach" ("The Order of the Institution of the Passover," of Don Isaac Abarbanel, translated into Italian, but printed in Hebrew characters; together with the Hebrew text, and plates representing the miracles performed by Moses in Egypt and the Paschal ceremonies: it was printed at Venice, A.M. 5369 (A.D. 1609), folio. 12. "Beth Jehuda" ("The House of Judah"), in which is contained expositions of the "Haggadoth" which are not in the "En Jacob:" it was printed at Venice by Jo. Vendramini, A.M. 5395 (A.D. 1635), fol.; and at Dessau, A.M. 5457 (A.D. 1697), fol. 13. "Beth-lechem Jehuda" ("Bethlehem Judah, or the House of Bread of Judah"), which is a copious index to the work of R. Jacob ben Chaviv, called "En Israel:" it was first printed with the "En Israel," at Venice, by the Bragadini, A.M. 5385 (A.D. 1625), fol., and afterwards at Prague, without date, but, as appears from the approbation of the Rabbis of that city, A.M. 5465 (A.D. 1705). 14. "Tzemach Tzaddik" ("The Righteous Branch," *Jer.* xxiii. 5), an ethical treatise on the conduct of life, illustrated by fables and apologues, and adorned with plates: it was printed at Venice, by Daniello Zanetti, A.M. 5323 (A.D. 1585), 8vo. 15. "Gheon Jehuda" ("The Pride of Judah," *Jer.* xiii. 9). This is an ample commentary on the "Haggada Shel Pesach," which is cited by this author in the preface to his work on the same subject, called "Tzeli Esh," above cited, and which, he there says, was printed at Venice, A.M. 5432 (A.D. 1663), fol. This work must have become extremely rare, as we find no other record of it—indeed all the works of this author are now scarce. 16. He was also the editor of the "Mikra Ghedola," or Great Rabbinical Bible, printed at Venice by the Bragadini, A.M. 5377 (A.D. 1617), in 4 vols. folio, in which he corrected more than three hundred errors that had crept into the former Venetian editions. 17. He also edited the Mishna with brief notes, which he calls "Caph Nachath" ("The Serving Hand"): it was printed at Venice, A.M. 5385 (A.D. 1625), 8vo. Besides the works here named, Wolff cites several others of minor importance. He also edited and wrote prefaces to the works of many of his contemporaries. He greatly delighted some of the more bigoted of his nation by showing that the cabbalistical number 666, which is the number of Antichrist, was to be found in the name "Jesus of Nazareth" (ישו נוצרי). We have noticed this, as other bigots have found this number in the titles of the Pope and in the name of Napoleon. From a copy of Hebrew verses prefixed to the "Thesaurus Synonymorum" of Bishop Plantavitius, by this author, we learn that he was that prelate's master in rabbinical literature. (De Rossi, *Dizion. Storic. degl. Autor. Ebr.* ii. 7—10; Idem, *Biblioth. Giud. Anticrist.* p. 18; Bartoloccius, *Biblioth. Mag. Rabb*, iii. 33—36; Wolfius, *Biblioth. Hebr.* i. 412; 416; iii. 296—300; iv. 173, 828, 829; Plantavitius, *Florileg. Rabbin.*, p. 588, 589, 610; Le Long, *Biblioth. Sacra*, i. 360; ii. 806; Rich. Sanjore (Simon) *Biblioth. Critique*, iv. 103—107.) C. P. H.

ARJE, R. JUDAH BEN ZEVI HIRSCH (ר׳ יהודה אריה בן צבי הירש), a Jewish writer who was Rabbi of the synagogue of Carpentras in Provence, about the end of the seventeenth century. He wrote "Ahole Jehuda" ("The Tents of Judah," *Zach.* xii. 7), which is a Hebrew lexicon, divided into two parts, the first of which is called "Shem Olam" ("The Everlasting Name," *Isaiah*, lvi. 5), and the latter "Jad Veshem" ("Place and Name," *Isaiah*, lvi. 5). It was printed at Jessnitz, by Israel ben Abraham, A.M. 5479 (A.D. 1719), 4to. This work partakes of the nature of a concordance as well as a lexicon, as it gives the places in Scripture where each word is to be found. The roots are in alphabetical order, and the explanations in Hebrew. The second part treats of words omitted in the first. He also wrote "Chelek Jehuda" ("The Portion of Judah," *Jos.* xix. 9), a voluminous work, which was never printed, but of which an abridgment was made, called "Jesod Lashon Hackodesh" ("The Foundation of the Holy Tongue"), which is a Hebrew and Judæo-Germanic dictionary, printed at Wilmersdorf, by Mordecai ben Naphtali, A.M. 5481 (A.D. 1721), 4to. At the end, the verb "Lamad" ("He taught"), is conjugated throughout in Hebrew and German. (Wolfius, *Biblioth. Hebr.* i. 301. iv. 823). C. P. H.

ARJE JUDAH LÖW BEN AARON (ר׳ אריה יהודה ליב בן אהרן), a German Rabbi, the son of R. Aaron ben Moses, exercised the office of president or ruler (Ab beth din) of the synagogue of Frankfort on the Main, at the commencement of the eighteenth century; he edited the "Bigde Aaron" of his father, R. Aaron ben Moses, with a preface of his own, which was printed at Frankfort on the Main A.M. 5470 (A.D. 1710), as also the "Matteh Aaron," and the commentary on the "Haggada" of the same author, all in the same year. (Wolfius, *Biblioth. Hebr.* iii. 134.) C. P. H.

ARJE LÖW (ר׳ אריה ליב), [Vol. I. 134, Note,] a Jewish writer, who held the offices of Chief Rabbi, and president or ruler (Ab

beth din) of the synagogue of Lublin in Poland) about the middle of the seventeenth century; he is the author of "Likkute Haor" ("Collections of Light"), which is a commentary on the "Kiddush Hackodesh" of Maimonides, the first part of which, called "Maor Hakkaton" ("The Lesser Light," *Gen.* i. 16), was printed at Lublin A.M. 5427 (A.D. 1667) in 4to.; the text of Maimonides in the centre, surrounded by the commentary of Arje. It treats entirely on the art of accurately computing the time of the appearance of the new moon, and its consecration. The second part, called "Maor Haggadol" ("The Greater Light," *Gen.* i. 16), appears never to have been published. (Wolfius, *Biblioth. Hebr.* iii. 134; iv. 790.) C. P. H.

ARJE LÖW (ר' אריה ליב), chief Levite and minister of the synagogue of the German Jews at Amsterdam, at the close of the seventeenth century. He edited a work called "Jedihath Cheshbon" ("The Knowledge of Computation"), a Hebrew work on Arithmetic, from an anonymous manuscript; it was printed at Amsterdam by Asher Anshel A.M. 5459 (A.D. 1699), in 8vo. (Wolfius, *Biblioth. Hebr.* iii. 134.) C. P. H.

ARJE LÖW BEN ABRAHAM (ר' אריה ליב בן אברהם), a Jewish commentator, who lived at the commencement of the eighteenth century, and was Chief Rabbi of the synagogue זאמאשטש, probably of Zamosc in Poland: he is author of a work called "Sepher Pene Arje Zuta" ("The Lesser Book of the Face of the Lion"), which is characterized as extracts from a larger work by himself, called "Pene Arje Rabba" ("The Great Lion's Face"). It was printed at Wilmersdorf in Franconia A.M. 5480 (A.D. 1720), fol., and consists of observations on various parts of the Pentateuch. (Wolfius, *Biblioth. Hebr.* iii. 134.) C. P. H.

ARJE LÖW BEN CHAJIM (ר' אריה ליב בן חיים), a Jewish writer, who held the office of Chasan, or præcentor, of the synagogue of Posen, at the beginning of the eighteenth century; he is also called by Wolff "Sopher Berolinensis" (a scribe of Berlin). He edited very carefully the "Chiddushe Halacoth" of R. Samuel Eliezer, which was printed at Berlin A.M. 5466 (A.D. 1706), in folio. He also edited "Medrash Conen" (an exposition of "he established," *Prov.* iii. 19), and "Sepher Musar" ("The Book of Discipline"), which were both printed in the "Sepher Jira" ("Book of Fear"), printed at Berlin by Nathan Neumark A.M. 5484 (A.D. 1724). The former was from an anonymous work, called "Arze Lebanon" ("The Cedars of Lebanon"), printed at Venice A.M. 5361 (A.D. 1601). The other, which contains moral instructions for every day in the week, was from an anonymous manuscript. (Wolfius, *Biblioth. Hebr.* iii. 134; iv. 790; Bartoloccius, *Biblioth. Mag. Rabb.* i. 430.) C. P. H.

ARJE LÖW BEN JOSHUA HOSHKI (ר' אריה ליב בן יהושע האשקי), a German Rabbi, who was president or ruler (Ab beth din, translated by Wolff, "Pater domus judicii") of the Synagogue of Bose (Boscensis) about the middle of the sixteenth century. He wrote a work called "Leb Haarje" ("The Lion's Heart," 2 *Sam.* xvii. 10.), which is a series of discourses on the Pentateuch and the five Megilloth, that is, 1. The Song of Songs. 2. Ruth. 3. Lamentations. 4. Ecclesiastes. And 5. Esther. It is chiefly compiled from the Medrashim, and was printed at Wilmersdorf, A.M. 5434 (A.D. 1674), fol. Bartolocci has confounded this work with another work of the same title written by R. Judah Arje, commonly called Leo of Modena. (Wolfius, *Biblioth. Heb.* I. 212-13. Le Long, *Biblioth. Sacra*, II. 614.) C. P. H.

ARJO'NA, a Spanish painter of the seventeenth century. He was the scholar of Sebastian Martinez, and endeavoured to imitate his style; he was however deficient in drawing, and failed in acquiring his master's effective colouring. There are several of his works in the churches of Jaen, Baeza, and Ubeda. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

ARJO'NA, MANUEL DE, was born at Osuna on the 12th of June, 1761, and studied, first at that university and afterwards at that of Seville, philosophy and civil and canon law, in all of which he took his degrees. He received several ecclesiastical appointments, the highest of which appear to have been those of "doctoral" of the royal chapel of San Fernando at Seville, and penitentiary canon of the cathedral of Cordova. In 1797, he accompanied to Rome the archbishop of Seville, Don Antonio Despuig y Dameto, and was appointed by Pope Pius VI. his "secret supernumerary chaplain." The greater part of his life was spent at Seville, where he was an active member of the "Academia de Letras Humanas," or Academy of Polite Letters, which was founded by Don Josef Maria Roldan in 1793, and closed its career in 1801. Arjona, Reinoso, Alberto Lista, and Blanco White formed at that time a group of Seville poets who aimed at reviving the glories of the Andalusian school, which had acquired so much reputation in the days of Herrera and Rioja. Of these four, Lista and Arjona were the most distinguished, and though the latter was the less fertile of the two, the poems he produced are considered by Spanish critics equal to the best of his friend. Arjona died at Madrid on the 25th of July, 1820. Though he was accustomed to read his poems at the Academy of Seville, they were not published till after his death, when his friend Reinoso encountered the labour of deciphering them from various confused and ill-written rough copies, and they were inserted by Quintana in his "Tesoro del Parnaso

Español," from which several were copied by Ferdinand Wolf in his "Floresta de Rimas modernas Castellanas." He shows in various passages loftiness of thought and grace of style; perhaps his best production is his "Oda a la nobleza Española," in which he deplores the modern degradation of his country. In addition to his poetry, Arjona left behind him an "Historia de la Iglesia Betica," or History of the Andalusian Church, a defence in Latin of the Council of Iliberis, and several academical memoirs on subjects of literature, ecclesiastical history, and canon law, none of which appear to have yet been printed. (Quintana, *Tesoro del Parnaso Español*, Paris edition of 1838, p. 576—585; F. Wolf, *Floresta de Rimas modernas Castellanas*, ii. 191—222; Alcala Galiano, *Literature of the Nineteenth Century in Spain*, in *Athenæum* for 1834, p. 412.) T. W.

ARKADELT. [ARCADELT.]

ARKANDUM. [ALCANDRIN.]

ARKENHOLTZ. [ARCKENHOLTZ.]

ARKEVOLTI, R. SAMUEL BEN ELCHANAN JACOB (ר׳ שמואל בן אלחנן יעקב מן הארקוולטי), an Italian Rabbi, a native of Padua, and celebrated grammarian, who lived during the latter part of the sixteenth and beginning of the seventeenth century. He died in his native city, A.D. 1611, at a very advanced age. His principal works are, 1. "Mahajan Gannim" ("A Fountain of Gardens," *Song of Songs*, iv. 15). This is a volume of letters, with their answers, written in a very elegant style, and divided into five "Tzinnorim," or jets, each containing five epistles, with as many answers: it was printed at Venice, by Aloysius Bragadini, A.M. 5313 (A.D. 1553), 8vo. The manuscript is among those of R. Oppenheimer, now in the Bodleian. 2. "Arugath Habboshem" ("A Bed of Spices," *Song of Songs*, vi. 1). A Hebrew grammar divided into thirty-two chapters, printed at Venice, by Jo. de Gara, A.M. 5362 (A.D. 1602), 4to. This work is much esteemed, and frequently cited by Buxtorff, who translated into Latin the chapters 31 and 32, which relate to Hebrew poetry, and which are found at the end of his Latin version of the book "Cosri." Chapter 30 is a curious treatise on stenography or cryptography, or the art of writing in ciphers. 3. "Degel Ahaba" ("The Banner of Love," *Song of Songs*, ii. 4). This is a moral treatise, in which the author exhorts his readers to forsake the pleasures and vanities of the world, and rather to frequent "the house of mourning than the house of feasting," as more calculated to draw them to a love of God and his holy laws. It was printed at Venice A.M. 5311 (A.D. 1551), 12mo. 4. He edited the "Aruc," or Talmudic Lexicon of R. Nathan Romanus, with marginal references to the passages of the *Mishna* and *Ghemara* cited in that lexicon: it was printed at Venice by Aloysius Bragadini, in folio; we find no date; but Wolff says from the Venice edition of A.M. 5291 (A.D. 1531), 4to. 5. There is a copy of verses on Circumcision by this author, beginning "Arze Lebanon" ("The Cedars of Lebanon," *Ps.* civ. 16), in the "Sedar Tephilloth," or Hebrew Prayer-Book, of the Italian Jews, in the order "Beraca" ("Blessing"), printed at Venice A.M. 5373 (A.D. 1613). He also wrote many verses in commendation of the works of his contemporaries, printed with those works, as in the "Perush al Seder Abodath Jom Hackippurim" ("Commentary on the order of the Festival of the Day of Expiation"), of R. Moses Cordoverus, printed at Venice A.M. 5347 (A.D. 1587), 8vo. Bartolocci also attributes to this author the "Menorath Hammaor" ("Candlestick of the Lamp"), of the subject of which however he gives no account, but says that the first part appeared in print at Venice A.M. 5355 (A.D. 1595), and that the work was completed A.M. 5362 (A.D. 1602), fol. Wolff is of opinion that this must be the work with the same title, edited by R. Isaac Aboab, which was printed at Venice A.M. 5304 (A.D. 1544), and A.M. 5345 (A.D. 1595). Hendreich, in his "Pandects," has made three authors out of this one, namely, Samuel Arkevolti, Alkanan, p. 116, Samuel Arcolti, p. 254, and Samuel Arcevolti Alchanan, p. 98. Le Long also cites under this author a "Perush," or Commentary on Ecclesiastes, printed at Venice A.M. 5338 (A.D. 1578), 4to. In the Bodleian Catalogue he is called Arcolti seu Arkavolti seu Archevolti seu Arcuvolti. (Wolfius, *Biblioth. Hebr.* i. 1087-88; iii. 1075; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 389-90; Plantavitius, *Florileg. Rabbin.* p. 564 and 597; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 56; Le Long, *Biblioth. Sacra* ii. 943; Hyde, *Cat. Libror. impressor. Biblioth. Bodleianæ*, i. 64.) C. P. H.

ARKOUDIOS, PETER. [ARCUDIUS, PETER.]

ARKWRIGHT, SIR RICHARD, was, to adopt the language of one who has endeavoured to strip him of all credit as an inventor, and to depict him as the bold and unscrupulous appropriator of the contrivances of his less fortunate contemporaries, "a rare instance of one who, from a very inferior situation in life, by dint of indefatigable perseverance, unity of object, and able management of the men he had to deal with, amassed a large fortune, and raised himself to great eminence." His connection with that astonishing extension of the cotton manufacture which forms so striking a feature in the history of British industry in the latter half of the eighteenth century is sufficient to excite a deep interest in his personal history, even supposing all that has been urged against him to be true; but notwithstanding the violence with which his character has been attacked, recently as well as

during his life, and the evidence adduced to convict him of dishonourable conduct, and even of direct and unscrupulous piracy, there are yet many who assign to him the higher credit of possessing extraordinary inventive powers, as well as the peculiar and rare talent which enabled him to collect, combine, and organize the various elements of the factory system, and thus to aid in laying the foundations of the manufacturing superiority of his country.

Arkwright was born at Preston, in Lancashire, on the 23rd of December, 1732, of poor parents. He was the youngest of thirteen children, and his means of education were extremely limited. Although he took considerable pains at a later period to repair the defects of his early education, he is said to have been hardly able to write. He was brought up as a barber, but where is not certain; some authorities say at Kirkham and Preston. The statement in the "Gentleman's Magazine" is, that "From the humble station of a barber at a village near Manchester, he gradually rose in the acquisition of his vast wealth by the accidental purchase of a single piece of machinery, called the spinning-jenny, the invention of an ingenious carpenter, who, as report says, offered it for sale from mere necessity." So far as regards the machine referred to, this is evidently an erroneous statement, since Arkwright never claimed the invention of the spinning-jenny, and owed his fortune to the introduction of a spinning-machine of totally different character; and probably this account, as well as a similar one in the "Biographie Universelle," are founded upon the vague rumours which would naturally obtain circulation respecting the early history of so remarkable a man. Another account, which appears still more devoid of foundation, was given in a second brief notice of Arkwright, in the "Gentleman's Magazine," shortly after his death. It is, that he was formerly a penny barber at Wirksworth, in Derbyshire, and that he acquired his invention of "cotton-mills" from frequent opportunities of visiting and examining the silk-mills at Derby.

Passing by such notices, which serve only to show how uncertain and contradictory are the published accounts of Arkwright's early life, we find that about the year 1760, when he was residing at Bolton, he relinquished his business as a barber, and, having become possessed, whether by his own discovery or not is uncertain, of the valuable secret of a chemical process for dyeing human hair, for the use of wig-makers, he became an itinerant dealer in that article, which, owing to the common use of wigs, was then in considerable demand. The superior quality of the hair which he supplied procured for him a thriving business, and although it has been urged that he was probably not the inventor of the secret process alluded to, seeing that no other evidence exists of his paying attention to chemistry, it is not unlikely that, as suggested by the author of the "Pursuit of Knowledge under Difficulties," a work in which the controverted points in the history of Arkwright are carefully analysed, the possession of this valuable secret may have given rise to that sensitive feeling of the advantages attending the possession of a monopoly which he displayed in later years.

In early life, but when we are not informed, Arkwright married Patience, daughter of Robert Holt of Bolton, who became the mother of his only son Richard, in December, 1755. She having died, he married again, in 1760, according to Burke's "Dictionary of the Landed Gentry of Great Britain and Ireland," from which we obtain the notice of his first wife, or on the 24th of March, 1761, according to Guest, who quotes from the parish register of Leigh. His second wife was Margaret Biggins, of the township of Pennington, in the parish of Leigh; and Guest, whose narrative is, however, distinguished throughout by a somewhat bitter enmity to Arkwright, which impairs its value as an historical document, states that this event led to Arkwright's acquaintance with Highs, whose invention he is said to have appropriated.

In order to understand fully what was accomplished by Arkwright, it is necessary to look back upon the state of the British cotton manufacture at the commencement of his public career. The manufacture of cotton goods in this country had commenced perhaps as early as the latter part of the sixteenth century, although for a considerable time it was carried on upon a very limited scale. From the mention of *cottons* in various early documents, among others in the statute 33 Henry VIII. c. 15, which refers to the industry and trade of Manchester, this manufacture might be supposed to have existed, and that in the locality where it is still most extensively followed, at a still earlier date; but it must be borne in mind that that name, perhaps synonymous with *coatings*, was formerly applied to certain kinds of woollen fabrics. Even so recently as the year 1770, Arthur Young, in his "Six Months' Tour," spoke of a certain kind of woollen fabric made at Kendal, as "Kendal cottons." The name *fustians* likewise, though properly confined to cotton fabrics, was formerly applied to a kind of woollen fabric made at Norwich and in Scotland. While this confusion of terms renders it difficult to trace the origin of the cotton manufacture in this country, it is evident that England was one of the latest of all the countries of Europe in adopting this branch of industry, and that when it was adopted, Manchester and the surrounding country were its principal seat. Previous to the time of Arkwright no textile fabrics were made in this country

of cotton only: no mechanism was in use by which cotton-yarn could be produced of sufficient firmness and evenness for use as *warp*, or longitudinal threads; and the demand for linen-warp for the cotton manufacture appears, from Reports of the Linen Board of Dublin in 1734, 1736, and 1738, to have become so great as to inconvenience the linen-weavers of Scotland and Ireland. The "Daily Advertiser," of September 5, 1739, observed that the manufacture of cotton, mixed and plain, had arrived at so great perfection within the preceding twenty years, that we not only made enough for our own consumption, but also supplied our colonies, and many of the nations of Europe. "The benefits arising from this branch," observes this authority, "are such as to enable the manufacturers of Manchester alone to lay out above 30,000*l.* a year, for many years past, on additional buildings: it is computed that 2000 new houses have been built in that industrious town within these twenty years." How small, compared with the trade of modern times, the extent of this branch of industry was, even at the time that it was thus alluded to by contemporaries, may be seen from the statements of Baines, extracted from the records of the Custom-house, which show that the imports of cotton wool amounted, in the year 1697, to 1,976,359 lbs.; that in the years 1701, 1710, 1720, 1730, and 1741, they fluctuated between 715,008 lbs. in 1710, and 1,985,868 lbs. in 1701; and that in the subsequent years 1751 and 1764 the imports were, respectively, 2,976,610 lbs. and 3,870,392 lbs. The fluctuations of the above years are too great to give a satisfactory idea of the state of the manufacture, but official returns for the seven consecutive years from 1743 to 1749 (one of which, 1748, was greatly above the average) show an average importation of 2,212,241 lbs., of which rather more than 2,000,000 lbs. were retained for home consumption, and the remainder re-exported. The official value of cotton goods of all sorts exported from this country in 1697 was only 5915*l.*, and in the years 1701, 1710, 1720, 1730, and 1741 the returns varied from 5698*l.* in 1710 to 23,253*l.* in 1701. In 1751 the official value of exported cotton goods was 45,986*l.*, and so rapidly did the manufacture increase that in 1764 the exports had risen to 200,354*l.* Meagre as these details are, they show that about the middle of the eighteenth century the cotton manufacture experienced a remarkable extension. Turning from statistics to the practical details of the manufacture, it will appear that without the introduction of new processes and improved mechanism, this extension could not have proceeded much farther.

"Up to the year 1760," observes Mr. Baines, "the machines used in the cotton manufacture in England were nearly as simple as those of India; though the loom was more strongly and perfectly constructed, and cards for combing the cotton had been adopted from the woollen manufacture." At that time the manufacture was chiefly of a domestic character. The fabrics called calicoes, made in imitation of those brought from Calicut, in India, were usually woven by cottagers, who received from the master manufacturers a supply of linen-yarn for the warp, and of raw cotton, to be carded and spun into yarn, for the weft or shoot, these operations being usually performed by the female members of the weaver's family. While, however, the process of spinning had to be performed by the single-thread wheel, the incessant industry of the spinsters in a weaver's family was insufficient to supply weft fast enough for the demands of his loom, and hence he was compelled to employ additional hands. The absolute dependence of the weaver upon the spinners enabled them to charge exorbitant prices, and Dr. Aikin states, in his "Description of the Country from thirty to forty miles round Manchester," that the weavers were sometimes obliged to take less for their weft than they paid to the spinner, but that they durst not complain, much less abate the spinner, lest their looms should be unemployed. Mr. Guest observes that it was then "no uncommon thing for a weaver to walk three or four miles in a morning, and to call on five or six spinners, before he could collect weft to serve him for the remainder of the day; and when he wished to weave a piece in a shorter time than usual, a new ribbon or gown was necessary to quicken the exertions of the spinner."

Such a state of things led ingenious men to devise means for the production of cotton-yarn by machinery; but, great as was the necessity for such an improvement, every effort for its attainment was met by the most violent opposition from the thousands of hand-spinners who were deriving exorbitant profits from their supply of the whole manufacture. Among those who dared to stem this torrent of opposition was Arkwright, whose journeys up and down the country for the purchase and sale of hair would afford him ample opportunities of observing the inconvenience occasioned by the deficient supply of yarn. How or where he obtained the first idea of a machine for spinning by means of rollers is very uncertain,* and the point is of far less importance than has sometimes been assigned to it, as sufficient evidence exists to prove that the mere idea was not new. Long since the time of Arkwright, documents have been brought to light which

* It is stated by a son of his partner, in the "Beauties of England and Wales," that Arkwright derived the idea of drawing or spinning-rollers from the action of rollers in compressing a bar of red-hot iron; and, although there is no mechanical analogy between the two operations, the same has been related of Wyatt and others.

prove that (unless some still earlier competitor existed, of whose proceedings no record is known) the process of spinning by rollers was invented by John Wyatt, of Birmingham, and was patented in the year 1738, in the name of Lewis Paul, a foreigner, with whom Wyatt had entered into partnership.

In order to convert cotton-wool into yarn, or thread, it is necessary first to lay its fibres in straight lines, parallel with each other, which is effected by carding or combing; then to draw out, or extend longitudinally, the mass of straightened fibres, which is called a sliver, or carding, into a roving, or loose spongy thread, twisting it slightly at the same time to give it cohesion; and finally to extend the roving by similar means until it forms an attenuated and compact thread. How these operations were performed by the hand-wheel it is not necessary here to explain, and respecting the mode of performing them in a roller spinning-machine it is sufficient at present to allude to the principle upon which the extension of the sliver or roving is effected. This object is accomplished by causing the soft loose ribbon or thread of cotton to pass successively between two pairs of rollers, the second pair of which revolves faster than the first. The two rollers of each pair are placed so near together as to compress and take firm hold of the cotton as it passes between them, and the distance between the two pairs of rollers is so adjusted, with reference to the average length of the fibres, that the two ends of any single fibre cannot be compressed at one time. The result of this arrangement is, that if the second pair of rollers be made to revolve three times as fast as the first pair, the sliver will be extended or drawn out, by the fibres being made to slide on each other, to three times its former length, its bulk or thickness being diminished in proportion; and that if the relative velocities of the two pairs of rollers be made as four to one or as five to one, the sliver will be extended in like way to four or five times its original length. Beautifully simple as is the idea of this substitute for the fingers of the spinner, so much nicety was required in the adjustment and combination of the several parts of the machine, and so much accuracy in the preparation of the cotton-wool before it could be submitted to its action, that few men in possession of the first principle would be able to apply it to practice. This, however, was done to a limited extent by Wyatt and his coadjutors, and specimens are yet existing of yarn spun by Wyatt's machines about the year 1741. It is true that Mr. Kennedy, of Manchester, in a paper on the "Rise and Progress of the Cotton-Trade," published in the "Memoirs of the Literary and Philosophical Society of Manchester," in 1819, expressed his opinion, from examining the yarn, that "it would not be said by competent judges that it was spun by a similar machine to that of Mr. Arkwright; for the fabric or thread is very different from the early productions of Mr. Arkwright," and was, he thought, "evidently spun by a different machine, the ingenuity of which we cannot appreciate, as the model contained in the paper alluded to is unfortunately lost;" but Baines, who gives a minute account of Wyatt's proceedings, says, that after Mr. Kennedy had seen the specification of the invention in the patent of Lewis Paul, "no doubt was left in his mind that the invention was identical in principle, though not in all its details, with the machine of Arkwright."

The specimen of yarn examined by Mr. Kennedy was spun with a machine turned by asses, in a warehouse "near the well in the Upper Priory, in Birmingham;" and in 1743 both that and another establishment at Northampton, in which Cave, the editor of the "Gentleman's Magazine," was the monied partner, were at work. One of the documents relating to the establishment at Northampton, dated October 8, 1743, states, that about 50,000 skeins had been spun there; and another, dated February, 1743-4, shows that it was still in operation. This mill employed 50 pair of hands, contained 250 spindles, and was worked by a water-wheel. Its further history is imperfectly known, but in a letter published by Wyatt's son in the "Repertory of Arts" for January, 1818, where it is asserted that Wyatt "spun the first thread of cotton ever produced without the intervention of the human fingers," in the year 1733, in a small building near Sutton Coldfield, it is observed that the work at Northampton did not prosper. "It passed," says Mr. Charles Wyatt, "I believe, into the possession of a Mr. Yeo, a gentleman of the law in London, about the year 1764; and, from a strange coincidence of circumstances, there is the highest probability that the machinery got into the hands of a person who, with the assistance of others, knowing how to apply it with skill and judgment, and to supply what might be deficient, raised upon it by a gradual accession of profit an immense establishment and a princely fortune." An inspection of the patent of 1738 is sufficient to prove that it contains the same principle as that which afterwards proved of such immense value in the hands of Arkwright; but it is also evident that the application of the principle was very imperfect, since, under the most favourable circumstances, it failed to become profitable. The proprietors, however, appear to have carried on their experiments for a considerable time, and so late as the year 1758 Paul took out a further patent, which is important as showing, by its remarkably complete drawings and specification, that the construction of his spinning-engine differed very materially from that of Arkwright. Baines admits that when he first read the patent of 1738, he was so struck with its

exact description of the process of spinning by two pairs of rollers, one pair moving faster than the other, that he too hastily concluded the machine thus generally described to be the original of Arkwright's, not only in its principle, but in its construction and details; but that an attentive consideration of the machine for which a patent was obtained in 1758, and of Wyatt's incidental notices of the first machine in a MS. Essay on the Business of Spinning which he left, together with a comparison between these and the machine of Arkwright, considerably modified his opinion. The paragraph above quoted from Mr. Charles Wyatt's letter in the "Repertory of Arts" would seem to intimate that the machines of Wyatt and Paul eventually fell into the hands of Arkwright; but even if that were true, it would not prove much against him, seeing that they had been tried repeatedly for at least twenty years (or more than thirty years if counted from the time of Wyatt's commencement in roller-spinning), without realizing any practical advantage.

That Arkwright, however, had no such direct or precise knowledge of the invention which has called for this digression from his immediate history, as is indicated by Wyatt's expressions, admits of very satisfactory proof; no further evidence to this effect being necessary than the circumstance that he distinctly refers to the unsuccessful issue of the undertakings at Northampton and elsewhere, with an engine invented and patented by "one Paul and others of London," in the "Case" which he drew up in 1782, when his own patent-right was being continually invaded, and when the actual production of the patent to which he thus vaguely alludes would have given the most satisfactory proof which his enemies could desire that his invention was not new, and therefore could not be protected by patent. That he should thus have drawn attention to the subject is utterly inexplicable, except on the supposition that he was unacquainted with the details of Paul's, or rather Wyatt's, mechanism; nor will this ignorance appear strange when we find that during the long period in which his opponents set his patent at defiance, and while they anxiously sought out evidence of the most questionable character against him, this prior invention was never brought forward. It may, therefore, be fairly assumed, that while the notoriety of Paul's experiments had familiarized the minds of ingenious men with the idea of spinning by rollers, they cannot be considered to deprive Arkwright of merit as an inventor, or at least as a man whose extraordinary energy and perseverance enabled him to take up, perfect, and carry into practical operation a scheme the utter failure of which, in less able hands, had excited prejudice and ridicule rather than a hope of future success.

The bent of Arkwright's mind for mechanical contrivance is generally said to have manifested itself first in an attempt to construct a machine for producing perpetual motion, and it is related that about the year 1767 he applied to a clockmaker named Kay, who then resided at Warrington, to bend some wires, and to turn some pieces of brass, for this purpose. According to the evidence given by Kay many years afterwards, he himself informed Arkwright of a scheme for spinning by rollers devised by Thomas Highs, a reed-maker residing at Leigh, and persuaded Arkwright, who was not so sanguine as himself on the subject, to abandon his experiments for the perpetual motion, and to devote himself to the construction of spinning-machinery. There is considerable reason for mistrusting the mere assertions of Kay upon this point, although the notoriety of the plan of roller-spinning renders it very probable that the subject might be casually introduced between him and Arkwright, and that Arkwright's mechanical ingenuity might thus be diverted into a new channel. There is, however, some plausibility in the conjecture of Dr. Ure, "that Arkwright, aware of the importance of the spinning apparatus, which he was then concocting, may have disguised the purpose of his wheels under the name of a perpetual motion." Supposing this to be the case, it would be perfectly in character with Arkwright's caution to employ a workman at a considerable distance from his home, while his itinerant life is sufficient to account for his knowledge of Kay as an expert artisan. This circumstance, however, is very differently interpreted by Guest, who conceives it most unlikely that Arkwright should go from Bolton to Warrington, a distance of sixteen or eighteen miles, for the mere sake of finding a working mechanic to construct an apparatus which he had invented, and argues that he can only have gone to Kay because it was through him that he received his knowledge of roller-spinning. It is right to observe, although the vagueness of the date renders it of little importance in determining the question, that Arkwright's own statement in his "Case" is, that, "after many years' intense and painful application, he invented, *about the year* 1768, his present method of spinning cotton, but upon very different principles from any invention that had gone before it."

If, however, we have no positive evidence that Arkwright was engaged upon spinning-machinery before his connection with Kay, it is certain that in the year 1767 Kay made for him a small model to show the action of drawing-rollers, and that Arkwright then applied to a mechanist named Peter Atherton, then, it would appear, residing at Warrington, but subsequently at Liverpool, for assistance in making a working machine on the same plan, a task for which Kay was incompetent.

Atherton, apparently deterred by the poverty of Arkwright's appearance, and the doubtful character of the enterprise, hesitated to embark in it; but, on the evening of the day on which he was first applied to, he agreed to lend Kay a smith and watch-tool-maker to construct the heavier parts of the machine, while Kay undertook the lighter, or clock-maker's portion, and the direction of Atherton's workman. Thus, according to the memoir in Aikin's "General Biography," some of the facts of which are stated to have been obtained from private sources, was made Arkwright's first engine on the plan for which he subsequently obtained a patent; and perhaps Dr. Ure hardly goes too far in observing, that "this straightforward expedition in constructing a complex machine affords unquestionably a conclusive proof that Arkwright must have thoroughly matured his plan of a drawing-roller frame before he ever called on Kay."

Not having the pecuniary means necessary for bringing his machine into operation, Arkwright went to his native place, Preston, where he found a friend ready to assist him; John Smalley, a liquor-merchant and painter, who obtained permission from the head-master to have the spinning-machine erected in the parlour of the house belonging to the Free Grammar-School of that town. During Arkwright's visit to Preston on this occasion the famous contested election of 1768, in which General Burgoyne was returned, took place. Arkwright, being a voter, polled on this occasion; but it is related, on the authority of a gentleman who was several times mayor of Preston, and who had personal knowledge of the facts, that his wardrobe was in so tattered a condition that a subscription was raised to enable him to make a respectable appearance at the poll-room.

The success of the first experiments was such as fully to enlist the zealous assistance of Smalley; but as the riotous opposition excited in the previous year by the introduction of Hargreaves's spinning-jenny, in the neighbourhood of Blackburn, excited the fear that similar outrages would be occasioned by the public announcement of Arkwright's roller-frame, it was determined to follow the example of Hargreaves, and to remove to Nottingham, where the improvement and extension of the stocking manufacture was at that time seriously impeded by the want of proper yarn. Arkwright and Smalley took Kay with them to Nottingham, where they introduced the new machine to Messrs. Wright, bankers in that town, who made the necessary pecuniary advances, on condition of sharing in the profits of the enterprise. After a short time the Wrights withdrew from the concern, but introduced Arkwright to Mr. Samuel Need, of the firm of Need and Strutt, eminent stocking-manufacturers. The second partner, Mr. Jedediah Strutt, of Derby, the inventor of that modification of Lee's stocking-frame by which ribbed stockings are made, immediately saw the merit and value of Arkwright's machine, and supplied various deficiencies which the mechanical skill of Arkwright had not been sufficient to surmount. Having declared his opinion that the apparatus would spin good yarn for the manufacture of hosiery, which was not the case with either the common hand-wheel or the jenny of Hargreaves (a contrivance which introduced no new principle in the art of spinning, although it enabled one spinner to produce several threads simultaneously), Strutt and his partner entered into partnership with Arkwright, and thus put an end to his pecuniary difficulties. After this time the name of Smalley does not occur in the history of the undertaking.

The first machines mounted by Arkwright at Nottingham, with the aid of Smalley and the Messrs. Wright, were worked by horse-power, and were completed in 1768. In the following year he obtained his first patent, which was dated July 3, 1769; and on the 15th of the same month he enrolled his specification, in which he stated that he had, "by great study and long application, invented a new piece of machinery, never before found out, practised, or used, for the making of weft or yarn from cotton, flax, and wool, which would be of great utility to a great many manufacturers, as well as to his Majesty's subjects in general, by employing a great number of poor people in working the said machinery, and by making the said weft or yarn much superior in quality to any heretofore manufactured or made." The specification contains a complete description of the machine, as proposed to be driven by horse-power, together with a representation, which is copied in the works of Baines and Dr. Ure on the cotton manufactures; and the latter writer observes that this representation is, no doubt, "an exact portraiture of the model made at Warrington by the aid of Atherton's workman, which was set up and tried in the schoolmaster's parlour at Preston; and it is sufficient to convince any competent judge of such matters that the author of the machine was a great master of the principles of mechanical combination, or, to borrow an expression from phrenology, that he was endowed, in an eminent degree, with the organ of constructiveness." The drawing-rollers, which form the most important feature of this spinning-machine, were pressed against each other by weighted levers; and to enable them the better to take hold of the loose cotton thread which passed between them, the upper roller of each pair was covered with leather, and the lower had a fluted wooden surface, which all-important provisions do not appear to have existed in the earlier machines of Wyatt and Paul. This

original machine of Arkwright's was, according to Baines, adapted only to perform the last operation in spinning, namely, reducing the rovings into yarn, although easily applicable to the previous process of roving itself.

Much stress is laid by Guest upon the circumstance that Arkwright, in his patent, describes himself as "Richard Arkwright, of Nottingham, *clockmaker*," a circumstance which he considers indicative of a design to mislead; and he argues that his not hesitating thus to "masquerade" in the character of Kay strengthens the supposition that he did not hesitate to appropriate to himself the inventions of other men. Without supposing him guilty of such dishonourable conduct, it is very possible that Arkwright may have shrunk from the ridicule with which the idea of a complicated piece of mechanism contrived by a barber might probably have been met; more especially as, at the date of his patent, and indeed for a considerable time previous to it, he had entirely renounced his original business. It is the less remarkable that he should choose the designation of "clockmaker," which would undoubtedly be less calculated to excite prejudice, if we believe the statement of Kay himself, that, soon after entering Arkwright's service, before removing with him and Smalley to Nottingham, he accompanied Arkwright to Manchester, where he was employed by him for thirteen weeks in making a clock. Though nothing more is positively known on the subject, it is but reasonable to presume that Arkwright was then trying some peculiar scheme for the measurement of time, which he might conceive sufficiently important to justify him in styling himself a "clockmaker." It is a circumstance worthy of recollection that the spinning patent of Arkwright was obtained in the same year as, and a few months subsequent to, the patent of Watt for his improvement of the steam-engine.

The partnership between Messrs. Arkwright, Need, and Strutt was completed in 1770, and, as it was immediately found that horse-power was too expensive for working the machinery upon the extensive scale proposed, the partners selected an admirable site upon the river Derwent, at Cromford, in the parish of Wirksworth, in Derbyshire, where, in the year 1771, they laid the foundations of the first water spinning-mill, justly styled "the nursing-place of the factory opulence and power of Great Britain." The use of water-power in this establishment led to the application of the name *water-frame* to Arkwright's machine, which is also sometimes called the throstle—a name more properly applied to an improved machine, which moves with less noise, and to that of *water-twist* to the yarn produced by it. "Here," observes Dr. Ure, writing about the year 1836, "still may be seen at work the original frames of the inventor,—proofs demonstrative, were any wanted by the candid philosopher, that Arkwright was no plagiarist of other men's ideas, since he had then created a grand productive automaton, unlike everything else on the face of the earth." He adds, however, that many years of indefatigable labour elapsed before the system was completed to Arkwright's mind; during which scarcely a week passed without some valuable improvement. Guest, whose zeal to pluck the laurels from Arkwright's brow is at least equal to that of Dr. Ure in defence of his memory, relates that about the years 1772 and 1773 the fame of his attempts at spinning had excited so much interest in the neighbourhood of Leigh, where he was well known, that it was no uncommon thing for the respectable inhabitants of that place to visit Cromford for the sake of seeing his engines, and to buy a dozen or two of pairs of stockings made of yarn spun by them; he himself possessed a pair which had been so bought at that period.

The greatness of Arkwright's achievements can be very imperfectly conceived from a mere consideration of the mechanism invented, improved, or brought into successful operation by him. It is as the father of the factory system, as the man who, notwithstanding his indigent and obscure origin, and his neglected education, had the foresight to perceive, as expressed by the author of the "Philosophy of Manufactures," how vastly productive human industry would become when its results should be no longer dependent upon the fitful and capricious nature of muscular exertion, but when it should be made to consist in the task of guiding the work of mechanical fingers and arms, regularly impelled with great velocity by some indefatigable physical power; and as the man whose energy enabled him to realize, with astonishing rapidity and success, what his judgment led him to predict, that Arkwright stands in the most prominent and most unassailable position in the eyes of posterity. The main difficulty did not, as the above writer proceeds to observe, consist so much in the invention of a self-acting mechanism for drawing out and twisting cotton into a continuous thread, "as in the distribution of the different members of the apparatus into one co-operative body, in impelling each organ with its appropriate delicacy and speed, and, above all, in training human beings to renounce their desultory habits of work, and to identify themselves with the unvarying regularity of the complex automaton." This was a task to which Wyatt was incompetent, notwithstanding his mechanical genius, his good education, and the esteem in which he was held by friends who were able to assist him in his undertaking. "It required, in

fact," to return to the language of Dr. Ure, "a man of a Napoleon nerve and ambition to subdue the refractory tempers of work-people accustomed to irregular paroxysms of diligence, and to urge on his multifarious and intricate constructions in the face of prejudice, passion, and envy." "Such," he adds, "was Arkwright, who, suffering nothing to stay or turn aside his progress, arrived gloriously at the goal, and has for ever affixed his name to a great era in the annals of mankind,—an era which has laid open unbounded prospects of wealth and comfort to the industrious, however much they may have been occasionally clouded by ignorance and folly."

It has been already intimated that Hargreaves, the inventor of the spinning-jenny, had removed to Nottingham shortly before Arkwright. In 1770 he patented his machine, the object of which was, according to his specification, to enable one person to "spin, draw, and twist sixteen or more threads at one time, by a turn or motion of one hand, and a draw of the other." His machine very speedily came into general use, and the number of spindles, which had originally been but eight, though at the date of the patent it was sixteen, was soon increased to twenty or thirty, and subsequently to many more. Unfortunately the inventor had made a few jennies for sale before he obtained his patent, and the simplicity of the machine, which was more fitted for a domestic manufacture than the water-frame of Arkwright, led many to use it in open defiance of the patent. This machine, instead of being a mere rival of the water-frame, was a most valuable fellow-labourer with it. The jenny produced such thread or yarn as had been previously made by the hand-wheel, not only in greater quantity, but also of superior quality; but the yarn spun by the water-frame was of a different kind, and so hard and firm as to be fit for warp. On its introduction the use of linen warp for calicoes and other cotton goods was abandoned, and goods woven entirely of cotton were produced for the first time in this country.

The excellent quality of the water-twist was not, however, sufficient at once to insure a ready sale, owing to the prejudiced animosity of the Lancashire manufacturers. They actually formed a combination to discountenance Arkwright's new manufactures, and obstinately refused to purchase his yarns, though they were admitted to be superior to all others. Owing to this circumstance, as Arkwright justly complains in his "Case," it was not till more than five years had elapsed after the sealing of his first patent, and more than 12,000*l.* had been expended in machinery and buildings, that any profit accrued to himself and his partners. The yarns which they were unable to sell having accumulated upon their hands, they were compelled to attempt the manufacture of them into cotton-cloths and hosiery by their own resources. Having been successful in their first trial in weaving it into stockings, they next established the still more important manufacture of calicoes; but when they had succeeded in that also, a new and most formidable difficulty presented itself. This manufacture was commenced at Derby in 1773, and Arkwright and his partners had received considerable orders before it was discoverd that, although ordinary calicoes with a linen warp were charged an Excise duty of 3*d.* per yard, these were liable to a duty of 6*d.* per yard, as being similar to those imported from India. It was found also that an act passed in the reign of George I., in the year 1720, "to preserve and encourage the woollen and silk manufactures of this kingdom, and for more effectual employing the poor, by prohibiting the use and wear of all printed, painted, stained, or dyed calicoes, in apparel, household stuff, furniture, or otherwise," would have the effect of utterly prohibiting the use of any printed fabric formed wholly of cotton, although its intention was merely to prevent the use of printed Indian goods. This act, the provisions of which threatened to be so utterly ruinous to the undertaking in which Arkwright was embarked, was also most impolitic, since it prevented the use of the fabrics most adapted for the operations of the calico-printer. Its provisions were, indeed, originally so strict as to forbid the use of printed or dyed goods of which cotton formed any part, excepting only calicoes dyed all blue, muslins, neckcloths, and fustians; but its operation was found to be so injurious, that in 1736 a portion of it was repealed, and it was made lawful to wear and use "any sort of stuff made of linen-yarn and cotton-wool manufactured and printed or painted with any colour or colours within the kingdom of Great Britain, *provided that the warp thereof be entirely linen-yarn.*" When, after an ineffectual application to the Commissioners of Excise, the proprietors of the new manufacture applied to Parliament for relief from the above oppressive statutes, they were met by a most determined opposition on the part of the Lancashire manufacturers, who were anxious to continue the operation of laws which prevented the improvement of their own business, rather than, by allowing them to be repealed, to promote the success of the men whom they had themselves forced to assume the position of rivals. Though their opposition occasioned a heavy expenditure to Arkwright and his partners, it proved ineffectual, for in 1774 an Act was passed (14 Geo. III. c. 72) which fully recognised the new manufacture as one deserving of encouragement, and rendered lawful the use of the new calicoes, when printed,

painted, dyed, or stained, upon payment of a duty of 3*d.* per yard, reckoning one yard wide, and after that rate for any greater or lesser width. The passing of this Act is important collateral evidence of the estimation in which Arkwright's spinning-machinery was held at the time, since it has never been pretended that then, or for several years afterwards, any factory besides those erected or superintended by him could produce cotton-yarn fit to form the warp of a good printing calico. Hitherto the increase of the cotton manufacture had received no very striking impulse from the new machinery, for the average importation of cotton-wool in the five years ending with 1775 did not exceed 4,764,589 lbs. per annum.

While the roller-frame formed the principal distinguishing feature of the apparatus employed in Arkwright's mills, it was also necessary to devise and employ new machinery for the purpose of carding and otherwise preparing cotton-wool for the process of spinning. In establishing such a cotton-mill as that at Cromford, it was necessary to adapt and modify many contrivances previously in use, to invent many things entirely new, and to combine all, whether old or new, into an harmonious system. Even if the question had not been complicated by the interested and envious attempts which have been made to strip Arkwright of credit as an inventor, it would have been next to impossible to separate such parts of this complete system of machinery as he had *invented* from those which he had merely modified or perhaps adopted without alteration; but the difficulty of the task is greatly increased by the conflicting statements which have been made by such as were desirous of convicting him of plagiarism. The process of *carding*, the object of which is to disentangle, comb out, and lay parallel with each other the fibres of the cotton-wool, after it has been cleaned and freed from the seeds, was formerly performed between two instruments called hand-cards, which resembled brushes filled with short pieces of wire, in the place of bristles, and which were, as their name imports, used in the hands of the operator. The wires, instead of projecting from the board or stock at right angles, were fixed obliquely in a sheet of leather, which was then applied to the stock. The first improvement upon the use of hand-cards consisted in the use of what were called *stock-cards*, in which the lower card was greatly increased in size and made immoveable, while the upper one was suspended by an apparatus which enabled the workman to move it backwards and forwards without being encumbered by its weight. The next improvement, and that which, by bringing the operation of carding within the range of machinery, may be deemed the most important, was to adapt the card-sheets to concentric cylindrical surfaces. This was effected, though in an imperfect way, in an apparatus patented in 1748 by Lewis Paul, the coadjutor of Wyatt in the first scheme for spinning by rollers; and his apparatus, which was originally used in the factory at Northampton, was introduced into Lancashire about 1760, where Mr. Peel was one of the first to adopt it. Its action was, however, so imperfect, that it was laid aside for some years. Arkwright and several other persons introduced modifications of this apparatus, with various contrivances for regulating the supply of cotton-wool to the cards, and removing the sliver or carded wool from them in an unbroken fleece. Without attempting to follow all the improvements claimed by Arkwright, allusion may be made to one called the crank and comb, which displays singular ingenuity, and has been the subject of much controversy. It is a contrivance by which a thin plate of metal, toothed at the edge like a comb, is caused by the action of a crank to rise and fall in a vertical direction, so as to strike or impinge upon the teeth of the revolving cylindrical cards with slight but frequent strokes, which aid in detaching the fleecy sliver from them. Though claimed by Arkwright, much evidence has been adduced to prove this to be the invention of James Hargreaves, the supposed inventor of the jenny; and Baines states that, in the absence of any disproof of this evidence by Arkwright, he had come to the conclusion that Hargreaves was really the inventor, until he received an important testimony from Mr. James, who was formerly partner with Hargreaves, which shows most conclusively that he had obtained the contrivance from a man in Arkwright's employ. In short, though far from being biased in Arkwright's favour, Baines observes that most of the improvements by which the carding-engine was perfected are to be ascribed to him, and that "he showed his usual talent and judgment in combination, by putting all the improvements together, and producing a complete machine, so admirably calculated for the purpose, that it has not been improved upon to the present day." He also was the first to introduce the process of *drawing*, by which the carded wool is prepared for spinning, and to apply the drawing or spinning-rollers to the subsequent process of *roving*, which may be considered the first step in actual spinning. Having, in conjunction with his partner, Mr. Strutt, at length completed the whole train of factory operations to his mind, Arkwright obtained a second patent on the 16th of December, 1775, "for an invention of certain instruments and machines for preparing silk, cotton, flax, and wool for spinning." This patent comprised the whole series of carding, drawing, and roving machinery.

By this time the cheapness and superior quality of the new cotton fabrics had created so lively a demand, that an extraordinary impulse was given to the whole manufacture. Weavers obtained immoderately high wages, owing to the rapidly-increasing demand for their labours, and spinning-mills were erected in various places to supply the demand for yarn. The use of the new mechanism was not confined to the mills belonging to Arkwright and his partners, but licences were granted by the patentee to numerous adventurers in the counties of Derby, Leicester, Nottingham, Worcester, Stafford, York, Hertford, and Lancaster; and Arkwright stated, in 1782, that, upon a moderate computation, the money then expended in machinery set up by parties to whom he had granted such grants or licences amounted to at least 60,000*l*. He stated at the same time that he and his partners had expended upwards of 30,000*l*. in large buildings in Derbyshire and elsewhere; and that he had himself erected a very large and extensive building in Manchester, at an expense of more than 4000*l*. Upon the whole, he estimated that the business already employed upwards of five thousand persons and a capital of 200,000*l*. Arkwright, under these circumstances, was rapidly accumulating a large fortune from the payments of those to whom he granted licences, the great profits of the several factories belonging to himself and the enterprising capitalists with whom he was in partnership, and his share in the profits of other mills of which he became part proprietor. The spirit of opposition was not, however, quelled. Among the less-informed classes of society a riotous disposition found vent in violent outrages against the new machinery introduced by Arkwright and others; and in the year 1779, probably owing to some temporary distress which was attributed to the introduction of carding and spinning engines, a mob arose, and scoured the country for several miles round Blackburn, demolishing such machines as were turned by water or horse-power, and either destroying or cutting down to their prescribed standard all jennies of more than twenty spindles. Even the middle and higher classes connived at these outrages; and a mill, built by Arkwright at Birkacre, near Chorley, was attacked and destroyed in the presence of a large body of police and military, without the civil authorities making any effort to save it. Arkwright states in his "Case," that he and his partners had sustained injury to the amount of not less than 5000*l*. or 6000*l*. by mobs and fire. Still more serious were the consequences of the jealousy of those manufacturers who were alive to the value of Arkwright's improvements, but would not submit to the payment of the sums required for permission to use them. Availing themselves of the floating rumours which assigned the invention of some of them to other and often obscure men, several persons established mills in defiance of the patent of 1775. Arkwright's proceedings had been narrowly watched while he was making the experiments upon which his complete system of factory operations was founded, and among the great number of workmen employed in his establishments, many were bribed to divulge his inventions before he was able to secure them by patent, thereby affording, in some instances, a colourable plea for disputing their originality.

It has been stated in several works, among which are the "Supplement" to the "Encyclopædia Britannica," and the "Edinburgh Review," that the validity of Arkwright's first patent was contested in the year 1772, but that, a verdict being then given in his favour, he afterwards enjoyed undisturbed possession of it to the end of the period of fourteen years; but no authority has been found for this assertion. No such trial was alluded to in the course of the proceedings upon his final trial in 1785, and Guest searched the records of the courts of King's Bench, Common Pleas, and Exchequer, for the year mentioned, without finding any allusion to such an action. The infringements on the second patent, however, became so serious, that in 1781 Arkwright commenced actions against nine different parties, only one of which, that against Colonel Mordaunt, was brought to trial, in the court of King's Bench. On this occasion an association was formed by the Lancashire spinners to aid the defence of the actions, and evidence was provided to attack the patent on the ground of want of originality, if it had been necessary. This was not the case, as the defence was confined to the single point of the insufficiency of the specification as a description of the inventions claimed; and upon this point a verdict was given for the defendant, thus setting aside the patent without going fully into the merits of the case. Upon this ground there seems to have been considerable reason to complain of the specification, though perhaps not sufficient to justify the assertion of Mr. Crofts, who had been employed by the patentee to draw it up, that Arkwright told him "he meant it to appear to operate as a specification, but to be as obscure as the nature of the case would possibly admit." Arkwright declined proceeding with the remaining eight actions, and did not attempt, for a considerable time, to get this verdict reversed; but, considering that the importance of what he had done justly entitled him to some public reward, he drew up and circulated, in 1782, a document, to which frequent reference has been made in the preceding columns, entitled "The Case of Mr. Richard Arkwright and Co., in relation to Mr. Arkwright's invention of an engine for spinning cotton, &c. into yarn; stating his reasons for applying to

Parliament for an Act to secure his right to such invention, or for such other relief as to the legislature shall seem meet." *

In this statement, after giving an account of the progress of his inventions, in which the intimate and necessary connection between those comprised in both patents is particularly insisted on, and complaining of the ungenerous opposition which he had experienced, and of the piracy of his inventions, Arkwright alludes to the issue of the recent legal proceedings, in reference to which he pleads that "it cannot be supposed that he meant a fraud on his country" by the obscurity of his specification, which he does not deny, but justifies on the ground that he intended to secure the benefit to his native country by preventing foreigners from obtaining an accurate knowledge of his inventions, which, he says, he did by purposely omitting to give so full and particular a description of them as he otherwise would have done. Untenable as such an argument may be in law, it receives at least a colour of fairness from his remark, that "it was impossible that he could either expect or intend to secrete his inventions from the public after the expiration of his patents; the whole machinery being necessarily known to many workmen and artificers, as well as to those persons (being many hundreds) who were employed in the factory." In addition to this, the machinery was well known to those who received licences from the patentee to use it; and though Arkwright was jealous of admitting any foreigner to his works, they were liberally shown to his own countrymen. Having thus refuted the charge of intentional fraud upon the public, and also shown the great value of the manufactures affected by his improvements, Arkwright pleads that those must be ungenerous indeed who would venture to assert, that because his inventions were of great national importance, therefore he should be the sooner deprived of them. He concludes by praying "that the legislature would be pleased to confirm, connect, and consolidate the *two* letters-patent, so as to preserve to him the full benefit of his inventions for the remainder of the term yet to come in the *last* patent, which favour would be received by him with the deepest sense of gratitude." Had this petition been granted, his second patent would have been once more declared valid; and his first, for the spinning apparatus, instead of expiring on the 3rd of July, 1783, would have been prolonged to the 16th of December, 1789, being an additional period of nearly six years and a half.

Although the "Case" was widely circulated, with a view to making an application to Parliament, Arkwright abandoned that intention, perhaps from discovering a disinclination on the part of ministers to favour his views. The spinning patent therefore expired in 1783; and the second, sometimes called, by way of distinction, his carding patent, remained useless to him until, in Hilary term, 1785, having collected witnesses to speak to the sufficiency of his specification to enable a practical man to construct the machinery described, he brought a new action, Arkwright *v.* Nightingale, in the court of Common Pleas, where, on the 17th of February, the Lord Chief Justice Loughborough pronounced an opinion in his favour; and a verdict was passed, reversing the decision of the court of King's Bench in the case of Colonel Mordaunt. By this time, however, large capitals had been embarked on the faith of the former annulling of the patent, and consequently there was a stronger interest than ever excited among his opponents, who immediately prepared to try the whole question on its merits, and applied for a writ of *scire facias* for the repeal of the patent. The cause was brought to trial in the court of King's Bench, on Saturday the 25th of June, 1785, before Judge Buller. Mr. Bearcroft, with Messrs. Lee, Erskine, Serjeant Bolton, and Wood, acted as counsel for the crown; and Serjeant Adair, and Messrs. Cowper, Wilson, Chambre, Baldwin, and Anstruther, were engaged on the side of the patentee. In opening the case Mr. Bearcroft, with more tact than ingenuousness, explained the intimate connection between the processes of spinning, roving, and carding; but instead of arguing, as Arkwright had done in his "Case," that the machines employed for these several operations formed, *united*, a great original plan, he endeavoured to make it appear that when Arkwright found his spinning patent about to expire, he had aimed at a virtual prolongation of its term by securing those other processes which were inseparable from the actual spinning. "*In the name*, therefore," he observed, "he would not have the spinning; but if he got a patent for the carding and roving, the spinning would follow: in truth, the whole operation would be his, and he would keep possession of it against the world." To show the great importance of the question at issue, to the opponents of Arkwright, Mr. Bearcroft stated that the establishment of the patent would ruin persons who had expended nearly 300,000*l.* on the faith of the previous decision of 1781. The validity of the patent was attacked on the several grounds, that it was injurious to the public; that the inventions pa-

* For the convenience of such readers as may wish to refer to Arkwright's "Case," but may not be able to find an original copy, it may be well to state that, having been put in in evidence on the final trial in 1785, it was reprinted verbatim in pages 97–103 of the Report of that trial, which was published in a thin folio volume, illustrated with a copy of the drawings which accompanied the specification of the patent of 1775. As this Report is very rare, and is not in the British Museum, the writer may add that there is a copy in the Library of the London Institution, where he was obligingly favoured with permission to consult it when preparing this article.

tented were not new when the patent was granted; that they were not invented by Arkwright at all; and that they were not sufficiently disclosed in the specification; and, to prove that the contrivances referred to were not invented by Arkwright, many witnesses were called, and models were produced and worked in court. Nor was their evidence confined to the matters included in the second patent, much of it being intended to prove that Arkwright was not the inventor of the plan of spinning by rollers.

One of the principal witnesses on this occasion was Kay, who had parted from Arkwright in consequence of a quarrel which involved a charge of felony; although, as Dr. Ure observes, Arkwright, "amid the multiplicity of his concerns, did not choose to prosecute the charge against the miserable offender, who had fled to Ireland." According to his statement, backed by that of his wife, and of Highs himself, the roller-frame was invented by Thomas Highs, and the design was communicated to Arkwright by Kay, who must, according to his own account, have acted like a knave. It would appear also, from another part of his evidence, that he had claimed the invention at one time for himself; for on one of the counsel, Mr. Lee, intimating that in 1775 Kay must have known whether the invention in question was really Arkwright's, or whether it had been communicated by himself, he replied, "James Hargrave (Hargreaves) told me I should have lodged a *caveat*." "What inference," asks Dr. Ure, "can be drawn from this advice of Hargrave, who, being a conscientious man, would not recommend an act of knavery, than that Kay had represented himself in the year 1775, after being long a working mechanic in Arkwright's pay, as the real inventor of the drawing-rollers, which his other testimony proves that he was not?" "Had the leading lawyers of that day," he adds, "been as well versed in manufacturing subjects as they are now, the evidence of Kay would have been entirely set aside."

Respecting Highs himself (whose name is written Hayes in the account of the trial, but Highs in the parish register of Leigh, and pronounced Highs by his family, and in the neighbourhood of his native place), there is less direct reason for suspecting wilful misstatement, although there is an indecision and confusion about his evidence which justifies considerable mistrust. What has been stated in the former part of this memoir respecting early attempts in roller-spinning, will show that the mere conception of such a thing by Highs, and by several others engaged in connection with cotton-machinery, was nothing remarkable; and, admitting all the evidence adduced to be true, he does not appear to have carried the matter much further. The invention of the jenny also is claimed for him; but, independent of the improbability of any one man's contriving two most important spinning-machines, acting on totally different principles, it is exceedingly unlikely that the credit of the two inventions should have been so completely taken away from him, by different individuals, more especially as he appears to have been well known as the author of other ingenious contrivances, while, at least in the case of Arkwright, many persons would have been glad to meet with any plausible ground for declaring the patent void. Guest has nevertheless taken up the cause of Highs very warmly, and he states that he completed the jenny in 1764, and afterwards contrived the water-frame, or throstle, for warp-threads, but kept it as secret as possible, though he made the jenny public. He did not follow it out, we are informed, for want of means to establish a factory, but kept it to himself, in the hope that in time he might obtain such assistance as would enable him to do so. "The modest spirit of Highs," observes Guest, "shrunk from the humiliation of soliciting partnership and patronage; he was incapable of dressing up his projects and expectations in the pomp of promise and the alluring colours of confident prediction and plausible calculations—a quality much more necessary to a projector than the real merits of his scheme. Highs's proper arena was in his garret, among his wheels and machines; it was here that his peaceful successes were achieved: but the sphere of Arkwright was in the world and among men." From such a man it might be expected that, when the fullest opportunity was given him of asserting his extraordinary claims, he should give at least a clear and consistent account of what he had accomplished; but his evidence on the trial of 1785 abounds in those inconsistencies which mark a wavering and weak mind, if they do not also indicate that he felt himself to be in an untenable position. In that evidence he refers to an interview which he had with Arkwright, apparently about the year 1772, in which he says that he laid claim to the invention of the rollers. This interview might be supposed, from the immediate context in the printed evidence of Highs, to have taken place about twenty or twenty-one years before the trial, which would have been long prior to the obtaining of Arkwright's patent; but Guest shows, from another answer of Highs, that it was about thirteen years before the trial. It was at Manchester, and the meeting appears to have been of Highs's own seeking. The following is his own account of what transpired, and it certainly bears very little evidence of the feeling which Highs might justly have manifested, if, as he pretended, Arkwright had surreptitiously obtained from him the source of his fame and prosperity:—"We were," says Highs, "in some discourse about the rollers: I told

him (Arkwright) he would never have known them but for me; and he put his hand in this manner—I remember very well in this manner—to his knee, and that was the answer he gave; also he told me, when I told him it was my invention, 'Suppose it was,' he says: 'if any man has found out a thing, and begun a thing, and does not go forwards, he lays it aside, and any other man has a right in so many weeks, or months (I forget now), another man has a right to take it up, and get a patent for it.'" It would be both wearisome and useless to go over the puerilities of *Highs*'s evidence, and the many vague assertions of those who gave evidence in favour of his claim. That he was an ingenious man is fully proved by Guest, who states that he received a present of two hundred guineas from the manufacturers of Manchester in 1772, for a double jenny of his invention, and that he was subsequently employed in constructing spinning-machines at Nottingham, at Kidderminster, and in Ireland; but these facts, coupled with the jealousy that existed against Arkwright, far from strengthening the probability of his story, may be considered as affording a kind of negative evidence against him, since they show that he must have had opportunities of bringing his claims before parties interested in making them known. It is stated that he was a conscientious and religious man, very unlikely to perjure himself; but most of the assertions made by him are of too indefinite a character to deserve the name of perjury, supposing them to be erroneous; and without going so far as to consider the promoters of the trial guilty of subornation of perjury, the character of the whole proceedings, and the heavy pecuniary interests involved, show that the witnesses could not be accounted disinterested parties. It is strange that Baines should observe, as he does on page 144 of his "History of the Cotton Manufacture," in summing up the evidence in favour of Highs, "Nor can any motive be conceived why Kay should falsely set up a claim for a poor man like Highs, unable to bribe him," while the avowed object of that claim was, not to benefit the poor man who was unable to bribe, but to serve the interests of men who had embarked nearly 300,000*l.* in an undertaking which might have proved their ruin if the patent of Arkwright had been established. Dr. Ure is very severe upon the evidence of Highs, who, he says, showed himself a "sorry driveller, who had neither appreciated nor tried to mature the plan of drawing-rollers, supposing him to have schemed something of the kind," "which," he adds, "after the general talk about roller-spinning, was a matter of no great merit." It would cause little subtraction from the substantial fame of Arkwright to suppose that he might have derived his first idea of using rollers from a rumour that Highs was trying such an experiment; and his silence when Highs claimed the prior invention, together with his remark on the right of one man to take up an invention that had been laid aside by another, may indicate that he considered the priority of idea a matter of little moment, as it must have been a matter of uncertainty. This at least is as fair an interpretation of his conduct as that which would represent him as the unscrupulous pirate of the invention of a fellow-mechanic, unable to say anything to a charge of ungenerous conduct, when brought home to him by the injured party in person.

After a protracted trial, the court having met at nine o'clock in the morning, and the verdict not being given until an hour after midnight, the jury, without hesitation, gave their verdict for the Crown, thereby annulling the patent. Arkwright complained that he had not been prepared for the kind of evidence brought forward on this occasion, and therefore, on the 10th of November in the same year, he moved the court for a new trial, alleging that he had procured evidence to rebut that by which he had been defeated; but the application was resisted, Mr. Justice Buller declaring his conviction, from the evidence produced at the trial, that "the defendant had not a leg to stand upon;" and on the 14th of the same month the court gave judgment to cancel the letters-patent. Thus ended this memorable contest, leaving, indeed, many points upon which uncertainty must ever prevail respecting the precise amount of merit due to Arkwright as an inventor, and perhaps some which may justify a difference of opinion respecting his candour and generosity, but nothing which in any respect weakens his title to respect as the man who collected and organized the elements of the manufacturing system in one of its most important departments, or his claim to admiration as one who elevated himself by untiring energy of purpose from an obscure and indigent station to the pinnacle of commercial greatness. The author of the memoir of Arkwright in the "Gallery of Portraits," who formed a less favourable estimate of his character than we are inclined to do, from a careful investigation of what has appeared against him, as well as in vindication of his claims, observes that "There appears to have been some alloy of selfishness and disingenuousness in his disposition—some ground for the statement of counsel in the trial of 1785: 'It is a notorious story in the manufacturing counties; all men that have seen Mr. Arkwright in a state of opulence have shaken their heads, and thought of those poor men, Highs and Kay, and have thought, too, that they were entitled to some participation of the profits.'" "Still," adds the writer of the memoir referred to, "it becomes us to speak with gentleness of the faults of a person to whose talents, nationally speaking, we owe so much; and there is much to be said in

extenuation of them, in consideration of the lowness of his original calling, of the self-complacency and sensitive jealousy common to almost all schemers, and of the fascination of wealth when it flows largely and unexpectedly upon a man bred in extreme poverty."

Although deprived of his patent, Arkwright's career continued to be one of extraordinary prosperity; and such was his pre-eminence, that for several years the price of cotton-twist, which continued so high as to be exceedingly profitable to the spinner, was fixed by him, and all other manufacturers conformed to his scale. His partnership with Mr. Strutt terminated about 1783, when he retained the works at Cromford, which were carried on by his son; while Mr. Strutt kept the works at Belper, which were founded by him about the year 1776. Of the rapid increase of the cotton manufacture after the machinery of Arkwright became common property, and the stimulating effect of his improvements upon every branch of this department of national industry had become fully manifest, an idea may be formed from the fact that the imports of cotton-wool, which had, as previously shown, averaged less than 5,000,000 lbs. in the five years from 1771 to 1775, rose to an annual average of 6,766,613 lbs. in the next similar period; of 11,328,989 lbs. in the five years ending with 1785; and of 25,443,270 lbs. in the five years ending with 1790.

Of the private or personal history of Arkwright little is recorded. The most striking traits in his character were an astonishing ardour, energy, and perseverance. He is said to have generally laboured from five in the morning to nine at night in his various avocations; and it is related that, when considerably more than fifty years of age, he made strenuous efforts to repair the defects of his early education, and encroached upon the time usually devoted to sleep in order to apply one hour a day to learning English grammar and another to improving his writing and orthography. Baines, who obtained several of the particulars which he gives of the personal character of Arkwright from a private source, upon which, he says, full reliance may be placed, observes that he was impatient of anything that interfered with his favourite pursuits, and that "he separated from his wife not many years after their marriage, because she, convinced that he would starve his family by scheming when he should have been shaving, broke some of his experimental models of machinery." Arkwright certainly did separate from his second wife (the only one mentioned in most memoirs of him), but when or for what reason we have been unable clearly to ascertain. Guest relates, in his "British Cotton Manufactures," that the separation took place because, about the year 1779, his wife would not agree to the sale of some property, worth about 400*l*., which could not be sold without her consent, and which he wished to part with in order to employ the money in his speculations. The separation was, he says, chiefly her own act; and he adds, that Mrs. Arkwright, who never spoke ill of her husband, lived entirely on her own resources for several years, and was never allowed more than 30*l*. a year after Arkwright had realized a large fortune. This information he professes to have received from Arkwright's niece; but the latter part of it is hardly consistent with the statement of the "Gentleman's Magazine," that Arkwright left 500*l*. per annum to his widow. Dr. Ure, who adopts Guest's version of the story, although he observes that it has an apocryphal air, and that Guest's informant was probably a disappointed and prejudiced person, remarks that there was certainly no deficiency of funds in 1779 to carry on the existing establishment at Cromford with the utmost vigour; but that Arkwright might, perceiving an opportunity of using money to prodigious advantage in other concerns which he projected, "be mortified beyond measure at the want of spirit and confidence in his wife, and might have resented it as an insult to his understanding." His wife, however, was not the only person who mistrusted Arkwright's judgment in such matters; for Baines observes, that his speculative schemes were vast and daring; that "he contemplated entering into the most extensive mercantile transactions, and buying up all the cotton in the world, in order to make an enormous profit by the monopoly;" and that "from the extravagance of some of these designs, his judicious friends were of opinion that if he had lived to put them in practice, he might have overset the whole fabric of his prosperity." In speaking of his machinery, Arkwright often expressed ideas of its importance which appeared hyperbolical to those who were possessed of less foresight than himself; and so unbounded was his confidence in its value as a means of increasing the national wealth, that he made light of discussions on taxation, and would sometimes say that *he* would pay the national debt. He was a severe economist of time, and always travelled at a rapid speed, generally with four horses, in order that he might not waste a moment. He is said to have been of an irritable temperament, and to have felt so deeply the ungenerous conduct of the Lancashire manufacturers, as to exert himself to promote a successful rivalry to them on the part of the Scotch spinners, whom he favoured as much as possible; in allusion to which, and probably by way of retorting the unworthy taunts of his opponents respecting his former occupation, it is related by Baines that he declared that "he would find a *razor* in Scotland to *shave* Man-

chester." Among his numerous partnerships was one with David Dale, Esq., of the Lanark Mills.

Having presented a congratulatory address to George III., from the hundred of Wirksworth, on occasion of his escape from the attempt of Margaret Nicholson on his life, Arkwright received the honour of knighthood at St. James's, on the 22nd of December, 1786; and in the following year he served as high-sheriff for the county of Derby. Throughout his public career he suffered from a violent asthma, which sometimes threatened his life; but he, nevertheless, continued the active superintendence of his factories, and the occasional improvement of their mechanism, until he sunk under a complication of disorders, probably accelerated by his intense application. He died at Cromford, on the 3rd of August, 1792, in his sixtieth year, and was buried at Matlock on the 9th; a church which he was erecting at Cromford, and which was intended finally to receive his remains, not being then completed. He left directions to his only son, the late Richard Arkwright, Esq., (see next article,) for the completion of this church, upon the minister of which a perpetual annuity of 50*l.* a year was to be settled, and also of the family mansion called Willersley Castle, which was then being erected upon an estate which he had purchased in 1782. In 1789 he had purchased the manor of Cromford. Arkwright had one daughter by his second wife, who was married to Charles Hurt, Esq., and who inherited a portion of his large fortune. It was stated that he left property amounting to nearly half a million sterling; and the "Gentleman's Magazine" remarked of his manufactories, that they produced an income greater than that of most German principalities.

(Baines's *History of the Cotton Manufacture in Great Britain;* Dr. Ure's *Cotton Manufacture of Great Britain*, vol. i., and *Philosophy of Manufactures*, pp. 14—16; Guest's *Compendious History of the Cotton Manufacture, with a disproval of the claims of Sir Richard Arkwright to the invention of its ingenious machinery*, and *British Cotton Manufactures*, published in 1828, as a reply to an article in the "Edinburgh Review;" Report of *The Trial of a Cause instituted by Richard Pepper Arden, Esq.*, Attorney-General, for the repeal of Arkwright's patent of December 16, 1775; *Case of Richard Arkwright and Co.*, reprinted with the above; Aikin's *General Biography*, vol. i.; *Edinburgh Review*, No. xci.; *Gallery of Portraits*, v. 181—188; *Pursuit of Knowledge under Difficulties*, ii. 325—344, forming part of the "Library of Entertaining Knowledge;" *Beauties of England and Wales*, iii. 518—520, where is a notice of Arkwright and his establishments, supplied by Mr. Strutt, son of his partner; *Gentleman's Magazine*, vol. lxii. part ii. pp. 770, 771, 863.) J. T. S.

ARKWRIGHT, RICHARD, the only son of Sir Richard Arkwright, by his first wife, Patience Holt, was born on the 19th of December, 1755. For some years previous to the death of his father, in 1792, he resided at Bakewell, where his great fortune is said to have had its commencement from a cotton-mill which had been founded by his father, and given up to him; but shortly after that event he removed to the mansion erected by Sir Richard at Willersley, where he resided until, after a very short illness, he died on the 23rd of April, 1843, in his eighty-eighth year. With his father's property he inherited his sagacity and aptitude for business, together with a strong natural good sense, which enabled him to take full advantage of the favourable circumstances in which he was placed for the accumulation of wealth; and as he was not led away by its allurements, he became, it is believed, the richest commoner in England. Gardiner, in his amusing work entitled "Music and Friends, or pleasant Recollections of a Dilettante," states that he had, by his unostentatious mode of living, attained such enormous wealth as to be, excepting Prince Esterhazy, the richest man in Europe; and, as an instance of his liberality, he says, "A few years back I met his daughter, Mrs. Hurt, of Derbyshire, on a Christmas visit at Dr. Holcomb's, and she told me that a few mornings before, the whole of her brothers and sisters, amounting to ten, assembled at breakfast at Willsley [Willersley] Castle, her father's mansion. They found, wrapt up in each napkin, a ten thousand pound bank-note, which he had presented them with as a Christmas-box." "Since that time," he adds, "I have been informed that he has repeated the gift, by presenting them with another hundred thousand pounds."

Arkwright's knowledge was various and extensive, and it is observed in the memoir in the "Gentleman's Magazine," from which this notice is chiefly derived, that "his whole life was one of observation and of practical usefulness, and his opinions of men and things so accurate as to give his conversation an aphoristic style, although chastened and subdued by his innate diffidence and modesty." He was thoroughly versed in the difficult science of political economy, and is said to have formed clear and definite opinions on some of its most perplexing and controverted points. His views of these important questions have, however, not been given to the world, owing to a reluctance which he felt to appearing in public life. He was also well acquainted with mechanics and the useful arts; and the remarkable salubrity of his mills, and superior health of the work-people employed in them, bear testimony to his practical knowledge of, and attention to, the means of warming and ventilating large

buildings. His taste for horticulture and landscape gardening was displayed in the grounds at Willersley, which he liberally allowed to be exhibited to the public. He received a medal from the Horticultural Society of London, for an improved method of cultivating grapes, of which he laid an account before them in 1818, which is printed in the third volume of their "Transactions." Mr. Arkwright's private character was such as to command esteem, and his generosity insured the respect of those dependent upon him. He married, in 1780, Mary, daughter of Adam Simpson, Esq., of Bonsall, and by this lady, who died in 1827, had six sons and five daughters. His eldest son, Richard, who was in Parliament for several years, died before him, but all the other sons, and some of the daughters, survived him. Arkwright's will, which was dated December 16, 1841, was proved in Doctors' Commons by the oaths of three of his five surviving sons, who were made executors, and the property was sworn to exceed 1,000,000*l.*; but this was only a nominal sum, taken because the scale of stamp duties goes no higher. The probate bears a stamp of 15,750*l.*, and the legacy duty will be much more. A complete list of Arkwright's descendants, and a notice of the principal legacies in his will, are given in the "Gentleman's Magazine." (*Gentleman's Magazine* for June, 1843, pp. 655-657; Gardiner's *Music and Friends*, 233.) J. T. S.

ARLANIBÆUS, PHILIP, is the name attached to a contemporary history of the Thirty Years' War, entitled "Arma Svecica," published in a quarto volume at Frankfort, in 1631, by Frederick Hulsius, and brought up, by three successive continuations, to the time of the battle of Lützen. The book is illustrated with several portraits of the leading men on both sides, but possesses little other value, though two translations of it appeared at the time, one in German and the other in Dutch; the latter without mention of the author's name. Warmholtz remarks that he could not discover who Arlanibæus was; in the title-page of his history he is called "Philo-Historicus," and this is all that appears to be known of him. It is not improbable that the name was an assumed one; but it does not occur in Placcius's "Theatrum Anonymorum et Pseudonymorum." (Arlanibæus, *Arma Svecica*; Warmholtz, *Bibliotheca Historica Sveo-Gothica*, vii., No. 3973.) T. W.

ARLAUD, JACQUES ANTOINE, a celebrated miniature-painter, born at Geneva in 1668. He had a great facility in acquiring languages, and he was educated for the church; his taste however led him to adopt painting as his profession. He went early to Paris, and soon distinguished himself so much by the beauty of his miniatures, that the regent, the Duke of Orleans, chose him for his master, and gave him apartments in the palace of St. Cloud near Paris. At this time he made upon white paper, in water-colours, a drawing twenty-four inches high and thirty wide, of Leda and the Swan, copied according to the original story from a small relief in marble by Michelangelo, in the collection of M. Cromelin at Paris. The drawing was without colour, in imitation of white marble, and was executed with such taste both in form and in light and shade, as to excite universal admiration, and it was purchased by the Duke de la Force for 12,000 francs. The duke, however, having lost some money by the Mississippi scheme, returned the drawing to Arlaud, with 3000 francs for the use of it. Arlaud afterwards brought it to England, and is said to have sold it, or a copy of it, to an Englishman for 600*l.*, reserving one of the drawings for himself, which however he destroyed in 1738 at Geneva, in a fit of piety, says Walpole. He did not entirely destroy it; he cut it up anatomically, and the different parts came into the possession of different people: some pieces are still preserved in the library of Geneva, to which Arlaud bequeathed many books, works of art, medals, and various curiosities. As the bas-relief alluded to is not known, Walpole and others have supposed that the Leda of Correggio, which was in the possession of the Duke of Orleans, was the work copied by Arlaud; this however supposes two great errors in the story, as Arlaud's copy is said to have been in imitation of a bas-relief. The original may not have been by Michelangelo, yet was most probably a bas-relief; for Ebel, in his description of Switzerland, vol. iii. p. 38 ("Anleitung auf die nützlichste und genussvollste art die Schweitz zu bereisen"), mentions these fragments in the library of Geneva as copies from a bas-relief. Michelangelo appears to have made a picture or a design of some sort of this subject, for Heineken, vol. i. p. 400, notices a print of it, after him, by Marcantonio. And Vasari (vol. v. p. 61) says Michelangelo painted a picture of Leda with the Swan. Arlaud came to England in 1721, with letters of introduction to the Prince of Wales; and his success was as great in London as it had been in Paris. Among the many miniatures which he painted here, was one of the great Duke of Marlborough. He contracted while here also a friendship with Sir Isaac Newton, with whom he corresponded after his retirement to Geneva. Arlaud retired to his native place in 1729, having amassed a fortune of 200,000 francs: he died there in 1743, aged 75. There are two portraits of Arlaud with his Leda in his hand; one at Florence by himself, and one by Largilliere at Geneva. The "celebrated Count Hamilton," says Walpole, wrote a poem to Arlaud upon a portrait he painted of the Pretender's sister; it is inserted in the fourth volume of his works, p. 279. There is an ode on Arlaud's Leda in the third volume of the poems of M. de Bar, printed at Amsterdam in 1750.

He had a brother BENEDICT ARLAUD, also a miniature painter, who died in London in 1719. (Descamps, *La Vie des Peintres Flamands*, &c.; Walpole, *Anecdotes of Painting*, &c.) R. N. W.

ARLER, PETER VON, or ARLERI, an architect of the fourteenth century, and son of Heinrich von Gemünd in Suabia, otherwise called Enrico di Gamondia, who had settled at Bologna, where Peter was born, about 1333. The difference of name is not accounted for, nor is it clear whether the change had been made by his father or was first adopted by Peter himself. Arler remained no very great time in Italy; for at the early age of twenty-three he was employed to carry on the building of the cathedral of St. Vitus at Prague, which had been commenced by Matthias von Arras in 1343. This edifice, which ranks as one of the finest specimens of the Gothic of that period, occupied him for thirty years, from 1356 to 1386, when, though not fully completed, it was left by him nearly in its present state. He also erected the Allerhelige Kirche, and began the celebrated Moldau bridge in the same city (not finished, however, till a century and a half afterwards); and built the church at Kollin on the Elbe. The year of his death is not mentioned. (Von der Hagen, *Briefe in der Heimat.*) W. H. L.

ARLINGTON, EARL OF. [BENNET.]

ARLOTTI, DE'CIO, the younger, a native of Reggio in Lombardy, lived in the first half of the eighteenth century, and died on the 1st of May, in the year 1759. He wrote—1. A dramatic piece entitled "Trionfo di Pompeo Magno contro Mitridate Rè di Ponto," Modena, 1724. 2. "Meemet," a tragedy, Reggio, 1728. 3. Another tragedy, called "La Rosmina," written in 1745, but never printed. He was also the author of many pieces in verse, which were printed in the various collections of the time in which he lived. (Mazzuchelli, *Scrittori d'Italia;* Tiraboschi, *Biblioteca Modenese.*) J. W. J.

ARLOTTI, GIRO'LAMO, canon of the Cathedral of Reggio in Lombardy, and Vicar-General first in Ferrara and afterwards in Reggio, was born in this city towards the end of the fifteenth century. He wrote "In M. T. Ciceronis Epistolarum quæ familiares vocantur librum primum Scholia," Venice, 1549, 8vo. (Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

ARLOTTI, LODOVI'CO, canon of the Cathedral of Reggio in Lombardy, Vicar-General of the Bishops of Reggio and Ferrara, and Auditor of the Cardinal Alessandro d'Este, was born at Reggio in the beginning of the sixteenth century. He gained much reputation as a theologian and poet. Several of his poetical compositions are inserted in Scajoli's "Parnaso de' Poeti ingegni," and others are given by Guasco. (Guasco, *Storia Letteraria di Reggio.*) J. W. J.

ARLOTTI, MARCANTO'NIO, a native of Reggio, lived in the middle of the sixteenth century. Some of his verses are inserted in the collection entitled "Giubilo delle Muse per la miracolosa Madonna di Mondovì a Vico," Bologna, 1596, and others were published by Guaccimani in his "Raccolta de' Poeti Illustri." (Guasco, *Storia Letteraria di Reggio;* Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

ARLOTTI, POMPE'O, a learned physician, was born at Reggio in the latter half of the sixteenth century. He wrote a work entitled "De tempore secandi Venam in Febribus intermittentibus opportuno; de Temporibus Morborum; de Venæ Sectione," Reggio, 1627, 4to. (Guasco, *Storia Letteraria di Reggio;* Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

ARLOTTI, RIDOLFO, an Italian poet, was born at Reggio in Lombardy, towards the middle of the sixteenth century. He took his degree of Doctor of Laws at Ferrara in 1568. He resided many years at the court of Alfonso II., Duke of Ferrara, as representative of his native city; and was also secretary to Cardinal Alessandro d' Este. He enjoyed a considerable reputation as a man of letters; was the friend of Tasso, Guarini, and other distinguished men; and was held in high esteem by Cardinal Scipione Gonzaga and the whole of the house of Este. He was a member of the Accademia de' Politici of Reggio, of that of the Insensati of Perugia, the Eterei of Padua, in which he bore the name Sicuro, and others. He died on the 8th of July, 1613.

His verses are inserted in several collections: amongst others, in that of the "Accademici Eterei," Padua, 1567, 4to., and Ferrara, 1588, 8vo.; also in that of Bernardino Percivalli, Ferrara, 1588. A much more important work was a poem which he composed in ottava rima, upon the subject of the conquest of Granada by Ferdinand V., King of Castile. Guasco, in his "Storia Letteraria di Reggio," speaks of it in favourable terms, and gives eighteen verses as a specimen. It appears never to have been printed. He also left behind him an unfinished tragedy, the first scene of which is given by Guasco, who also mentions some Latin compositions, and two volumes of letters in Italian, as in his own possession. Other letters by him on scientific and political subjects, are preserved in various public collections. (Tiraboschi, *Biblioteca Modenese;* Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

ARLOTTO, IL PIOVA'NO, was born at Florence, on the 25th of December, 1396. He was the son of Giovanni Mainardi, but has always been known by his Christian name only, Arlotto, with the distinguishing appellation Il Piovano, in allusion to his profession—a curate or parson. For several years he followed the trade of the woollen manufac-

ture, but afterwards applied himself to letters, and was made priest when about twenty-eight years of age. He obtained the curacy of the church of S. Cresci a Maciuoli, in the diocese of Fiesole, and also some chapels of trifling income. He travelled much, particularly in Flanders, which he is said to have visited nine times. He also visited London. He died on the 26th of December, 1483, or, according to some, in 1484. Prior to his death, he had caused a tomb to be constructed in the centre of the church of the hospital of the Preti di Via di S. Gallo, with the following inscription:—"The Piovano Arlotto has caused this tomb to be constructed for himself and all other persons who might desire to enter therein." He is said to have been a man of good understanding and sound judgment; but his chief excellence consisted in his ready wit, displayed in the form of facetiæ, or bons-mots. He entertained Edward IV., King of England, Alfonso V., King of Naples, and other potentates, by his pleasantries, and was the friend of Lorenzo and his brother Giuliano de' Medici. It may be presumed, therefore, that he was not altogether what Chalmers styles him, "one of those buffoons who disgrace the regular professions;" he was, in fact, a keen-witted priest, who chose to convey his truths in the form of a jest. It must be admitted, however, that his bons-mots are not always decent, but they have the reputation of being, as a whole, the best and most elegant in the Italian language. They were collected and printed at Florence by Bernardo Zucchetta, in quarto, without date, under the title "Facetie, Piacevoleze, &c." The earliest dated edition, and perhaps the earliest edition of the work, was printed at Florence, in 1500. It was also printed at Venice, by Giovanni Tacuino da Trino, with wood-cuts, in 1520, in octavo; and in the same year and place, by Zopino, in octavo; again at Venice, in 1522, in octavo; at Milan, with wood-cuts, in 1523, in octavo; at Venice, in 1525, 1535, and 1538, in octavo. To this latter edition are added the bons-mots of Gonella. They were printed again with the title "Facezie, motti, buffonnerie e burle del Piovano Arlotto, del Gonella e del Barlacchia," by the Giunti at Florence, in 1565, 1568, 1579, 1586, all in octavo. The editor of this edition has corrected the language of Arlotto, and suppressed those passages which were too free. A French translation was published at Paris in 1650, octavo, with the title "Patron de l'honnête Raillerie, contenant les Brocards, Bons Mots, Agréables Tours, et Plaisantes Rencontres, de Piovano Arlotto." They have also been inserted in several collections, particularly in one entitled "Scelta di Facezie, &c., cavate da diversi autori." Verona, 1586, octavo. He also wrote a work entitled "Libro degli Errori," which has never been printed. By Crescimbeni and Quadrio he has been classed among the Italian poets; but the former admits that he knows of no claim he has to this distinction beyond some little verses (four lines) inserted in his "Facetiæ." Tiraboschi denies his right altogether. It is doubtful whether he was really the author of the "Oration" on the death of his owl, which has been attributed to him by many. (*Preface to the edition of his Facetiæ, printed at Florence in* 1568; Manni, *Le Veglie Piacevoli; ovvero, Notizie de' piu bizzari e giocondi uomini Toscani*, iii. 51—83, 2nd edit.; Crescimbeni, *L'Istoria della volgar Poesia*, i. 255, iii. 259, 260, edit. 1731; Brunet, *Manuel du Libraire*, edit. 1842; Negri, *Scrittori Fiorentini*.)

J. W. J.

ARLU'NO, BERNARDI'NO, was born at Milan, in the latter half of the fifteenth century. He studied jurisprudence, first in Pavia, and afterwards in Padua, in which latter city he took his doctor's degree. He returned to Milan, and his name appears among the members of the college of Jurists from the year 1507 to 1535. His works are: 1. "De Bello Veneto Libri VI., ab anno 1500 ad 1516;" printed in tom. v. part iv. of the "Thesaurus Antiquitatum Italiæ," Leyden, 1704, folio. This history is written with fidelity. 2. "Historia Patriæ." This history commences from the foundation of the city of Milan, and is continued to the time at which Arluno wrote. It is preserved in manuscript in the Ambrosian Library at Milan, and occupies three volumes in folio. It appears that Gian Francesco Arluno, the brother of Bernardino, entered into a negotiation with Gryphius, the celebrated printer of Lyon, for the printing of this work; but from some cause, now unknown, the project was abandoned, and the manuscript was transferred to Oporinus of Basle. He, however, printed only the first sheet, and then discontinued the work, not being supplied with funds. Argellati and Mazzuchelli mention, 3. "De Familia Arulena Liber Singularis;" and, 4. "Dissertatio Legalis ad Senatum Sphortiacum;" also some Latin poems, and other works, deposited among the manuscripts in the Ambrosian Library and in the library of the Cistercian monks of St. Ambrogio, at Milan. (Argellati, *Bibliotheca Scriptorum Mediolanensium*; Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, edit. Milan, 1822, vii. 1420, 1421.)

J. W. J.

ARLU'NO, GIOVANNI PIE'TRO, was brother of Bernardino, and first ducal physician at Milan. We have no more particulars of his life than are furnished by the list of his works, and that he had a large practice at Milan. One of his earliest works was a commentary on dietetics, published at Bâle, in 1553, with the title "De Faciliori Alimento," 8vo. With this work another on baths was published the same year and at the same place. In 1559 he published at Milan

a folio volume containing several separate commentaries. These were on various medical subjects, and dedicated to different individuals. Amongst them are commentaries on gout, asthma, gonorrhœa, quartan fever, and suffusion. He also left a manuscript work on the plague, and a tract on the medicinal use of wine, with the title "Vinumne mixtum an meracum obnoxiis Junctarum Doloribus magis conveniat," Perugia, 1573, 8vo. (4). He was buried in the chapel of St. Bernard, at Milan, where an inscription on his tomb sets forth his excellencies (Mazzuchelli, *Scrittori d'Italia*). E. L.

ARMA, GIOVANNI FRANCESCO, was born at Chivasso, in Piedmont, where he practised. He lived in the sixteenth century, and was appointed first physician to Emmanuel-Philibert, Duke of Savoy, in 1553. He published many works on medicine, which gained for him a considerable reputation. The following is a list of his works:—1. On Pleuritis, "De Pleuritide," Turin, 1548, 8vo. 2. A work on Poisons, extracted from the work of P. de Abano, with the title "De Venenis," Turin, 1557, 8vo. 3. On the Diagnosis of Diseases of the Kidney and Bladder, "De Vesicæ et Renum affectibus Dignotione et Medicatione," Biela, 1550, 8vo. 4. On Dropsy, "De Hydropibus," Turin, 1566, 8vo. 5. On the three Head Affections, Phrenitis, Mania, and Melancholy, "De Tribus Capitis Affectibus," Turin, 1573, 8vo. 6. "De Significatione Stellæ Crinitæ," Turin, 1578, 8vo. This was also published in Italian. 7. "De Morbo Sacro," Taurini, 1586, 8vo. (Mazzuchelli, *Scrittori d'Italia.*) E. L.

ARMAGNAC, COUNTS OF, a powerful family of French nobles, were for five centuries petty princes, in the district of Gascony from which their title was derived. They traced their pedigree, through the Dukes of Aquitaine and Gascony, upward to the Merovingian kings of France. In the reign of Charles the Simple, early in the tenth century, Garcias Sancho, Duke of Gascony, divided his states among his three sons; and Guillaume Garcias, the second of them, received as his share the county of Fezensac, in which was included the territory afterwards called the county of Armagnac. About the year 960, Guillaume Garcias, who had thus become Count of Fezensac, made a division of his provinces among his sons; and, in this new partition, Bernard, his second son, receiving Armagnac, founded the house which bore that title. In the twelfth century, the elder branch, or house of Fezensac, becoming extinct, its possessions descended to the younger branch, or house of Armagnac; and these nobles thus re-united the whole territory of the ancient lords of Fezensac, although they continued to take their usual title from the county of Armagnac. Their only material accessions of power, after the union of the fiefs, took place in the beginning of the fifteenth century, in the time of the most famous man of their race, the Constable of France, Count Bernard. Another Bernard, the Constable's second son, founded a younger branch of the house, which held the duchy of Nemours. [NEMOURS.] In 1473, on the murder of Count Jean V. of Armagnac, the territories of the elder branch were seized by the crown; and, although afterwards temporarily restored, they fell to the house of Alençon by bequest, in 1497, on the extinction of the male line of Armagnac in the person of Count Charles. The lands and honours of Armagnac were annexed to the French crown in 1589, in the person of Henri IV., who had inherited them from his mother. In 1645, Louis XIV. gave them to the Counts of Harcourt, a branch of the house of Lorraine. (Anselme, &c., *Histoire Généalogique de la Maison Royale de France*, ed. 1726; Moreri, *Dictionnaire Historique; L'Art de Vérifier les Dates.*) W. S.

ARMAGNAC, BERNARD VII. (or VIII.), Count of, was the younger brother of Count Jean III., on whose death, in 1391, he succeeded to the estates of the house, excluding Jean's infant daughters. Bernard was a man of ambition and bravery, alike skilful in war and in intrigue, and restrained by no conscientious scruple from taking the nearest road to any object of his wishes. He availed himself, with signal success, of the advantages which the anarchy of Charles VI.'s reign held out to the great vassals of the crown.

In 1393 he married his cousin Bonne, daughter of the king's uncle, the Duke of Berri, and widow of Amadeus VII., Count of Savoy. In 1403 he seized the estates of his kinsman Géraud, Viscount of Fezenzaguet, and put Géraud and his two sons to death in prison. Soon afterwards he acquired by purchase the county of l'Ile-Jourdain. The possessions which he now held in his own name, to which were added lands in Poitou, given as his wife's dowry, furnished ample means for his ambition to display itself. After having gained high military reputation by his services in Guienne against the English, he plunged into the quarrels which divided the princes of the blood. He embraced the party of Louis, Duke of Orléans, against the Duke of Burgundy. After the murder of Orléans in 1407, Count Bernard became more and more powerful as a member of the faction; and in 1410, when the Duke of Burgundy was opposed by all the other princes of the blood, Armagnac was acknowledged as the head of the league thus formed. His fierce and cruel Gascon soldiery were, under the name of "Armagnacs," the terror of the peasantry throughout France; and the titles of "Armagnacs" and "Bourguignons" were soon applied as distinctive of the two parties whose feud desolated the kingdom. The Count's energy and

military talent rendered him, in truth, a most efficient chief of the league; and his pride of family, which was said to have made him secretly aim at obtaining the throne itself, was appeased by all favours and honours which his confederates could safely grant him. Charles, the young Duke of Orléans, whose first wife had died recently, was married to Bernard's daughter Bonne. Soon after this event the Count's forces twice devastated the country around Paris, and aroused in the capital an indignant hatred, which greatly injured the cause of the confederates. Henry IV. of England, who at first assisted the party of Burgundy, was detached from their alliance in 1412; a feeble semblance of support which he gave to the Armagnacs increased their unpopularity, without materially advancing their interests; and their relations with the English were broken off in the course of the same year, by an agreement concluded between the parties at Auxerre. In it, however, the Count of Armagnac refused to acquiesce, continuing to co-operate with the English forces, and not condescending to be reconciled to the court till the following year.

In 1414, taking possession of Paris at the head of the army of the princes, Count Bernard repressed the Burgundian inclinations of the citizens by ruthless severities. Next year, while the kingdom was in a state of helpless anarchy, Henry V. invaded France; and in October the victory which he gained at Azincourt threw the court into consternation, and obliged Queen Isabelle and the Dauphin to solicit assistance from the Count of Armagnac. He insisted on being appointed principal minister of state and Constable of France. Both demands were instantly complied with, and he began to exercise his functions in the commencement of the year 1416. His administration, lasting scarcely two years and a half, was marked by despotism, by haughty imprudence, and by the exercise of implacable revenge upon the enemies of himself and his party. A conspiracy against him in Paris, in the first year of his power, was suppressed by merciless executions. Taxes were augmented; an expensive and lawless army oppressed the inhabitants of all the provinces; and the universal discontent, multiplying everywhere the adherents of the Duke of Burgundy, gave rise to continual scenes of violence. The royal family were treated by the minister with open contempt. The weakness of the king made him submit passively to all indignities. His son, the young dauphin Jean, whose spirit threatened to become troublesome, died suddenly, and was believed to have been poisoned. The new dauphin (afterwards Charles VII.) was still almost a child. Queen Isabelle's debaucheries furnished, in 1417, a pretence for her disgrace. Boisbourdon, her maître-d'hôtel, surprised by Charles and the Constable in leaving her chamber at Vincennes, was thrown into the Seine, wrapped in a sack, on which were written these words, "Let the king's justice pass!" The queen herself was put in confinement at Tours.

In August, 1417, about the time when Henry V. landed in Normandy to begin his second invasion of France, the Duke of Burgundy, at the head of 60,000 men, and supported by several revolted cities, commenced his march upon Paris to free the king and the nation from the obnoxious minister. Releasing the queen from her captivity, the duke held with her a parliament at Troyes, while his army blockaded Paris for several weeks. During the blockade the hatred of the Parisians towards the Constable was increased tenfold, both by his obstinate rejection of all overtures for peace, and by the vigorous measures to which he had recourse for protecting himself and his troops against several abortive plots. At length the private resentment of an obscure individual proved more successful than the combined efforts of powerful conspirators. One Perrinet-le-Clerc, the son of an ironmonger, had been beaten by some men of rank, whom the authorities, on his complaint, refused to punish. He entered into correspondence with the besiegers, and engaged to steal the keys of the gate St. Germain from beneath the pillow of his father, under whose charge the gate was. In the night between the 28th and 29th of May, 1418, he executed his design successfully, and opened the gate to the Burgundian troops. The populace joined the besiegers in a mass, as soon as they were satisfied that the attack was not a stratagem of the Constable. The king was seized in his bed: the Dauphin escaped only through the courage of one of the magistrates: all the public officers who could be found (including several dignified ecclesiastics), with other prisoners of rank, seized in an unsuccessful attempt of the Armagnacs to retake the city, were imprisoned, to await the will of their enemies. The Constable, who, in the night of the surprise, had escaped in the disguise of a beggar, was given up two days afterwards by a mason with whom he had sought refuge. He was carried to the Grand Châtelet, where the principal captives were collected, and where for a fortnight they were allowed to lie in suspense. The queen, still at Troyes, declared that she would never enter Paris while the Constable and his partisans remained unpunished; and the populace, incited, it is said, by their superiors of the Burgundian faction, were allowed to dispose of the prisoners at their pleasure. On the 12th of June, 1418, a mob of 60,000 persons attacked the prisons. Those Armagnacs who had been lodged in occasional places of confinement were called out one by one, and butchered as they presented themselves. The more important prisoners of the Châtelet, encouraged by the Constable, resolved to sell

their lives dear, and refused to open the doors. The mob set fire to the building. Those prisoners who, fearing to perish in the flames, leaped from the walls, were received upon the pikes of the assailants. The dead body of the Constable was publicly exhibited. The ruffians then scattered themselves through the city, of which they were masters for twenty-four hours, murdering, with circumstances of horrible atrocity, all whom they had any cause for disliking. According to the lowest estimate, 1600 persons were killed in this massacre; and other accounts make the number exceed 3000. From many of the corpses, it is said (and, among others, from that of the Constable himself), the murderers cut off with their knives a strip of skin, in the form of the white scarf (bande) which had been a distinctive token of the Armagnacs. (*L'Art de Vérifier les Dates;* Anselme, &c., *Histoire Généalogique;* Sismondi, *Histoire des Français,* tome xii.; Petitot, *Tableau du Règne de Charles VI.;* Juvenal des Ursins, *Histoire de Charles VI.;* Le Laboureur, *Histoire de Charles VI. par le Religieux de Saint Denis;* Monstrelet, *Chroniques,* A.D. 1400—A.D. 1418.) W. S.

ARMAGNAC, GEORGE D', usually called the Cardinal d'Armagnac, was born in 1501. His father, Pierre d'Armagnac, Count of l'Ile-Jourdain, was a natural son of Charles, the last Count of Armagnac. [ARMAGNAC, JEAN V., COUNT OF.] Entering the church, and being related to distinguished families, both by the father's and by the mother's side, George d'Armagnac received rapid and repeated promotion. He became Bishop of Rhodez in 1529. He stood high in the favour of Francis I., who first sent him as an extraordinary envoy to Venice, and then, as resident minister of France, to the court of Rome, where he remained for many years. In 1544 he received a cardinal's hat; and in 1547 he was appointed archbishop of Toulouse. Soon after the death of Henry II. he returned to France; and during the reign of Charles IX. he was intrusted with more than one employment of confidence and dignity. In 1565, on the appointment of Cardinal de Bourbon as papal legate of Avignon, the Cardinal d'Armagnac undertook to execute the duties of the office, and in 1577 he was likewise nominated Archbishop of Avignon. He died there in 1585, in the eighty-fifth year of his age. His death is said to have been accelerated by grief for the assassination of one of his officers, who, having been denounced as a secret adherent of the Hugonots and the party of Navarre, was poniarded (by the pope's order, as it is asserted) almost before the old man's eyes. The Cardinal's own orthodoxy was beyond suspicion, although he entertained close relations with the house of Navarre. The Catholic writers praise him for having preserved Avignon alike from heresy and from civil usurpation. De Thou bestows on him a praise which is less equivocal, as having been a kind and constant patron of deserving men of letters. (Anselme, &c., *Histoire Généalogique;* Moreri, *Dictionnaire Historique;* Sainte Marthe, *Gallia Christiana,* i. 833; Thuanus, *Historia Sui Temporis,* lib. lxxxii. A.D. 1585; Montluc, *Mémoires* (collection of 1785—91), xxiv. 1, 229, 388, 392; Mergey, *Mémoires* (same collection), xli. 85, or in Petitot (First Series), xxxiv. 64.) W. S.

ARMAGNAC, JEAN I., COUNT OF, succeeded in 1319 to his father, Count Bernard VI., and distinguished himself as a servant of the French crown in the reigns of Philip of Valois, John, and Charles V. In 1333 he crossed the Alps as one of the leaders of a force, chiefly recruited from Languedoc, which King Philip of France had granted to John of Bohemia to support his designs on Italy. In the defeat which the army of John suffered beneath the walls of Ferrara, the Count of Armagnac was taken prisoner; and, when it was proposed to exchange him for one of the Este, his Gascon vanity, or ignorance, made him refuse the offer as derogatory to the dignity of his birth. Being set at liberty in 1334, on payment of a heavy ransom, he returned to France, and was frequently employed in the wars with the English, holding appointments as Lieutenant-General in several provinces of the kingdom. In Languedoc he was especially active; and an assembly of the states of that province, held under his presidency in 1356, after the capture of King John at the battle of Poitiers, was signalized by a spirited series of resolutions against the English. These decrees, however, produced a sedition among the people of Toulouse, who were unwilling to submit to a new levy of troops, and knew that King John had already concluded a truce with England. The Count of Armagnac was repeatedly engaged in private wars with his kinsman the Count of Foix, disputes about inheritance having arisen between the two houses; and in 1362, in a fierce battle which closed one of those feuds, the Count of Armagnac was taken prisoner, with nine hundred gentlemen of his party. In the mean time, the treaty of Bretigny, assigning the sovereignty of the fief of Armagnac to the crown of England, had altered the Count's political position: accordingly in 1366 he accompanied the Black Prince into Spain, on the unhappy expedition to assist Pedro the Cruel. He soon, however, resumed his old attachments. He was one of those vassals of Aquitaine whose complaints against the Black Prince furnished the King of France, in 1369, with a pretext for issuing the summons to him, which led to a renewal of hostilities, ending in the loss of Aquitaine to the English. The Count of Armagnac died in 1373. (*L'Art*

de Vérifier les Dates; Anselme, &c., *Histoire Généalogique;* Vic and Vaissette, *Histoire Générale de Languedoc,* tome iv.; Sismondi, *Histoire des Français,* tome x.; Sismondi, *Histoire des Républiques Italiennes,* chap. 32, tome v.; Froissart (Lord Berners'), vol. i. chap. 212, 241; Petitot, *Mémoires* (First Series), iv. 400, 408, 412.) W. S.

ARMAGNAC, JEAN III., COUNT OF, was grandson of Jean I., and eldest son of Jean II., whom he succeeded in 1384. Soon after his accession he was appointed Captain-General of Languedoc and Guienne, and distinguished himself by his attempts to free the southern provinces of France from those companies of military adventurers who, since the close of the wars with England, continued to infest the country. His endeavours were partially successful; and the expenditure which his expeditions and negotiations had caused was compensated by a grant from the crown. However, the jealousy of the Counts of Foix (which a recent alliance between the houses had not entirely removed), and the ambition and avarice of one or two of the most powerful among the leaders of the companies, concurred in preventing the total extirpation of the evil. In 1390, with the chimerical design of asserting claims bequeathed to him by Isabelle, daughter and heiress of the King of Majorca, he sold his county of Charolois to the Duke of Burgundy. By marrying a daughter of the Count of Comminges he likewise acquired claims on that fief, which became the cause of much trouble to his successors. Count Jean's career was brought prematurely to a close in a new undertaking in which he engaged soon afterwards. With the approval of Charles VI.'s council, he undertook to conquer Milan from Gian-Galeazzo Visconti, who had usurped it from his nephew Carlo Visconti, the husband of Count Jean's sister. For this purpose the Count, assisted by taxes laid on Languedoc and other provinces, raised an army of fifteen thousand men, chiefly from the remnants of the companies of adventure. The Florentines sent their famous captain Hawkwood to co-operate with the French troops; but, before a junction could be effected, the design was ruined by the presumption and rashness of Armagnac and his officers. In July, 1391, advancing with five hundred horsemen to the walls of Alessandria della Paglia, he defied Gian-Galeazzo's garrison, a detachment of which accepted the challenge. The French were defeated, and taken prisoners to a man; and the Count himself died in Alessandria, in the course of the same night, having been either wounded, or (according to another account) having injured himself fatally by drinking water while overheated. (*L'Art de Vérifier les Dates;* Anselme, &c., *Histoire Généalogique;* Froissart (Lord Berners'), vol. ii. chaps. 110, 177; Muratori, *Annali d'Italia,* A.D. 1391; Corio, *Historia di Milano,* ed. 1554, part iii. p. 270; Sismondi, *Histoire des Républiques Italiennes,* chap. 54. tome vii.) W. S.

ARMAGNAC, JEAN IV., COUNT OF, was the eldest son of Count Bernard, the Constable of France. Although he succeeded to the possessions of his family on his father's murder, in 1418, his mother, partial to her second son Bernard (who founded the house of Nemours), had recourse to violence for the purpose of inducing Jean to renounce his inheritance. About the year 1425 she imprisoned him in a convent in the town of Rhodez; and his release was not obtained until the family disputes, together with feuds of other parties arising out of them, were brought under the notice of the king. In the civil wars which distracted France during the reign of Charles VII., the Count maintained the same attitude of favour to the English which had become habitual to the chiefs of his house; and having, since his father's death, married as his second wife a princess of Navarre, he endeavoured unsuccessfully to strengthen himself yet more by negotiating a marriage between his youngest daughter Isabelle and Henry VI. of England. In 1443, on the ground of relationship, through his grandmother, to the deceased Countess of Comminges, he seized her estates, which she had made over to the crown. At the same time he arrogated to himself, in his own county, prerogatives which the king, now freed from the worst of his distresses, was powerful enough to dispute successfully. The count coined money in his own name, refused to let his vassals contribute to the defence of the kingdom, and called himself "Count by the grace of God," as his ancestors had done since the time of Jean I. He imprisoned refractory ecclesiastics, and allowed his wild followers all excesses of cruelty, lust, and violence, over the unfortunate peasantry of the province. In this turbulent career he was supported by several brave and unscrupulous soldiers. The most eminent of these was his nephew Jean, bastard of Lescun or Armagnac, and afterwards Count of Comminges. This energetic soldier was a natural son of Anne of Armagnac, one of Count Bernard's daughters. In 1444 the Dauphin, afterwards Louis XI., was sent with an army to reduce the county of Armagnac; an expedition which he conducted with characteristic cunning and complete success, taking all the principal towns, and carrying off the Count and the greater number of his family as prisoners. Count Jean was kept in prison till next year, and threatened with a trial before the parliament of Paris, which would inevitably have been followed by a sentence of death. The intercession of powerful friends, however, aided by considerations of policy, saved his life; and letters of pardon were issued in favour of him, and of his son and

successor, Jean. After his release, Jean IV. retired to his castle of l'Ile-Jourdain, and there, sickly and humiliated, spent in quiet the few remaining years of his life. He died in 1450. (*L'Art de Vérifier les Dates;* Anselme, &c., *Histoire Généalogique;* Sismondi, *Histoire des Français*, xiii. 402, 404, 410; *Histoire Générale de Languedoc*, livre xxxv. tom. v. pp. 3—7; *Mémoires concernant La Pucelle* (in Petitot, First Series), viii. 115—117.) W. S.

ARMAGNAC, JEAN V., COUNT OF, was the eldest son of Jean IV., and born very soon after 1419, the year of his father's marriage. Escaping into Spain on his father's capture in 1444, he returned in 1450 to do homage for the estates to which he had just succeeded. Thenceforth his history, both public and private, was an uninterrupted series of crimes and misfortunes, which terminated in his own destruction and the extinction of his family. The house of Armagnac was one of those rivals of the crown which Louis XI. was bent upon annihilating; and, although Count Jean was hardly less fond of plotting than the king himself, and in no respect more conscientious, yet he was neither powerful nor wise enough to maintain the contest with success.

No long time had elapsed after Count Jean's accession to the earldom, when it became known all over France that he lived in incest with his youngest sister Isabelle, who had been once contracted to Henry VI. of England. Two children were born of the incestuous intercourse; and the Count, refusing to dismiss his sister, and threatening to stab his uncle who remonstrated, was excommunicated by Pope Nicholas V. Soon afterwards, however, he was absolved, on giving a promise of amendment. In 1555, Calixtus III. having been elected to the popedom, Jean presented to his family chaplain a bull allowing him to marry Isabelle; and the priest, influenced by the bull or terrified by threats, consented to solemnize the marriage. The bull was afterwards said to have been forged; but it has been thought more likely that it had been really obtained from the Apostolic Chancery through the connivance of some of the officers. A quarrel about the investiture of a bishopric aggravated the king's indignation at the Count's outrage upon morality. The county of Armagnac was seized by a royal army, and Jean fled with his sister into Aragon. In 1457 the parliament of Paris put him on his trial. Presenting himself to his judges with royal letters of safe conduct, he was told that they were irregular or surreptitious; and accordingly he was thrown into prison, whence, however, he was released on his parole. He declined the jurisdiction of the parliament, first as a prince of the blood, afterwards as a tonsured priest. The former plea had some plausibility; the latter was an impudent invention. Both were disallowed. Finding that he would certainly be condemned, he broke the parole, and, after a perilous journey, escaped into Franche-Comté. In 1460 he was condemned to banishment, and his property was confiscated.

His fortunes, however, were for a time retrieved on the accession of Louis XI., who made it a rule to undo all his father's acts, and who, moreover, had been assisted by the Count in his own rebellion. Count Jean was re-established in his possessions. He showed the gratitude of an Armagnac by joining against the king in the League of the Public Good, and sharing in the advantages which, in 1465, were conferred on the revolted princes by the treaty of Conflans. His plotting and inconstant disposition soon gave Louis the means of revenging himself for his ingratitude. The Count of Dammartin, sent to reduce the county of Armagnac, overran it without resistance: the Count fled across the frontiers; and, in this second flight, his unfortunate sister is not mentioned as having been his companion. Separated from her, he obtained as his wife, in 1468, Jeanne, a daughter of the Count de Foix. In 1470, having failed to appear when summoned by the parliament of Paris, he was pronounced guilty of high treason. His estates were forfeited, and divided among several of the king's favourites. Having engaged in his interest the king's brother, the Duke of Guienne, Count Jean re-entered France, and was able to make himself master of the town of Lectour in Lower Armagnac. Thither the king sent a force to besiege him, which reduced the place by famine, in June, 1472; soon after which the royal general Beaujeu, interest disbanded his troops, was treacherously seized by Count Jean. The king, enraged beyond measure, sent against him a powerful army, commanded by the Cardinal d'Albi, whose cruelties to the Vaudois in his diocese had gained for him the name of "The Devil of Arras." The siege lasted for two months; after which the place capitulated. It was expressly covenanted that the Count of Armagnac should receive a safe conduct to present himself for trial, or, according to another account, that he should be allowed to quit the kingdom. At any rate, personal safety was promised to him; the treaty was sworn to on the holy sacrament; and the Count, surrendering the castle, took up his lodging in a house of the town. Next day, the 5th of March, 1473, two of the royal officers entered the house, and made one of their attendants poniard him in his wife's presence. The Cardinal then gave up the town to be sacked and burned by his soldiers. It was said that none of the inhabitants escaped, except three women and three or four men, who were allowed to attend the captive countess. She, a few days afterwards, was waited upon by two of the king's secre-

taries, and by an apothecary, who forced her to swallow a draught designed to destroy the child of which she was pregnant. The potion killed both child and mother. Louis XI., when these crimes were reported to him, disavowed having authorized them, but bestowed rewards upon the perpetrators. The Count's brother Charles, who was now the only legitimate male of the house, but had had no share in Jean's revolt, was carried to the Bastille, and there imprisoned for ten years, being released only in 1484, after the accession of Charles VIII. Reinstated, though with severe restrictions, in most of the possessions of his family, he died in 1497, without lawful issue, having nominated as his heir his grand-nephew Charles, Duke of Alençon. (*L'Art de Vérifier les Dates*; Anselme, &c., *Histoire Généalogique*; *Histoire Générale de Languedoc*, tom. v. livre 35; Sismondi, *Histoire des Français*, tom. xiii. xiv.; Jaeques du Clercq, *Mémoires* (in Buchon's Collection), xiii. 317; Mathieu de Coussy (in Buchon), ii. 233—240; Jean de Troyes, *Chroniques* (in Petitot's Collection, First Series), xiii. 431; Belcaire, *Historia Gallica*, lib. ii. p. 50.)

W. S.

ARMAÑA, FRANCISCO. [AMAT, FELIX.]

ARMAND DE BOURBON. [CONTI.]

ARMAND HUGUET, FRANÇOIS, the son of a citizen of Richelieu, named Huguet, is more generally known by his baptismal name of Armand, which was given him in honour of his godfather, afterwards the Marshal de Richelieu, at that time only three years old. Armand, who was born at Richelieu in 1699, left that town early in life for Paris, where he was placed under a notary, but soon made himself remarked by his talents for mimiery; and being taken by the friend who had charge of him, the Abbé Nadal, to the theatre, conceived an instantaneous passion for the stage. He soon enrolled himself in a band of pilgrims who were going to Sainte-Reine in Burgundy, but whose conduct more resembled that of a band of gypsies; and, after some adventures, said to be much in the style of those of Gil Blas, became a strolling player in Languedoc. Having acquired some reputation in a company partly composed of Italians, and, among others, of the celebrated Dominique, he made his first appearance at Paris on the 2nd of March, 1723, at the Théâtre Français. Nature had provided him with an excellent comic physiognomy, of which he took the best advantage, and he was unrivalled in the character of the roguish valet, which was then an indispensable ingredient in every French comedy. After forty-two years' service, being then the father of the company, he retired from the stage, but not before a diminution of his powers had made itself felt, which he in vain endeavoured to repair by exaggeration and grimace. He was in the receipt of a pension from the king till his death on the 26th of November, 1765. Armand was of a lively disposition, and much disposed to ridicule: he excelled in telling a story, which he set off by all his talents as a mimic. An anecdote is related of his disconcerting a hunchbacked critic, whom he did not like, by hiring seven other hunchbacks to come and occupy the same box; which shows that his humour was not of the most refined description. (*Biographie Universelle*, ii. 477; *Annales Dramatiques, ou Dictionnaire Général des Théâtres*, i. 354.)

T. W.

ARMA'NI, or ARMA'NNI, GIOVANNI BATTISTA, was born in Venice on the 14th of March, 1768, and developed while yet a boy the talent for extemporaneous poetry by which he was afterwards distinguished. For two years he served as a cadet under General Angelo Emo, commander of the Venetian troops sent on an expedition to Africa; but at the end of that time he obtained his dismissal on the ground of impaired health, and studied at the University of Pavia. The death of his father, when Armani was at the age of twenty, compelled him to have recourse to his talents for extemporaneous poetry as a means of support; and he made a successful professional tour as a poet through various cities of Italy. In 1797 the changes in the Venetian government opened to him the way to a public appointment: he obtained the post of Vice-Secretary of the Committee of Public Safety of the Municipality of Venice; and afterwards held different situations under the Italian government of Napoleon, under which he aspired to a vice-prefecture. The overthrow of Napoleon again placed him for some time under the necessity of improvising in public; but at the time of his death, on the 15th of June, 1815, he held the appointment of Chancellor of the Taxes (Cancelliere del Censo) in Adria.

Armani was one of the most distinguished "improvvisatori," or extemporaneous poets, of his time. He was also the author of two or three written works; but these, as is usually the case with the more elaborate productions of "improvvisatori," added little or nothing to his reputation. A tragedy by him, entitled "Mehemet III.," which was produced at Venice in 1796, survived only four nights, and a drama, "Sofia," produced in the same year, lasted only six; and neither was printed. He was also the author of the fifth canto of a burlesque poem on Æsop, composed by twelve Venetian men of letters; and he translated into Italian the "Genius of Christianity" and the "Martyrs" of Châteaubriand, a farce by Duval and Picard, entitled in French "La vraie Bravoure," and a play of Kotzebue's, "Onore e Indigenza." Fortunately several specimens of Armani's extemporaneous talents have been preserved, which enable a reader to form his own opinion of the justice of the

praises lavished upon him by his hearers. Some detached specimens are enumerated by Cigogna, in his article in Tipaldo's biographical work; and there is a collection, published at Venice in 1814, by the Abate Segalini, under the title of "Squarcio di versi estemporanei di G. B. Armani." It contains specimens, among other things, of Armani's talents in filling up "rhymed ends," or composing verses to fit certain terminations prescribed to him; one of these is a sonnet on Châteaubriand's travels in Greece, for which the subject and the rhymes were furnished by Châteaubriand himself. There is also an octave verse "On the Death of a Cricket," in the eight lines of which Armani had to introduce three lines of Petrarch, pointed out by one of his auditors, and taken at random from the poet's works. One of the sonnets not only terminates in prescribed rhymes, but forms with the initial letters of the lines the sentence "Amor vince tutto." If Voltaire's opinion were correct, that the chief pleasure afforded by poetry is that of seeing difficulties of composition overcome, it would not be easy to imagine any whose merit should surpass Armani's; and where the difficulties are so great, it would be unreasonable, of course, to expect any real poetry in addition. In cases where Armani was only fettered by the ordinary rules of poetical composition, his verses appear to be on a level with much of the written verse of his contemporaries; but there is a want of originality and novelty, which is perhaps universally characteristic of extemporaneous poets. Armani had made collections for a "History of Extemporaneous Poetry in Italy;" but his manuscripts were dispersed at his death, and it is not known in whose hands they at present are. (Tipaldo, *Biografia degli Italiani illustri*, ii. 227-29; *Squarcio di versi di G. B. Armani.*) T. W.

ARMA'NI, PIERMARTI'RE, an Italian historical painter born at Reggio, in the Modenese, in 1613. He was the scholar of Lionello Spada, with whom he painted some works in the church of Santa Maria at Reggio. He died in 1669. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

ARMANN, VINCENZ, called in Italy Vincenzo Armanno, was a Flemish landscape painter of great ability, who lived at Rome in the early part of the seventeenth century. Passeri says he came to Rome a finished painter: he executed in Rome landscapes in distemper, in fresco, and in oil, which he embellished with appropriate figures. His style was natural, and his colouring very good. Shortly before his death he was accused by the Inquisition of eating animal food upon fast days, was convicted and condemned to confinement in the prison of that institution; but the punishment was shortly commuted to imprisonment in the convent of the Dominicans in the church of Santa Maria della Minerva, in which church he painted two landscapes in fresco. He afterwards recovered his liberty; but the circumstance so disgusted him with Rome, that he left it and repaired to Venice, where, however, he caught a fever shortly after his arrival, which proved fatal in a few days: he died in 1649, aged about fifty. (Passeri, *Vite de' Pittori*, &c.) R. N. W.

ARMANNO. [ARMANN, VINCENZ.]

ARMA'TI, SALVI'NO, a Florentine who lived in the latter part of the thirteenth and the beginning of the fourteenth century, and is the reputed inventor of spectacles. We have few particulars of Armati's life, but Leopold del Migliore, in his "Firenze Illustrata," has preserved his epitaph, in which it is recorded that he died in 1317, and that he was the inventor of spectacles. Many writers give the honour of this invention to Alessandro Spina, of Pisa; but Simon de Cascia, in his "Chronique," states that a contemporary of Spina, who died in 1313, had also a knowledge of the use of spectacles; and this contemporary, there is every reason to believe, was Armati. This discovery must have been made towards the end of the thirteenth century, as Vanni del Busca, a Florentine, who wrote in 1299, speaks of spectacles as being very useful to old people. Roger Bacon also speaks of them as early as 1292, and Giordana del Rivolto, in a sermon published at Florence, in 1305, says, "It is not twenty years since spectacles were invented." From these passages there seems to be little doubt that spectacles were invented about the year 1280, and that to Armati the honour is due. Manni has written a work on the claims of Armati, as the inventor of spectacles, with the title "Degli Occhiali da Naso, inventati da Salvino Armati, trattato istorico," Firenze, 1738. Armati belonged to a family who were bankers at Florence, and left behind him a son, who died in 1333. (Musschenbroek, *Essai de Physique*, tom. ii. p. 596; Manni, *Degli Occhiali.*) E. L.

ARMELLI'NI, GIRO'LAMO, also called Armenini and Girolamo da Faenza, was a native of Faenza. He was Inquisitor-General of the Catholic Faith in Mantua, about the year 1516, and is said to have filled the same office in several places in Lombardy. He was an active opponent of all heretical opinions: according to Sixtus Senensis, he wrote against one Tiberio Rossiliano Sesto, a Calabrian astrologer, who maintained the possibility of foreseeing the Deluge through the conjunctions of the planets by the aid of astrology. Echard asserts that this work is preserved in manuscript in the Vatican Library; but Mazzuchelli states that he was unable to find either that or the work of Sesto against which it was written. In the Vatican library there is a short moral exposition by him on the 110th Psalm, "Dixit Dominus Domino meo;" and he is stated by some to have written on the works of Aristotle. (Quétif and Echard,

Scriptores Ordinis Prædicatorum, ii. 33; Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

ARMELLI'NI, MARIA'NO, a Benedictine monk of the Congregazione Cassinese, was born at Ancona, or, according to Ziegelbauer, at Rome, on the 10th of December, 1662. Having lost his parents, he went to Rome in 1675, and applied himself to the study of the Humanities, and in 1678 entered the order of the Benedictines. He was made prior of his order in 1722, and abbot in the following year, by virtue of a dispensation from Pope Innocent XIII., as, by the laws of his congregation, no one can be made abbot until he has been prior five years. As abbot he governed the monasteries of his order in Siena, Assisi, and Foligno, in which last he died on the 4th of May, 1737. He was the friend of Antonio Magliabecchi, who assisted him in his antiquarian researches. His works are: 1. "Vita della beata Margarita Corradi," Venice, 1726, 12mo. 2. "Bibliotheca Benedictino-Casinensis; sive, Scriptorum Casinensis Congregationis alias S. Justinæ Patavinæ qui in ea ad hæc usque tempora floruerunt Operum ac Gestorum Notitiæ," 2 parts, Assisi, 1731, 1732, fol. At the end of the second part is an "Appendix de viris literis illustribus e congregatione Casinensi," &c., printed at Foligno, 1732, fol. 3. "Catalogi tres Monachorum, Episcoporum, Reformatorum et Virorum sanctitate illustrium e congregatione Casinensi," Assisi, 1733, fol., and from page 20 of the third catalogue, at Rome, 1734, fol. 4. "Additiones et Correctiones Bibliothecæ Benedictino-Casinensis," &c., Foligno, 1735, fol. He also left in manuscript, 5. "Bibliotheca Synoptica Ordinis Sancti Benedicti;" and Ziegelbauer attributes to him, 6. "Elogium Isidori Lanfredini." (Vecchietti, *Biblioteca Picena*; Mazzuchelli, *Scrittori d' Italia*; Ziegelbauer, *Historia Rei Literariæ Ordinis S. Benedicti*, iii. 476–478.) J. W. J.

ARMENI'NI, GIO. BATTISTA, an Italian painter of Faenza, of the sixteenth century, of considerable ability both as painter and writer upon his art. He published a book of precepts in painting at Ravenna in 1587, entitled "Veri precetti della Pittura," which was reprinted in the following century at Venice. (Orlandi, *Abecedario Pittorico.*) R. N. W.

ARMENINI. [ARMELLINI.]

ARMESSIN, NICOLAS DE L', the name of two French engravers, father and son. The father, who was born at Paris about 1640, engraved chiefly portraits, and was much surpassed by his son, whom he instructed. The younger L'Armessin was born at Paris in 1684, and died there in 1755, with the title of engraver to the King. He engraved portrait and history, and many prints after Watteau, Lancret, Boucher, and others. Some of the prints after Lancret, marked with the name of L'Armessin, were engraved by his pupil Schmidt of Berlin, who attained great eminence in his art. (Huber, *Manuel des Amateurs*, &c.) R. N. W.

ARMFELT, CARL, a Swedish general, was born in Finland in 1666, served for some years abroad, and on his return to his native country was much employed by Charles XII. in the defence of Finland from the invasions of the Russians. In 1706, Peter the Great, who besieged Wiborg in person with an army of 20,000 men, was compelled to retreat by the small force of the Finlanders commanded by Maidel, Armfelt, and Delwig. In 1710, after the victory of the Tzar at the battle of Poltava, Armfelt distinguished himself by the courage and military talent which he developed. In the same year Wiborg was besieged a second time, by Apraxin [APRAXIN, THEDOR] and the Tzar, and surrendered upon conditions which were immediately broken, and the most dreadful atrocities perpetrated by the victors. In a letter by Armfelt, which was printed in the "Abo-Tidning" for 1782, and is referred to by Rühs, some details of their cruelties are given. A short interval of comparative repose succeeded; but in 1713 the Russians made serious preparations for the conquest of Finland. Armfelt, besieged by the Tzar in Helsingfors, and unable to defend the place, marched out, and set fire to it, so that the Russians, on advancing to the attack, found the town in flames. At this time the inactivity of Lybecker, chief commander in Finland, occasioned his removal, and Armfelt was promoted to his post. Growing weary of a defensive war, he proposed in the next year to attack with his inferior force, between six and seven thousand men, the Russians under Golitzun, to the number of eighteen thousand. In the council of war that was held on this occasion, his officers were adverse to so bold a measure; but Armfelt persisted, and on the 19th of February, 1714, the battle of Storkyro, or, as it is sometimes called, the battle of Vasa, decided the fate of Finland. The masterly dispositions of Armfelt would, it is admitted, have won the day, if he had been supported with vigour equal to his own. The Swedes twice routed the Russians, and took six of their cannon, which they turned immediately upon the enemy, but the wretched conduct of De la Barre, the commander of the cavalry, and the lukewarmness of the officers in general, who had been opposed to hazarding a battle, gave the victory to the Russians. The loss of the Russians was immense; that of the Swedes was more than two thousand, and among them were the greater part of the officers. Armfelt superintended the retreat with undiminished energy, and collected fresh forces; but in September he received orders from the Swedish senate entirely to abandon Finland, only a portion of which was restored to Sweden by the peace of Nystad, which put an end to the war in 1721. In 1718 Armfelt com-

manded the army which invaded Norway, and which was mainly composed of his Finnish troops. He made his way over the mountains, with the utmost difficulty, to Drontheim, and on arriving there, found the place too strong to attempt anything against it. His retreat to Sweden over the Dovrefield, resembled on a small scale Napoleon's retreat, nearly a century later, from Moscow. Men and horses fell dead from the intensity of the cold, whole regiments lost their way blinded by the snow; in one night six hundred men perished. When Armfelt arrived in Sweden, apprehensive of the anger of Charles XII., who had already blamed his generalship, he found that Charles had just fallen at the siege of Friedrichshald. Armfelt was employed after the peace in re-organizing the troops in Finland. He died in 1736. (Rühs, *Finland und seine Bewohner*, p. 196—222; Nordberg, *Histoire de Charles XII.* [translated by Warmholz], ii. 433, 455, iii. 41, 142, 349, &c.; *Conversations-Lexikon* of Reichenbach, i. 537.) T. W.

ARMFELT, GUSTAF MAURITZ, a descendant of Carl Armfelt, and the eldest son of a Finnish nobleman, Baron Armfelt, major-general in the Swedish service, was born at Juva in the government of Abo, on the 1st of April, 1757, and educated in the college of cadets at Carlskrona. It is stated in the "Biographie Universelle," that in 1772 he distinguished himself by his enthusiasm in favour of the regal revolution effected by Gustavus III.; that in the next year he "became the inseparable friend of a sovereign whose taste for pomp and pleasure, literature and the fine arts, he shared;" and that in 1780 he contributed by his councils to the treaty of the armed neutrality. These assertions are in themselves improbable, as Gustavus would hardly have chosen for a friend and adviser a youth of sixteen, and they are completely contradicted in the Memoirs of Armfelt, written by himself. He states that in his youth, when an officer of the guard, he was looked upon so unfavourably by Gustavus, who commanded the regiment in person, that he solicited permission to travel, and went to Paris with the intention of taking service in the army of the United States of America. Within two months after his arrival in France in 1783, England recognised the independence of the United States, and Armfelt remained at Paris, till hearing of the arrival of the King of Sweden at Spa, travelling incognito under the name of the Count of Haga, he went thither to wait upon him, and this time so won upon Gustavus's favour, that he was invited to return to Sweden. He was soon appointed to a post in the service of the Crown Prince, whose birth three years before had disappointed the ambitious hopes of Charles, Duke of Sudermania, the king's brother, who had till then been looked upon as heir presumptive. By the king's influence he obtained to wife the heiress of the noble family of De la Gardie, one of the first in Sweden, and the numerous letters addressed to him, which are given in the published correspondence of Gustavus III., show that he enjoyed a high place in the favour of the king. When the war with Russia was commenced by Gustavus in 1788, partly it is supposed at Armfelt's instigation, he was appointed commander of one of the three divisions of the army. At Summa, near Fredrikshamn, he encountered a Russian force, which he defeated; but he observes in his memoirs, that "neither himself nor the Russian commander could boast of very superior tactics." The successes of the Swedes were neutralized by the confederation of Anjala, a conspiracy of the officers in the Swedish army, who had the audacity to send the king a letter, in which they announced that they had dispatched an envoy of their own, Major Jägerhorn, to the Empress Catherine, with proposals for an armistice, and instructions to request the empress to restore the Swedish constitution of 1720, which had been overthrown by Gustavus in 1772. Gustavus showed Armfelt the letter, and he found that the first name in the list of the confederates was that of his uncle, another Baron Armfelt. He advised the king to adopt strong measures, but Gustavus was disposed to temporise, and observed that the best news that could come would be a declaration of war on the part of the Danes, which would arouse the nation to energy, and give him an opportunity of returning to Stockholm, without a public exposure of the state of the army. Two or three days after, the news of a Danish war arrived, and before the confederates had time to seize his person, the king returned to the capital. To Armfelt was committed the task of arousing the Dalecarlians, who in all the revolutions of Sweden have taken such a distinguished part, and he had raised the country against the Danes, who after a few successes had advanced considerably into the interior, when, much to his disappointment, an armistice was concluded between the two countries by the mediation of England and Prussia. He soon after succeeded in bringing a large body of the Dalecarlians to perform military duty near the capital, ostensibly to supply the want of regular troops near Stockholm, but in reality to overawe the states whom the king had convoked, and in which he was apprehensive that his opponents would have the upper hand. Armfelt's peasant allies were so unruly, that he describes his joy at getting rid of them as almost equal to that he felt at seeing the states break up without having done anything against the king. The war against Russia was resumed with vigour, in the campaign of 1789, when Armfelt surprised the pass of Karnakoski in Finland, and defeated the Russians in an attempt to recover it. In the next year he was severely

wounded in an attack on Savitaipal, and the Empress Catherine ordered the Russian general Igelstrom to send and offer him whatever might be useful for his recovery. This offer led to an exchange of letters, in which Armfelt, who knew that the empress would see the correspondence, opened the way to negociations, and his design succeeded. The recent successes of the Swedes, and in particular their victory at Svensksund, enabled them to obtain more favourable terms than would otherwise have been practicable, and the treaty of Verela, signed by Armfelt and Igelstrom on the 14th of August, 1790, was on the basis of restoring affairs to the same state as before the war. The peace was no sooner made than the English regretted to have made no better use of so favourable an opportunity of diminishing the power of Russia, and proposed an offensive and defensive alliance with Sweden for a fresh war, which was only broken off by Gustavus demanding too much. According to Armfelt, Pitt made an offer to him of the order of the Garter and a pension, on condition of keeping open the ill-feeling between Sweden and Russia. Armfelt says that he laid the proposal and his own answer to it before the king, who considered the offer as absurd and vulgar, as the answer was worthy of a loyal subject. A treaty of alliance between Russia and Sweden was signed by Armfelt at Drottningholm in August, 1791, during the absence of Gustavus, who had gone to Aix-la-Chapelle and Spa to concert measures for opposing the French revolution, against which this alliance was principally directed. Affairs after these events were going on more prosperously than for a long time before, when on the 16th of March, 1792, Gustavus was mortally wounded by the hand of an assassin [ANKARSTRÖM].

Armfelt was named governor of Stockholm, and was also one of the provisional government, nominated on the morning after by the king, who was with the utmost difficulty prevailed upon to include in the number his brother the Duke of Sudermania. On the morning of his death, the king having learned that he had only six hours to live, drew up a codicil to his will, in which he directed that all affairs during the minority of his son, then a boy of twelve, should be carried on by a council, whose opinion the regent, his brother, should on every occasion be bound to ask in the presence of the young king himself, and that all the transactions of this council should be placed on record for the inspection of the young king when he had attained his majority. The regent, in whose hands the executive power was placed, was also to have the power of deciding what course he should adopt after hearing the council's opinion, but it was supposed that he would never act directly against it. In a final interview with Armfelt after signing the codicil, the king made him promise to be the friend of the son as he had been of the father. On the same afternoon when the will was opened, the Duke of Sudermania expressed his surprise and dissatisfaction at the want of confidence in him shown by Gustavus, and talked of declining altogether in consequence the post assigned him. It was only after a long conversation, in which Armfelt dissuaded him from taking this step, that he agreed to accept the regency with all the obligations attached to it, on the condition that the codicil should not be made public. The document was handed over to Lagerbring, a secretary of state, who was afterwards gained over to the duke's interest, and it disappeared. Armfelt was treated with apparent friendliness; but the conditions of the will were ill-observed, and he was allowed few interviews with the young king. He solicited permission to travel to Aix-la-Chapelle for the recovery of his health, which was still suffering from the wound received in Finland, and he was afterwards named Swedish ambassador to Naples. Before his departure on the 15th of July, 1792, he had a secret interview with the young king by night, in which he cautioned him against the supposed designs of his uncle, and they both parted with tears.

While in Italy, Armfelt, who found that immediately after the day of his leaving Stockholm, a considerable alteration had been made in the ministry, and that Reuterholm, a friend of the French jacobins and a declared enemy of the late king, was now all-powerful with Duke Charles, heard that a scheme was on foot for declaring the young king unfit to reign from mental incapacity, and began to concert a counter-scheme for shortening the regency of the duke, by inducing the states to declare Gustavus of age to govern. The Empress Catherine had written soon after the death of Gustavus III. a letter to his successor, in which she promised to support his rights with all her power, and to conduct herself towards him as a friend and mother. Armfelt, with whom she had also entered into correspondence, besought her to supply him with a sum of money to bribe the Swedish nobility to support his scheme, but was refused on the ground that the empress could not believe the nobility to be so mercenary as he represented, a circumstance which he remarks proves how little she was acquainted with Sweden. Armfelt kept up a correspondence on the same subject with the Countess Rudenskold in Stockholm and Ehrenstrom, one of the royal secretaries. The whole was discovered by Duke Charles, who in 1794 dispatched a frigate to Naples, to demand that his ambassador should be delivered up to him as a traitor. The Neapolitan government gave Armfelt warning in time, and he fled first to Poland and afterwards to Russia, where he lived under a

feigned name at Kaluga. Some papers which he had left at Naples in the charge of his friend Lord Hervey, the English ambassador, were abstracted from the chest without Lord Hervey's knowledge, and on the evidence afforded by these and by some correspondence seized at Stockholm, he was tried during his absence for high treason. The Countess Rudensköld, who was brought to trial for the same offence, was one of the most beautiful women in Sweden, and eighteen months before had rejected the dishonourable offers of Duke Charles, who is reported to have repeated them on the eve of her imprisonment, with a promise of pardon if accepted, and of a terrible revenge if refused. He now took this revenge by destroying her reputation, which was fatally compromised in the correspondence with Armfelt, which was made public in the course of the trial. The issue of the proceedings, which were disgraceful to the duke and to the nation, was that Armfelt was condemned to death as a traitor; that he was declared an outlaw, liable to be killed by any person who found him on Swedish ground; that he was also deprived of his nobility, his titles, and his estates; and that it was decreed that his name should be inscribed on the pillar of infamy, which is set up in the principal Swedish towns. The Countess Rudensköld was declared infamous, and condemned to be publicly exposed on a scaffold surrounded by four executioners, and imprisoned for life in the house of chastisement or public bridewell. She sunk down after an hour's exposure apparently dead from excessive agony, and the indignant mob of Stockholm was only prevented from rescuing her by the strong body of soldiers who guarded the scaffold. Ehrenström, who was sentenced to death, received at the place of execution a commutation of punishment into imprisonment for life. Armfelt, who appears to have composed his memoirs shortly after these events had taken place, concludes them by protesting, that "if righteous Heaven should ever afford him the means of revenge, the author of these atrocities should not die before he had tasted in this world the torments of hell."

Armfelt left Russia, and resided in Germany till 1799, when Gustavus IV., on attaining his majority at the age of eighteen, received the crown from the hands of the regent, and immediately ordered a revision of the trials for treason. The result was, that the whole proceedings were annulled, Armfelt restored to all his former dignities and his military rank, and the countess and Ehrenström set at liberty. Armfelt was afterwards appointed ambassador to Vienna, and in 1805 governor-general of Finland. In 1807 he commanded a portion of the Swedish army in Pomerania, and defended Stralsund against the French; in 1808 he was appointed to the command of the western army of Sweden, which was intended to conquer Norway. The attempt entirely failed, and Sweden was itself invaded by the Norwegians, under the command of the Prince of Augustenburg. Armfelt was recalled and deprived of his command, and appears to have been living in private life when the revolution of 1809 took place, by which Gustavus IV. lost the crown, and Duke Charles of Sudermania assumed it under the title of Charles XIII. No explanation can be found in any authority that we have consulted, of the fact, that from this prince, the very man whom Armfelt had sworn to pursue with the "torments of hell," he again received the high command of which Gustavus IV. had deprived him, and was also named president of the military council. Their friendship, however, was not of long duration. The death of the Prince of Augustenburg, who had been elected successor to the throne of Sweden, was attributed by the populace to poison, and their suspicions fixed upon the Countess Piper, Count Fersen, and Armfelt. Fersen, as he followed in the funeral procession of the prince, was torn to pieces by the mob, apparently with the connivance of Charles XIII., whose soldiers did not attempt to defend him. An order was issued for the arrest of Armfelt, who escaped by the back door of his house, and fled to the residence of the Russian ambassador, whose protection he claimed as a native of Finland, which had in the preceding year been torn by Russia from the Swedish crown. The protection was given, and Armfelt spent the rest of his life in the Russian service, in which he was treated with distinguished honour. He was raised to the dignity of count, made chancellor of the university of Abo, a member of the Russian senate, and president of the board of Finnish affairs at St. Petersburgh, while his countess was appointed one of the ladies of honour to the empress. After this life of strange vicissitudes, Armfelt died at Tzarskoe-Selo, on the 19th of August, 1814.

Armfelt wrote some Memoirs of himself, which were printed in Swedish in 1830, in the "Handlingar rörande Scandinaviens Historia," and in a German translation in the fourth volume of the third series of the "Zeitgenossen." The narrative gives no high impression of the author; it is weak and confused, devoid of animation, and encumbered with insignificant particulars. As far as it goes, it supplies some explanation of his course of action by the disclosures which it gives, but these disclosures only render more mysterious his subsequent career, some parts of which will hardly admit of an explanation honourable to Armfelt. Indeed, he seems through the whole of his life to have had a decided propensity to intrigue, and more than one circumstance proves that he cannot have

been a man of high principle. That his judgment was not strong, is shown by the lofty opinion which he entertained of the mental capacity of Gustavus IV., whom he had had the best opportunities of observing, and who disappointed so signally the expectations which had been formed of him. (*Zeitgenossen*, 3te Reihe, Nos. xxx. and xxxi. 85—153; *Conversations-Lexikon* of Brockhaus, i. 409 [from which the notices in the *Encyclopédie des Gens du Monde* and the *Entsiklopedechesky Lexikon* are taken]; *Biographie Universelle*, lvi. 432—6 [many of the statements in which have been purposely passed over].) T. W.

ARMIN, ROBERT. The Bodleian Library contains the only known copy of a tract entitled, "A Nest of Ninnies. Simply of themselves without compound. Stultorum plena sunt omnia. By Robert Armin, 1608." The Shakspeare Society has reprinted this work, "unwilling that any volume of this description, of which no other exemplar is known, should be exposed to the slightest risk of loss, however remote or improbable." The tract thus snatched from "Time's devouring maw," for a brief period, contains very little that we should be anxious to preserve. It is a collection of very dull anecdotes of the domestic fools of the author's own period, which, indeed, has this value in connection with the writings of the dramatist who has informed *his* fools with wit and sense, that it affords evidence that he drew nothing of these qualities from the recorded sayings of the fools of real life. Armin was a player in Shakspere's company. His name occurs with that of Shakspere in a certificate of 1589, and in King James's patent to his players in 1603. He is mentioned by Nash, in 1592, as a writer of ephemeral stories and ballads, and in 1609 his name appears to a translation of a little novel, "The Italian Taylor and his Boy." Subsequently he published a dramatic piece, entitled "The History of the Two Maids of More Clacke." The authorship of a play called "The Valiant Welchman" has also been assigned to him. Armin is among the names in the original list of the performers in Shakspere's plays, given in the first folio edition; and he is held to have been the successor of Kempe in the representation of the most popular of Shakspere's clowns. (*Fools and Jesters; with a Reprint of Robert Armin's Nest of Ninnies.* Printed for the Shakspeare Society, 1842.) C. K.

ARMI'NIUS, the conqueror of Varus, and the deliverer of Germany from the Roman yoke, was the son of Sigimer, and belonged to the noblest and most powerful family among the Cherusci. He had a brother, Flavius. Both were early connected with the Romans, who endeavoured to propagate their influence in Germany, as they had done in Gaul, by conferring civil honours upon the members of great families, or by persuading them to serve in the Roman army. Thus we find Flavius in the camp of Germanicus, a faithful adherent of the oppressors of his country; and Arminius, who had likewise served in the Roman armies, had the rank of a Roman knight conferred upon him. It likewise appears that Arminius spoke the Latin language, and it is very likely that he had been in Italy. His friendly intercourse with the Romans began before the year A.D. 9, and he was rather a young man at that time; but, very unlike his brother Flavius, Arminius only formally adhered to Rome: his heart was sincerely devoted to his country.

Quinctilius Varus, once præfect of Syria, which he had impoverished by his rapacity, was appointed to consolidate the power of Rome in north-western Germany, which had yielded to Augustus after the victories of Tiberius Nero. Varus knew that it was impossible to subdue the Germans by employing merely arms, and, accordingly, he attempted to force on them the civil institutions of Rome. Roman judges were appointed to decide law-suits or quarrels, on principles entirely unknown to the Germans; and a host of advocates offered their indispensable services to men who had hitherto settled their differences in a shorter way. The hatred produced by such an administration was deep and general. Still the Germans brought their complaints before the foreign judges with apparent confidence, and they seemed to overlook the rapacity and the knavery of the advocates. But under the mask of obedience they concealed hostile intentions; the quarrels which they pretended to have with each other were devised merely to make the Romans believe that they were in perfect security. The elements of a general revolt were ready, but so little was Varus aware of it that he conducted himself with the confidence of a civil governor, and not as the military commander of a conquered country. Arminius assembled his friends, and persuaded them that the Roman authority stood on a tottering foundation. With their aid he made preparation for the outbreak, and, in order to get Varus into his power, he persuaded him that a rebellion which had broken out among the tribes near the Weser and Ems, required his presence. Among the German chiefs who paid obedience to Rome there was one Segestes, a kinsman, but mortal enemy of Arminius, who had carried off and married his daughter Thusnelda (Strabo, p. 292, ed. Cas.). Segestes knew of the conspiracy, and informed Varus of it; but so strong was his feeling of security that Varus would not believe it. Varus moved from the Lower Rhine at the head of three legions, distinguished by their valour, discipline, and military experience, and a numerous body of auxiliaries. Arminius, who, on this and other occasions, appears as a "herzog," or "dux," that is, the chosen

commander of a voluntary military expedition, had promised his assistance. The march of the Roman army was from west to east, and probably parallel to the Lippe, a river which comes from the wooded mountains of Sauerland, but soon enters a fertile and beautiful plain. The tract between the bend formed by the upper part of the Lippe and the sources of the Ems, north of it, is level, and partly covered with extensive marshes. North and east of this tract is the Teutoburger Wald, a woody mountain tract, formed by several ranges which stretch from east to the north-west; the eastern part of it, round Detmold, is a table-land, intersected by numerous deep and narrow valleys, which in some places form small plains, surrounded by steep mountains and rocks, and only accessible by narrow defiles. All the valleys are traversed by rapid streams, shallow in the dry season, but subject to sudden swellings in autumn and winter. The vast forests which cover the summits and slopes of the hills consist chiefly of oak; there is little underwood, and both men and horse would move with ease in the forests if the ground were not broken by gulleys, or rendered impracticable by fallen trees. It is generally believed that Varus marched towards this part of the Teutoburger Wald. When he was engaged in the defiles, his rear was attacked by some German troops, who acted under the orders of Arminius. Varus, still confident in his German allies, disregarded these skirmishes, and continued to advance. His retreat was now cut off. The number of the assailants increased—the whole country was under arms,—and for two days the Romans were harassed by continual skirmishes, while they were worn out by marching through the forests, and by the heavy rains. On the third day the engagement became general. Arminius led his men to the charge, and even Segestes was compelled to join his countrymen. Varus saw that he was lost; he threw himself on his sword; many officers and common soldiers followed his example: nearly all the rest were killed, —three legions with all their followers. Two eagles were taken; the bearer of the third threw himself into a bog, and disappeared with it: a few reached the Rhine. The prisoners were put to death; some were massacred after cruel tortures; others were sacrificed to the gods of the Germans. The Roman advocates had their limbs cut off, or their eyes put out: some had their tongues cut out, with the bitter taunt, "Now, adder, thou wilt cease to hiss!" Since the defeat of Crassus by the Parthians, Rome had not sustained such a loss beyond the limits of her territory. The Roman authority in Germany was destroyed by one blow. Italy trembled as if threatened by another invasion of the Cimbri; and Augustus not only gave way to feelings of despair, but annually

solemnized the memory of the day by seclusion and mourning. Tiberius was forthwith sent to the Rhine to defend Gaul, but the Germans did not pursue their victory beyond the Rhine.

The spot where this memorable battle was fought has been the subject of many conjectures and many learned dissertations. A list of some of the principal works that treat on the subject is given below. According to an opinion, founded on a careful examination of the ancient authorities, and a perfect local knowledge, the third and decisive battle was fought in a part of the Teutoburger Wald called Osning, between the towns of Detmold and Wiedenbrück, in and near a narrow defile called Dörenschlucht. The names of several localities on and near that spot seem to indicate that a great battle has once been fought there. We find the names,—"das Winnefeld" (the field of victory), "die Knochenbahn" (the bone-lane), "die Knochenbeke" (the bone-brook), "die Blutbeke" (the blood-brook), "der Mordkessel" (the kettle of slaughter), and others.

Tiberius twice led his legions over the Rhine, and showed at least that Rome was vigilant. In A.D. 14, Cæsar Germanicus, who commanded on the Lower Rhine, was ordered to avenge the defeat of Varus, and to bring the Germans to obedience, which was necessary for the tranquillity of Gaul. Germanicus was assisted in his undertaking by the treachery of Segestes, who informed him that he was besieged by Arminius, and begged for assistance. He was relieved by Germanicus, and went over to the Romans with his whole family, among whom was his daughter Thusnelda, who, as it appears, had been carried off by her father. Germanicus sent Thusnelda to Italy, who was then pregnant. The captivity of his wife roused Arminius, and in a short time he succeeded in exciting the Cherusci and several neighbouring tribes to oppose the Roman invader. He was joined by his father's brother, Inguiomerus (Hinkmar), a man of great influence, and well known to the Romans. Germanicus, with four legions, went by sea to the mouth of the Ems, which he ascended as far as ships could carry him; Pedo led the cavalry by land along the seashore; and Cæcina, an old experienced general, with four legions, proceeded from the Lower Rhine directly towards the Ems, on the banks of which the whole army met. Thence they advanced south-east, towards the Teutoburger Wald; and in an engagement with the Bructeri they recovered the eagle of the eighteenth legion, which had been taken from Varus. They reached the place where Varus was slain. Six years had passed since the battle, but the ground was still covered with the whitened bones of the Romans, and with skeletons of horses, intermingled with fragments of arms. There

were the altars on which the Romans were sacrificed to the gods of the barbarians. Germanicus ordered the remains to be collected, and erected a tumulus over them. Arminius, who had retired into pathless forests, awaited the Romans on the border of a wood, concealing part of his troops behind the trees. Germanicus attacked him with his cavalry, but in the heat of the engagement the Germans suddenly left the wood, and rushed upon the Romans, who, terrified by this stratagem, were thrown into confusion. After great exertions Germanicus restored the battle in some measure, and the Romans, retreating towards the Ems, embarked in their vessels and sailed back to the Rhine (A.D. 14).

Cæcina had orders to march with his division directly to the Rhine. The road was well known to the Romans: part of it led through a low swamp, across which Lucius Domitius (Nero) had once constructed a long causeway, which Tacitus calls "Pontes Longi." While the Romans halted for the purpose of repairing the causeway, Arminius rushed down from the neighbouring woods, and attacked the Romans. According to Tacitus the Romans were not accustomed to fight on such a slippery soil. The Germans were well acquainted with both the dangers and advantages of such a soil, and Arminius obtained a complete victory over Cæcina, whose total destruction was only prevented by the approach of night. Arminius repeated his attack on the following day: Cæcina, wounded and thrown from his horse, was saved by the timely succour of the first legion; and but for the night, and the eagerness of the Germans for plunder, Cæcina would hardly have escaped. During this time the Romans had fortified a camp, and Arminius proposed to await till they should leave for the purpose of continuing their retreat, when it would be easy to exterminate them on their march through the swamps. This plan was disapproved by Inguiomerus, who proposed to storm the camp, which would give them an opportunity of making more prisoners and booty, and of terminating the war. The majority of the German chiefs adhered to the plan of Inguiomerus, but the assailants were driven back by the Romans with great slaughter, and Inguiomerus was severely wounded. Arminius escaped unhurt. This advantage enabled Cæcina to effect his retreat, but if Agrippina had not prevented the destruction of the bridge over the Rhine (at Cologne?), Cæcina would probably have met with the fate of Varus. [AGRIPPINA I.] Lipsius, and after him many others, are of opinion that the battles between Arminius and Cæcina were fought in the "Bretansche Heide," a swampy tract between Lingen, on the Middle Ems, and Coevorden, in Holland. If this be the case, we must suppose that Cæcina accompanied Germanicus for a considerable distance, as far as the place where the fleet was stationed, and that he marched thence towards the Rhine. But the nearest fortified point on the Lower Rhine which he could reach on his way from the Middle Ems was Vetera Castra, in the neighbourhood of Wesel and Xanten, and there is no doubt that in his perilous condition he would have preferred the nearest place of safety to the distant bridge (Colonia Agrippina). We must therefore suppose that, after having separated from Germanicus, at some distance north or east of the field where Varus perished, Cæcina took the direct and "well-known" road to Cologne. In that case his engagements with Arminius must have taken place in the low tract between the sources of the Ems and the bend of the Lippe, the only locality between that part of the Teutoburger Wald and Cologne, which corresponds to the description of Tacitus.

In A.D. 16 Germanicus made a new expedition against Arminius. His army was transported by a fleet as far as the mouth of the Ems, whence he marched towards the Weser, which he probably reached in the neighbourhood of the present town of Minden. Arminius was encamped on the other bank of the river. When he saw the Romans approaching, he advanced, surrounded by his fellow-chiefs, and called out across the river to know if Cæsar (Germanicus) was there? "He is," was the answer. He then requested to speak with his brother, who was in the Roman camp. Flavius stepped forward, and they engaged in a violent dispute. The river at this spot was so narrow that Arminius requested the Romans to withdraw their archers from the left bank, which was done. Flavius had lost an eye while he served under Tiberius. Arminius reproached him with his deformity, and accused him of having betrayed his country: Flavius, in his turn, summoned Arminius to make peace with the emperor, and to implore his clemency. They both used insulting language, and Flavius, exasperated, called out for his horse that he might cross the river and fight with his brother, but Stertinius soothed his anger. On the following day the Romans crossed the Weser. Their vanguard was commanded by Carioyalda, the Duke of the Batavi, who were allied with Rome; and Arminius having ordered a mock retreat, Cariovalda rashly followed, and was killed. Arminius retreated as far as a spot called Idistavisus, a plain bounded by the Weser on the west, and a range of hills in the east, which he had chosen for the battle-field. In the ensuing engagement the Germans were routed after an obstinate resistance: Arminius was wounded, and the ground was covered with dead bodies and scattered arms. Lipsius, and others after him, have assumed that the field of Idistavisus is the plain north of Bremen, near the small town of Vegesack. But this plain has

not the slightest resemblance to the description of Tacitus, who speaks of a winding plain, formed by the sinuosities of the river on one side, and by the projections of the range of hills on the other. The range of hills near Vegesack is hardly wide enough near the river to leave space for some wharfs, and one long street; the rest of the town is on the slopes, and on the summit of the hills. It may be urged that in former times the Weser had a more westerly course, along the wertern limit of the little country of Stedingerland, which is now on the west bank of the river, while in former times it was on the east bank; and that consequently there was a winding plain, from two to three miles broad, between the river and the hills. But it is very incredible that the Germans should have retreated into the angle between the mouths of the Weser and the Elbe, and have thus exposed themselves to be attacked in front by the army, and in the rear by the fleet of the Romans. It seems therefore that Idistavisus was situated somewhere about Minden. Arminius was not discouraged by his defeat: he reorganized his army, and again offered battle to Germanicus. The Germans lost the day: Germanicus erected a trophy with an inscription, that the armies of Tiberius had vanquished and subdued the nations between the Rhine and the Elbe; but from all his victories the Roman general did not derive any real advantage. A storm destroyed his fleet, the Germans renewed the struggle, and when the jealousy of Tiberius recalled Germanicus (A.D. 17), Germany returned to its ancient state of freedom.

His struggle with the Romans did not prevent Arminius from declaring war against Maroboduus, the king of the Marcomanni, whose ambition aimed at a power which was incompatible with the political constitution of the Germans. Arminius armed for the maintenance of this constitution, which may be shortly described as a confederacy of independent tribes, each of which had a mixed — half democratical, half aristocratical — government. Whenever they were going to make a common expedition they used to choose a duke, or commander-in-chief, who held his office from the people. To be invested with this important office by as many tribes as possible was the aim of Arminius. Maroboduus and Arminius watched each other with mutual distrust. Arminius, having been joined by the Semnones and Longobardi, who were formerly united with the Marcomanni, took the field against Maroboduus in A.D. 17; but before he came to an engagement he was deserted by his uncle Inguiomerus, whose pride was wounded by the ascendancy which his youthful nephew had gained over the people: he went over to Maroboduus with a body of his adherents. After some skirmishes the armies came to a pitched battle (A.D. 19), in which they sustained equal losses. Maroboduus avoided a second battle by retreating into the mountains —a proof that he despaired of victory. Abandoned by those deserters who had joined him a short time before, he begged the Romans for assistance, and although Tiberius at first declined the proposition, he afterwards sent Drusus, who negociated a peace between Maroboduus and Arminius, the conditions of which are unknown. We must however suppose that Maroboduus renounced his schemes of extending his royal power, which, even in his ancient dominions, was overthrown in the same year by Catualda, a chief of the Gothones.

Tacitus (ii. 88) says that (in A.D. 19) Adgandestrius, a chief of the Catti, sent a letter to the senate, promising to kill Arminius if they would send him poison. He received for answer that the Romans were used to punish their enemies openly and in the field of battle, not secretly or by treachery. Tacitus then continues: — "As to Arminius, however, after the retreat of the Romans and the defeats of Maroboduus, he aimed at royal authority, but he found an obstacle in his countrymen's love of freedom, and being involved in a civil war, in which he fought with various success, he fell at last by the treachery of his kinsmen." It seems strange, that having always defended the ancient constitution of the people, he should suddenly have imitated the example of Maroboduus, whom he had just compelled to renounce his ambitious schemes; and it is still more difficult to understand why Arminius, if he had incurred the hatred of the people, should have been attacked and put to death by his kinsmen, who had given sufficient proofs that the freedom of the people was not the object of their ambition. If Arminius had aimed at the destruction of the popular liberties, he would have found his enemies among the people and not among their adversaries. This leads to the conjecture that Tacitus is not quite correct. It seems that he employed the expression "regnum adfectans" in a vague sense, meaning that Arminius aimed at being chosen "duke," or "herzog," of as many tribes as he could persuade to join together; that he was checked by his kinsmen, who saw themselves deprived of their chance of filling that office in some tribe or other, and that he thus perished a victim of aristocratical ambition rather than of popular hatred. Tacitus adds: — "He died at the age of thirty-seven, after having held the command-in-chief (potentia) during twelve years." If we suppose that Tacitus reckoned the beginning of his "potentia" from the year A.D. 9, Arminius was born in B.C. 16, and died in A.D. 21. But this is only an hypothesis, and neither the year of his birth nor of his death has been correctly ascertained. Those who believe that he died in A.D. 19, because Tacitus mentions his death in a chapter where he

treats of the events of that year, are mistaken. The author speaks at first of the events of that year, and afterwards mentions the death of Arminius as something distinct, and not chronologically connected with the latter of Adgandestrius, though it serves to throw light on the subject. Tacitus (i. 58), when speaking of the son of Arminius, whom Strabo (p. 292, Cas.) calls Thumelicus, says that he was educated at Ravenna, and he promises to speak of his future fortunes; but that part of Tacitus in which the account of Thumelicus might have appeared is lost. As to the name Arminius, it is generally believed that it is the Romanized form of Hermann.

The eminent rank which Arminius holds in the history of his own times has induced many distinguished writers to treat his life with particular minuteness. (The best of these works are:—L. von Ledebur, *Das Land und Volk der Bructerer*, Berlin, 1827; Sökeland, *Ueber die Verhältnisse und Wohnsitze der Deutschen Völker zwischen dem Rhein und der Weser zur Zeit der Römer*, Münster, 1835; A. von Wersebe, *Völker und Völker-Bündnisse des alten Deutschlands*, Hanover, 1826; G. W. von Düring, *Wo schlug Hermann den Varus? Ein strategischer Versuch über die Feldzüge der Römer im nordwestlichen Deutschland*, Leipzig, 1825; C. v. M., *Ueber die Römerstrasse am rechten Ufer des Nieder-Rheins von dem Winterlager Vetera Castra ausgehend zur Feste Aliso, über die Pontes Longi zu den Marsen und zu der niedern Weser*, Berlin, 1834. The learned work of Roth, "Hermann und Marbod," as well as those of Von Hammerstein, Tappe, Clostermeier, and others, deserve equal attention.) The dangers to which Germany has been exposed for two centuries by the invasions of foreign nations and by civil wars have given to the name of Arminius a universal popularity. This national feeling showed itself energetically during the last ten years, when it was proposed to erect a monument to the memory of Arminius, a plan which met with universal approbation, and, notwithstanding the gigantic proportions of the proposed monument, was so liberally supported that it will be finished in less than two years hence. The monument is to be erected on the highest summit of the Osning, a conical mountain of 1800 feet elevation above the sea, and visible at a great distance. It is a bronze statue of Arminius, who holds a sword erected in his right hand, his face turned towards the Rhine. The height of this statue will be eighty feet, and it will stand on a pedestal one hundred feet high, supported by oak-trees as columns, and adorned by oak-branches and leaves in the form of Gothic ornaments. It has been calculated that this statue will be clearly visible at a distance of sixty miles. (Tacitus, *Annales*, i. 55, 57—70; ii. 7—23, 44, 45, 88; Dion Cassius, lvi. 18—24; Velleius Paterculus, ii. 117—120; Florus, iv. 12; Suetonius, *Augustus*, xxiii. 7.) W.P.

ARMI'NIUS, JACO'BUS, the founder of the Arminian Church, was born in the year 1560, at Oudewater, a small town of Holland, through which the little river Issel flows. His real name in Latin was Jacobus Hermanni, which in Dutch is Jacob Harmensen. For Harmensen he adopted the Latinized form Arminius, evidently at an early period of his life. As Oudewater means in Dutch "Old Water," Veteres Aquæ, Arminius is generally surnamed in his works Veteraquinas. He lost his father, Hermann, who was a cutler, in his infancy; and his mother, Angelica, was left with two sons and a daughter in very straitened circumstances. But the young Arminius found a protector in Theodorus Æmilius, who had once been a Roman Catholic priest, but had renounced his religion because he considered the sacrifice of the mass idolatrous. Æmilius took Arminius with him to Utrecht, and sent him to the school of that place. In his fifteenth year Arminius lost his kind patron by death; but another protector, a native of Oudewater, named Rudolph Snellius, took him under his care, and removed him to Marburg, the capital of Upper Hesse (1575). Arminius had scarcely arrived at Marburg, when he heard that his native town had been sacked by the Spaniards and the inhabitants put to the sword. Hurrying back to Oudewater, he found that his mother, sister, brother, and his other relations had been killed. He returned to Marburg on foot. He went thence to Rotterdam, and was received into the house of Peter Bertius, the pastor of the Reformed Church in that town. In the same year, 1575, he was sent, with Peter Bertius the younger, who afterwards pronounced his funeral oration, to the University of Leiden, which had just been founded. After he had studied at Leiden for six years, "the directors of the body of merchants" of Amsterdam undertook to bear the expenses of his future education for the ministry. Arminius signed an agreement, 13th September, 1581, that after he had been ordained he would not serve in the church of any other city without the permission of the burgomasters of Amsterdam. In 1582 he was sent to Geneva, which was then the great school of theology for all the Reformed churches, and where the doctrines of Calvin were then taught in their most rigorous shape by Theodore Beza. At Geneva, Arminius formed that close friendship which united him through life with Uyttenbogaert of Utrecht, whom Arminius used to call his sacred anchor.

During his residence at Geneva he gave great offence to some of the Aristotelian teachers of the Geneva school, by advocating in public and lecturing in private to his friends on the Logic of Ramus. He had imbibed a love for the philosophical and

logical principles of Ramus from his patron, Snellius. Thinking it advisable to leave Geneva for a short time, he went to Basel, where the faculty of divinity offered to confer upon him the degree of doctor gratis; but he declined it, considering himself too young, and returned to Geneva in 1583. Finding that those whom he had formerly irritated by his attachment to the doctrines of Ramus were willing to overlook the offence, he moderated his own ardour, and continued his theological studies for three years more at Geneva. In 1586 the fame of James Zabarella, who was professsor of philosophy at Padua, induced him to take a journey into Italy in the company of a friend. They first went to hear the professor at Padua, and from Padua proceeded to Rome. After spending seven months in this journey, Arminius came back to Geneva, and soon received an order from the burgomasters of Amsterdam to return to that town. He had taken this journey without their knowledge, and rumours had spread abroad that he had kissed the pope's slipper, held intercourse with the Jesuits, and especially with Cardinal Bellarmin,—that, in short, he had become a Roman Catholic. The testimony of his friend cleared him from these charges, but "some weak brethren" continued to cavil and speak against him. Arminius used afterwards to say that he derived no little benefit from this journey, as "he saw at Rome a mystery of iniquity much more foul than he had ever imagined, and everything that had ever been said or written of the Roman Court of Antichrist was nothing in comparison with what he had seen." He was ordained minister at Amsterdam on the 11th of August, 1588, when he was twenty-eight years old, and he soon became distinguished as a preacher.

In 1589 occurred an event which eventually led Arminius to renounce the theological opinions in which he had been carefully brought up, and propagate other doctrines. Theodore Coornhert of Amsterdam published several works, in which he attacked the doctrine of predestination, which was taught by Beza and the Geneva school. To obviate Coornhert's objections, some ministers of Delft proposed a change in Beza's doctrine. They agreed with Beza that divine predestination was the antecedent, unconditional, and immutable decree of God concerning the salvation or damnation of each individual; but whereas Beza represented man, not considered as fallen or even as created, as the object of this unconditional decree, the ministers of Delft made this peremptory decree subordinate to the creation and fall of man. They thought this hypothesis would do away with Coornhert's objection, that the doctrine of absolute decrees represented God as the author of sin—as such decrees made sin necessary and inevitable, no less than damnation. Arminius was requested to refute the work of the ministers of Delft. Fresh from the lessons of Beza he consented, but as he examined the arguments of Beza and the ministers, he began to doubt which of the two views to adopt. The more he considered that hypothesis which he had undertaken to refute, the more he became inclined to embrace it himself, and doubts as to the truth of the whole Calvinistic theory arose in his mind. He determined, therefore, to lay aside the design of writing any answer, and to devote himself to a serious examination of the question of predestination. Meanwhile, on the 16th of September, 1590, he married Elizabeth Reael, daughter of Laurent Reael, a judge and senator of Amsterdam.

In the course of his sermons at Amsterdam, Arminius commenced an exposition of St. Paul's Epistle to the Romans. In 1591, his interpretation of the seventh chapter—that the apostle was speaking of one who was still unregenerate, though in the next degree below regeneration—subjected him to a charge of Pelagianism, as attributing too much good to the unregenerate man. He endeavoured to justify himself in a conference which he held with his colleague in the ministry, Plancius; but the disputes between him and Plancius continued till the next year, when the magistrates of Amsterdam exhorted them both to keep quiet. Again, in 1593, his interpretation of the ninth chapter renewed the disputes between him and the other ministers of Amsterdam. This ninth chapter was regarded by the advocates of absolute predestination as their stronghold, but Arminius interpreted it as if it had nothing to do with the doctrine. The consistory of Amsterdam gave an audience to the contending parties, and ordered them to cease all controversy, until a general synod could be summoned to determine the subject of the dispute.

Arminius, however, did not publicly propound those peculiar doctrines on predestination and grace which constitute Arminianism, as distinguished from Calvinism, until the year 1604, when he was professor of divinity in the University of Leiden. As early as 1591, soon after he had read the works of Coornhert, he expressed his doubts as to the Calvinistic doctrine in his letter to Grynæus, which is extant in the "Bibliotheca Bremensis Theolog. Philologica," tom. iii. p. 384; in 1596 he sent to Gellius Snecanus his "Analysis of the Ninth Chapter of the Epistle to the Romans," in which he declares that this chapter does not support the decree of absolute election and reprobation; in 1597 he held his "Friendly Conference with Francis Junius" (Du Jon); and in 1598 he wrote his examination of the work of Perkins: yet his election to the professorship at Leiden proves that he had not

yet openly proposed his whole theory. A general suspicion of his heterodoxy had gone abroad, but he either had not systematised his views, or he was afraid to express them fully.

In 1602 a pestilential disease raged at Amsterdam and the neighbouring towns, during which Arminius showed the greatest courage and kindness in visiting the sick. The disease carried off two of the professors of the University of Leiden, Lucas Trelcatius, the elder, and Francis Junius, professor of divinity. The curators of the University turned their eyes upon Arminius as a fit successor to Junius; but it was only after repeated applications on the part of the University that the authorities of Amsterdam consented to give him permission to leave on the 15th of April, 1603. As he was suspected of holding heterodox opinions, before he was finally appointed he held a conference with Francis Gomar, who was also professor of divinity at Leiden, and who became afterwards his capital enemy, at the Hague, the 6th of May, 1603; and the result was, that Gomar declared the suspicions entertained of Arminius to be groundless. He underwent another examination, a private one, conducted by Gomar, for the degree of doctor of divinity, which he received the 11th of July, 1603. Arminius was the first on whom the University of Leiden conferred the degree of doctor.

On the 7th of February, 1604, Arminius propounded certain theses on predestination, of which the sum was this:—"Divine Predestination is the decree of God in Christ, by which he has decreed with himself from eternity, to justify, adopt, and gift with eternal life, to the praise of his glorious grace, the faithful whom he has decreed to gift with faith. On the other hand, Reprobation is the decree of the anger or severe will of God, by which he has determined from eternity, for the purpose of showing his anger and power, to condemn to eternal death, as placed out of union with Christ, the unbelieving who, by their own fault and the just judgment of God, are not to believe." On the last day of October, Gomar openly attacked these positions of Arminius, and from this day may be dated the long series of tumults which ensued. In 1605 Arminius was created Rector Magnificus of the University, which office he quitted February 8th, 1606. Meanwhile the disputes continued. Festus Hommius, a minister of Leiden, Janus Kuchlin, principal of the Theological College, and the uncle of Arminius, were among his warmest adversaries. Deputies from the churches of all the provinces of Holland, and deputies from the Synod of Leiden, required from him a conference on the subject of his opinions. Preachers attacked him from the pulpit as a Pelagian, and worse than a Pelagian. A National Synod, which had not been held for twenty years, was demanded, to settle the disputes about predestination. The States-General granted permission, on the 15th of March, 1606, to convoke the synod. On the 22nd of May, 1607, an assembly was held at the Hague, at which Arminius was present, to settle the manner in which the synod was to be held. In 1608, Arminius himself and his friend Uyttenbogaert applied to the States of Holland to convoke a Synod, that these grave controversies might be settled. In the same year Arminius and Gomar held a conference before the Supreme Court of the Hague, which declared in its report that these two professors differed on points of little importance, and unessential to religion. Arminius gave in an account of his opinions to the States at the Hague on the 30th of October, 1608.

Before the proposed synod could be held Arminius died. All these disputes embittered his life and hastened his end. The disease which carried him off at last had long lain latent. It broke out on the 7th of February, 1609; but he recovered so far as to resume the usual duties of his professorship, though still weak. At last he sunk under his disorder, and expired 19th October, 1609. His death was most painful; and to bodily pain was added mental anguish at the misrepresentations, as he deemed them, of his religious opinions. "O dreadful and tormenting anguish," says his friend Bartius, in the funeral oration upon Arminius: "How often have we heard him in bitter groans cry out, when by himself, as the prophet did, 'O me, O mother, why did you bear me, a man at enmity with all the world? I have neither put out to usury nor taken in upon usury from any one, and yet every one curseth me.' Then he would recover his reason again, and be calm and sedate." Brandt omits this particular, and says that he died in peace. The enemies of Arminius attributed his sufferings to divine vengeance. Seven sons and two daughters survived him. The curators of the University of Leiden allowed his wife and children a pension.

In 1610 the followers of Arminius, who had become numerous, presented a petition to the States of Holland and West Friesland, which was called a "Remonstrance." They were named Remonstrants in consequence; and as the Calvinists presented a "Counter-Remonstrance," they were called Contra-Remonstrants. After the death of Arminius the controversy between his disciples and their opponents raged more fiercely. Attempts were made by the authorities to reconcile the two contending parties, by a conference between them at the Hague in 1611, a discussion at Delft in 1613, and also by an edict in 1614, enjoining peace. At last the States-General issued an order for the assembling of a National Synod. It met at Dort, in Holland, and opened 13th November, 1618. Its

sittings continued through this year and the next. This famous synod condemned entirely "five Articles" in which the Arminians expressed their opinions. These articles had been drawn up in 1610, presented in the conference at the Hague in 1611, and finally laid before the Synod of Dort. To fix the sense of the passages in the Scriptures which related to the dispute, a new Dutch translation of the whole Bible, from the original Hebrew and Greek, was undertaken at the command of the synod. This new version was published in 1637. The Arminians being dissatisfied with the version of the New Testament, made another version of the New Testament, from the Greek, which was published at Amsterdam in 1680. The Arminians were subjected to severe penalties. They were all deprived of their sacred and civil offices, and their ministers were forbidden to preach. Many retired to Antwerp and France: a considerable body emigrated to Holstein, upon the invitation of Friederich, Duke of Holstein, and built the town of Frederickstadt in the duchy of Schleswig. Among the ministers who accompanied this colony were Conrad Vorstius, Nicholas Grevinchovius, Simon Goulart, Janus Narsius, John Grevius, Marcus Walther. After the death of Maurice in 1625, the Arminians were allowed to return by his brother and successor, Friederich Heinrich. The exiles from France and the Spanish Netherlands came back and established congregations in various places, particularly at Rotterdam and Amsterdam. At Amsterdam they founded a school, where two professors prepared students for the ministry: one taught theology; and the other history, philosophy, and the learned languages. Simon Episcopius was the first professor of theology at Amsterdam, and many celebrated men succeeded him in the course of time; among whom were Stephen Curcellæus (Etienne de Courcelles), Arnold Pöllenburg, Philip Limborch, John le Clerc, Adrian van Cattenburgh, and John James Wetstein.

It is questioned how far Arminius himself departed from the opinions entertained by the Calvinists, and whether he taught his disciples those doctrines which they afterwards professed. His works show that his followers expressed their master's sentiments on the points of predestination and grace in the famous Five Articles. These articles are drawn up almost entirely in words which may be found in his writings. The following is a literal translation of them:—

1. God, by an eternal and immutable decree ordained in Jesus Christ, his Son, before the foundation of the world to save in Christ, because of Christ, and through Christ, from out of the human race, which is fallen and subject to sin, those who by the grace of the Holy Spirit believe in the same his Son, and who by the same grace persevere unto the end in that faith and the obedience of faith; but, on the contrary, to leave in sin and subject to wrath those who are not converted and are unbelieving, and to condemn them as aliens from Christ, according to the Gospel, *John* iii. 36. 2. To which end Jesus Christ, the Saviour of the world, died for all and each one, so that he has gained for all, through the death of Christ, reconciliation and remission of sins; on this condition, however, that no one in reality enjoys that remission of sins except the faithful man, and this, too, according to the Gospel, *John* iii. 16, and 1 *John* ii. 2. 3. But man has not from himself, or by the power of his free-will, saving faith, inasmuch as in the state of defection and sin he cannot think or do of himself anything good, which is, indeed, really good, such as saving faith is; but it is necessary for him to be born again and renewed by God in Christ through his Holy Spirit, in his mind, affections or will, and all his faculties, so that he may be able to understand, think, wish, and perform something good, according to that saying of Christ in *John* xv. 5. 4. It is this grace of God which begins, promotes, and perfects everything good, and this to such a degree that even the regenerate man without this preceding or adventitious grace, exciting, consequent, and co-operating, can neither think, wish, or do anything good, nor even resist any evil temptation: so that all the good works which we can think of are to be attributed to the grace of God in Christ. But as to the manner of the operation of that grace, it is not irresistible, for it is said of many that they resisted the Holy Spirit, in *Acts* vii. 51, and many other places. 5. Those who are grafted into Christ by a true faith, and, therefore, partake of his vivifying Spirit, have abundance of means by which they may fight against Satin, sin, the world, and their own flesh, and obtain the victory, always, however, by the aid of the grace of the Holy Spirit; Jesus Christ assists them by his Spirit in all temptations, and stretches out his hand; and provided they are ready for the contest, and seek his aid, and are not wanting to their duty, he strengthens them to such a degree that they cannot be seduced or snatched from the hands of Christ by any fraud of Satan or violence, according to that saying, *John* x. 28. "No one shall pluck them out of my hand." But whether these very persons cannot by their own negligence desert the commencement of their being in Christ, and embrace again the present world, fall back from the holy doctrine once committed to them, make shipwreck of their conscience, and fall from grace; this must be more fully examined and weighed by the Holy Scripture, before men can teach it with full tranquillity of mind and confidence.

The last proposition the Arminians afterwards so completely modified as to assert ex-

plicitly that it is possible for a true believer to lose his faith and fall from grace. The Arminians at first explained these five propositions, in such manner that they taught the Lutheran doctrine. But their adversaries asserted that they were Pelagians and Socinians at heart. It cannot be denied that, after the Synod of Dort, the chief Arminian teachers gave these propositions such an interpretation that they seemed to differ very little from those who say that men do not require divine aid to be converted and lead a holy life; and some of their teachers, undoubtedly, incline towards Socinianism.

Up to the time of the Synod of Dort these five points alone constituted the differences between the Arminians and the Calvinists. After the Synod of Dort, Arminianism became a very indefinite thing, and the Arminians had no system of theology. They point to the "Confession," which was drawn up by Episcopius, as their formula and rule of faith: but it is capable of various interpretations, and their several teachers interpret it in different ways; nor are they bound down to it by any oath or promise. The only doctrine to which the Arminians have adhered throughout is this—that the merits of the Saviour extend to every one, and that none perish by any fixed and inevitable decree of God, but all by their own fault. But even this doctrine of the universal love of God to man is variously explained by their different doctors. On other, and the most weighty, doctrines of Christianity, their teachers advance very different opinions. The great object which the Arminians openly professed after the time of the Synod of Dort, was to unite into one family the various bodies of Christians, excepting the Roman Catholics, however they may differ in points of doctrine or church government. With this view the leading principle which they laid down is—that very few things are necessary to be believed for salvation; and that every one may think as he pleases concerning God and religion, provided he lives a pious and virtuous life. Some suppose that the Apostles' Creed is the test which they offer for communion; but "they are mistaken," says John le Clerc, one of the most distinguished among the Arminians; "the Arminians offer communion to all who receive the Holy Scripture as the sole rule of faith and manners, and who are neither idolators nor persecutors." (*Bibliothèque Ancienne et Moderne*, tom. xxv. p. 119.) In the preface to his Latin translation of Hammond's New Testament, where he addresses the learned among the Remonstrants (p. 3), the same authority says, "You are accustomed to profess that they alone are excluded from your community who are contaminated by idolatry; who do not hold the Scripture as the rule of faith; who tread under foot the holy precepts of Christ by an impure life; and, finally, those who persecute others for the sake of religion." The Arminians excluded the Roman Catholics from their communion, because they considered the Roman Catholics persecutors.

The man who drew up this system, and who was the greatest Arminian teacher, was Simon Episcopius. But that the aim of Arminius was to unite all sects of Christians, with the exception of Roman Catholics, into one community, is manifest from a passage in his will, where he says, "I have studied to inculcate everything which might contribute, according to the word of God, to the propagation and increase of truth, of the Christian religion, of the true worship of God, of general piety, and a holy conversation among men; and finally, to that tranquillity and peace which befit the Christian name, excluding Papacy, with which no unity of faith, no bond of piety, or of Christian peace can be maintained." The testimony of Brandt, the biographer of Arminius (p. 439), is to the same effect, and may be added to the proof from the will which Mosheim adduced in support of the statement, that Arminius taught his followers that form of religion which Episcopius and others more boldly announced.

Arminius was of the middling height; his eyes were black and keen, his countenance calm, his limbs well-knit and strong; his voice was weak, but agreeable; and he had the power of adapting its tones to the subject which he was treating. His disposition and conversation were cheerful. His whole history shows that he was a man of a bold and inquiring spirit. In the preface to the Decrees of the Synod of Dort he is described as a man of a lively and well-exercised mind; but "he was never pleased with anything but what came recommended to him under some show of novelty; so that he seemed to dislike the doctrines received in the churches for this very reason, that they were received." His own answer was, that truth and candour obliged him to oppose doctrines which in his opinion made God the author of sin, and that his views were not opposed to the Belgic Confession. While, on the one hand, King James I. of England called him "an enemy to God," in a letter, of the year 1611, to the States of the United Provinces: his admirers say that "in all things which constitute a grave and Christian man, and a consummate doctor of the Church, as far as human infirmities allowed, he was second to none." His enemies allowed that his life was irreproachable. He fasted frequently. His motto was, "A good conscience is Paradise."

The works of Arminius do not show any great knowledge of the Fathers or ecclesiastical antiquity; but they contain evidence of a clear and vigorous mind. His manner is exceedingly methodical and rather scholastic, but his style is characterized by that simplicity and clearness which his followers have always regarded as one of the chief excellen-

cies of a theologian. No rhetorical ornaments are to be found in the sermons, academical discourses, and treatises of Arminius. Arminius either could not use them, or he considered them inconsistent with the simplicity of the Gospel. He was acquainted with Hebrew and the Oriental languages, which he considered of great importance for a theologian. He also wrote Latin verse. To obtain a knowledge of his theological views, his "Disputationes Publicæ et Privatæ" should be particularly consulted. The opinion of Arminius as to the divinity of Christ was, that he was αὐτὸ Θεος, if that word was understood to mean "true and real God," but not if it meant "God of himself." This last opinion, he says, was contrary to Scripture and to antiquity, which taught that the divinity of the Son was derived from the Father by eternal generation. He always repudiated all charges of Pelagianism and Socinianism.

The following are the works of Arminius: Five speeches:—1. "Oratio de Sacerdotio Christi," delivered when he was made doctor of divinity. 2. "De Objecto Theologiæ." 3. "De Authore et fine Theologiæ." 4. "De Certitudine Sacro-sanctæ Theologiæ." These last three were delivered by Arminius when he began his lectures as professor of divinity at Leiden. 5. "De componendo dissidio Religionis inter Christianos," delivered February 8, 1605, when he quitted the office of rector of the university. 6. "Declaratio Sententiæ D. Jac. Arminii." In this treatise Arminius makes an ample statement of his own opinions. 7. "Responsio ad XXXI. Articulos." These thirty-one articles were falsely attributed to Arminius. 8. Quæstiones novem...cum D. I. Arminii ad eas Responsionibus, atque Anterotematis ex adverso totidem aliis," dated November, 1605. 9. "Disputationes Publicæ et Privatæ." These disputations represent the opinions of Arminius on nearly the whole compass of theology. 10. "I. Arminii amica cum Francisco Junio de Prædestinatione per literas habita Collatio." 11. "Examen Libelli Perkinsiani de Prædestinationis Ordine et Modo," with an Appendix containing an "Analysis of the ninth chapter of the Epistle of Paul the Apostle to the Romans." The "Examen" is an answer to a work called "Armilla aurea," &c., which was published in 1592 by William Perkins, a divine of Cambridge, and which was very popular, both in England and abroad. Fifteen editions of an English translation were printed in England in twenty years. Perkins digested the Supralapsarian doctrines into a more systematic and distinct form than any former divine. The "Analysis" is a letter to Gellius Snecanus, a minister in Friesland, which was written in 1596, when Arminius discovered from a work of Snecanus entitled "Isagoge in IX. Caput ad Romanos," that this minister explained this ninth chapter in the same manner as himself. 12. "De vero et genuino sensu Cap. VII. Epistolæ ad Romanos Dissertatio," written probably during the course of the year 1591. 13. "Epistola ad Hippolytum à Collibus," &c., dated 5th April, 1608, Leiden. 14. Several articles of religion, which were matters of controversy among the Reformed churches. All these treatises, after having been published separately, were collected and published in one volume, 4to., at Leiden, 1629, at Frankfort, 1631 and 1635, and, as it seems, elsewhere. Prefixed to these treatises is an "Oration on the Life and Death" of Arminius, delivered on the day of his funeral, 22nd October, 1609, by Peter Bertius, in the "theological auditory" of the University of Leiden. The whole collection is dedicated, by the nine orphan children of Arminius, to the curators of the Academy and the burgomasters of Leiden. 15. "Examen Thesium Francisci Gomari de Prædestinatione," 4to. 1645, edited by Stephanus Curcellæus (Etienne de Courcelles), who annexed the theses of Gomar and a preface. 16. Many letters of Arminius are extant in the collection entitled "Præstantium ac Eruditorum Virorum Epistolæ Ecclesiasticæ et Theologicæ," &c., Amsterdam, 1660, 8vo., 1684, fol., 1704, fol.

The documents in which the Arminians set forth their theological tenets are:—1. Their "Remonstrance," presented in 1610 to the States, but first printed in 1617. 2. "Confessio sive Declaratio Sententiæ," &c., Harderwyck, 1622, 4to., written by Episcopius, and inserted in his "Opera," tom. ii. pt. ii., p. 69—94, Rotterdam, 1665, fol. It is extant also in Dutch and German. 3. "Apologia pro Confessione," which was also written by Episcopius in answer to a Confutation of the Confession published by the Leiden divines. It is inserted in his "Opera," tom. ii. part ii., p. 95—283. It was first printed in 1629, 4to. 4. The "Catechism," written probably by Jo. Uyttenbogaert, and entitled "Onderwysinge in de Christelycke Religie," &c., Rotterdam, 1640, 8vo. 5. "Acta et Scripta Synodalia Dordracena," printed apparently at Harderwyck, 1620, 4to., but probably at Antwerp, or on board ship. This work must not be confounded with the "Acta Synodi Nationalis," published at Dort in 1620. The more modern Arminian tenets are set forth in the treatise of Episcopius, entitled "Verus Theologus Remonstrans, sive vera Remonstrantium Theologiæ de Errantibus dilucida Declaratio." (*Opera*, tom. ii. p. 508, &c.)

The earliest authority for the Life of Arminius is Petrus Bertius, "De Vita et Obitu J. Arminii Oratio." The fullest and most accurate account is given by Caspar Brandt, a minister of the church of the Remonstrants at Amsterdam, in his "Historia Vitæ J. Arminii," Amsterdam, 1724, 8vo., a posthumous work, which was published by Gerhard Brandt, the historian, who was the son of Caspar. It was republished, with a preface and

some notes by the historian Mosheim, Brunswick, 1725, 8vo.. A list of the histories and Confessions of the Arminians is given by J. C. Köcher, "Bibliotheca Theologiæ Symbolicæ," p. 481, &c.; and by G. S. Franck, "Dissertatio Theologica de Historia Dogmatum Arminianorum," Keil, 1813, 8vo. The chief historians of the whole controversy between the Arminians and Calvinists are as follows. The Arminian writers are Gerhard Brandt, "Historie der Reformatie," &c., which is the most copious account extant, and of which there are many epitomes in English and French; Phil. Limborch, "Historia Vitæ Sim. Episcopii," Amsterdam, 1701, 8vo., and "Relatio Historica de Origine et Progressu Controversiarum in Fœderato Belgio de Prædestinatione," &c., which last work is subjoined to the later editions of his "Theologia Christiana;" Joannes Uyttenbogaert, "Kerckelijcke Historie," &c., p. 1071, &c., Rotterdam, 1647, fol. On the Calvinistic side the chief works are, Jac. Trigland, "Den recht-ghematichden Christen," Amsterdam, 1615, 4to.; Jacobus Leydekker, "Eere van de Nationale Synode van Dordregt," Amsterdam, 1705—1707, 4to.; "Acta Synodi Nationalis," &c., Dort, 1620, 4to. Adrian van Cattenburgh gives an account of the various Arminian writers in his "Bibliotheca Scriptorum Remonstrantium," Amsterdam, 1728, 4to. Peter Heylyn wrote a history of the Five Articles, entitled "Historia Quinqu-Articularis," &c., London, 1660, 4to. The writers on the Council of Dort are enumerated by Fabricius, "Bibliotheca Græca," lib. 6, c. 4, vol. xi. p. 723. Burnet, on the Seventeenth Article of the English Church, makes some judicious remarks on the question how far its Articles and Formularies are Calvinistic or Arminian. Mosheim (*Ecclesiastical History*) had well studied the whole controversy, and his account is impartial. Professor Stuart, of Andover, published a favourable and able treatise on "The Creed of Arminius, with a brief Sketch of his Life and Times," in the *Biblical Repertory*, Andover, 1831, vol. i. No. 2, p. 225—308.

C. J. S.

ARMSDORFF, ANDREAS, was born at Mühlberg in Gotha, Sept. 9, 1670. On leaving school he studied the law, and afterwards became the organist of St. Andrew's and also of the Merchants' Church in Erfurt. He died there Dec. 31, 1699. Although he attained the age of only 28 years, his compositions for the church were numerous, but few if any of them were published. (Adelung, *Supplement* to Jöcher, *Allgem.-Gelehrten Lexicon.*) E. T.

ARMSTRONG, ARCHIBALD, commonly called Archy, or Archee, jester to James VI. of Scotland and I. of England, and to his son Charles I., is said to have been a native of Arthuret, in Cumberland, according to the notice given by Lysons; but according to Stark, he was born in the parish of Langholm, in Roxburghshire, where it is asserted that he long distinguished himself as a dexterous sheep-stealer, until, on account of his nefarious practices, Eskdale became too hot for him, when he crept into notice about court, and obtained the appointment of his majesty's jester. He removed with James to London, on his accession to the English throne; and Neal relates that on occasion of Prince Charles's visit to Spain in 1623, he put his cap on the king's head, to intimate that he was a fool for sending him, and that when James asked him what he should do if the prince returned safe home, Archy said he would then remove the cap to the head of the king of Spain. The "Gentleman's Magazine," however, quotes a passage from Howell's "Familiar Letters," from which it would appear that he was at Madrid with the prince on that occasion. In the succeeding reign Archy displayed an almost splenetic dislike to Archbishop Laud, whom he frequently attacked with the most bitter sarcasms; and although it was the custom of the times to allow almost unlimited freedoms to his office, the poignancy of his wit led the archbishop to seek and eventually to obtain his discharge. On one occasion, when he was present, Archy asked leave to say grace, and being allowed, he said, "Great praise be given to God, and little *Laud* to the devil;" but what sealed his condemnation was his conduct on occasion of the unsuccessful attempt to introduce the liturgy into Scotland, when he tauntingly asked the archbishop "*Whea's feule now?* Does not your grace hear the news from Striveling about the liturgy?" Laud complained of the indignity to the privy council, and the result was that on the 11th of March, 1637-8, he was formally dismissed from his office, his coat being stripped over his head. He was succeeded by Muckle John, who was the last person regularly retained at the English court in that capacity. That Archy accumulated a good deal of money while in favour, may be presumed not only from the inscription attached to a portrait which accompanied a printed collection of his jests, which states that

> "Archee, by kings and princes graced of late,
> Jested himself into a fair estate;"

but also from the remark of Garrard, who, in relating in one of his letters the story of Archy's disgrace, observes that his successor "will ne'er be so rich, for he cannot abide money." After leaving the court, Archy retired to Arthuret, which, as before stated, is by some supposed to have been his native place, and there he married, in 1646, and died at an advanced age, in 1672, and not in 1660, which is the date given in Sir William Musgrave's MS. "Biographical Adversaria," now in the British Museum, on the authority of a portrait in his collection. Respecting the published "Jests," ascribed to Archy, many of which are probably not by him, some interesting particu-

lars are given in the papers in the "Gentleman's Magazine," referred to below, which contain also further particulars of his history. There is in the library of the British Museum a small quarto pamphlet, printed in 1641, entitled "Archy's Dream, sometimes lester to his majestie, but exiled the court by Canterburie's malice; with a relation for whom stood voide an odde chaire in Hell," which forms an additional testimony of the virulent resentment of Archy against the prelate. (Stark, *Biographia Scotica;* Lysons, *Magna Britannia*, iv. 13; Neal, *History of the Puritans*, (Toulmin's) edition of 1794, ii. 132, 307, 308; Granger, *Biographical History of England; Gentleman's Magazine*, xci., part i. 23, 24, and part ii. 214—216, and ciii. part i. 26, 27.) J. T. S.

ARMSTRONG, FRANCIS, M.D. (called JOHN in Musgrave's MS. Obituary in the British Museum), a physician at Uppingham in Rutlandshire, known as the inventor of a vegetable green paint, died in May, 1789. In 1783 he published, at Stamford, a quarto pamphlet entitled "An Account of a newly-invented beautiful Green Paint, lasting in the open air, and daily improving by the Winds, Sunshine, and Rains." Watt also refers to a paper by him in the "Medical Commentaries," vol. ix. p. 317, entitled an "Account of Singular Convulsive Fits in Three Children of one Family." (Watt, *Bibliotheca Britannica; Gentleman's, European*, and *Scots' Magazines* for 1789, pp. 467, 424, and 259.) J. T. S.

ARMSTRONG, GEORGE, M.D., brother to the author of the "Art of Preserving Health," practised pharmacy at Hampstead for several years, but after obtaining his diploma as physician, removed to London, where, in 1769, he established a dispensary, supported by subscriptions, for the relief of the infant poor. The dispensary was originally established in his own house in Red Lion-square, but, after an intermediate removal, it was eventually fixed in Soho-square, and during a perod of twelve years and nine months, from its institution in April, 1769, to December, 1781, when the ill health of Armstrong compelled him to give it up, nearly thirty-five thousand children were relieved and supplied with medicine from it. Beneficial as the institution was generally admitted to be, it met with so little pecuniary encouragement that throughout the period of its remaining open it was a burden upon Dr. Armstrong, and when he could no longer attend to it, it was relinquished altogether. He states that it was, as far as he knew, the only charity of the kind ever instituted for the relief of children only, and he expressed an opinion that no similar institution ever established had done so much good, or saved so many lives at so small an expense. He adds, that "being the first charitable institution of the kind, it may justly claim the merit of having given rise to all the other charitable dispensaries in the kingdom." It is stated in Rees's "Cyclopædia," that Armstrong died in obscurity, but when we have been unable to ascertain. He left a widow and three daughters, and to the latter his brother John bequeathed his property.

The peculiar attention to the diseases of children which led Armstrong to the establishment of his dispensary, induced him also to write an "Essay on the Diseases most fatal to Infants," to which is appended "Rules to be observed in the Nursing of Children, with a particular view to those who are brought up by Hand." Watt states that the first edition of this work, in the composition of which Armstrong is supposed, but on what ground does not appear, to have received some assistance from his brother, was published in 1767, and it became so popular that several successive reprints were called for. The second edition appeared in 1771, in a small pocket volume, and in 1777 Armstrong published another, in octavo, under the altered title of "An Account of the Diseases most incident to Children, from their Birth till the period of Puberty, with a successful Method of treating them." This edition, which was dedicated to Queen Charlotte, contains, besides the "Essay on Nursing," an Appendix termed "A General Account of the Dispensary for the Infant Poor," which, in a much briefer form, had been printed separately about the year 1772. An extended edition, with many additions by the author himself, and an introduction and notes, by A. P. Buchan, M.D., was published in small octavo in 1808, after the death of Armstrong; and the preface and account of the dispensary given in it were evidently written by Armstrong subsequently to the dissolution of that establishment in 1781, although we find no notice of any edition published by Armstrong himself after that of 1777. (Rees, *Cyclopædia*, Art. "Armstrong, John;" Watt, *Bibliotheca Britannica;* Armstrong, *Works.*) J. T. S.

ARMSTRONG, JOHN, or JOHNIE, of Gilnockie, the hero of a romantic ballad printed in Scott's "Minstrelsy of the Scottish Border," was a noted member of a clan or sept, long notorious in border history, respecting whom Scott has collected many curious notices. Johnie resided at a tower (the picturesque remains of which form an illustration to the second volume of Scott's "Poetical Works," edit. 1833), not far from Langholm, and from this post, at the head of a desperate band of freebooters, he scoured the country, and levied "black mail," or protection and forbearance money, for miles round. While he was at the height of his celebrity, King James V., about the year 1529, undertook an expedition through the border counties, with a large flying army of ten thousand men, and on this occasion Armstrong, whether prompted

by the advice of some courtiers or not is uncertain, suddenly presented himself before the king, at the head of thirty-six horse, arrayed in all the pomp of border chivalry, apparently with high expectations of favour from his majesty. James, according to Pitscottie's account, received him sternly, observing to his attendants, "What wants that knave that a king should have?" He then ordered both him and his followers to instant execution—a sentence which was carried into effect by hanging them upon trees at Carlenrig Chapel, on the high road to Langholm, notwithstanding Armstrong's offer to maintain himself and forty gentlemen for the continual service of the king, without costing him anything, or wronging any Scottish man, and also to bring to his majesty, by a certain day, any English subject he might desire, be he duke, earl, or baron, either alive or dead. When he found that there was no hope of saving his life, Armstrong bore himself very proudly, observing, "It is folly to seek grace at a graceless face; but had I known this, I should have lived upon the borders in despite of King Harry and you both; for I know King Harry would downweigh my best horse with gold to know that I were condemned to die this day." The ballad, of which various versions are extant, gives a rather different account of the affair, asserting that

> "The king he wrytes a luving letter,
> With his ain hand sae tenderly,
> And he hath sent it to Johnie Armstrang,
> To cum and speik with him speedily;"

and the version printed by Scott also gives a different account of the offers made by Armstrong to the king; but the strong popular feeling in favour of the borderer is sufficient to account for an attempt to aggravate the supposed injustice of the king. The English version, of which copies exist in the Bagford collection in the British Museum, and which is published in the second volume of Ritson's "Select Collection of English Songs," is very different. It makes Armstrong the inhabitant of Giltnock Hall, in Westmoreland, lays the scene of his interview with the Scottish king at Edinburgh; and, instead of terminating his career by the halter, describes his falling upon and killing the greater part of the king's guard; and, eventually, being so overpowered by numbers, that none of his company escaped excepting a single page. The same, together with further particulars of his youthful days in the Holy Land, his marriage, and the entertainments upon the occasion, are given in a wretchedly-printed prose pamphlet, without date, in the Hazlewood collection in the British Museum. This "History of Johnny Armstrong of Westmoreland," speaks of Robert as the name of the Scottish king, and lays the date of the death of Armstrong shortly after the battle of Bannockburn; but the pamphlet is of too despicable a character to deserve notice, excepting for its intimate connection with the history of the genuine Scottish ballad. (Scott, *Minstrelsy of the Scottish Border*, &c.)

J. T. S.

ARMSTRONG, JOHN, major-general and quarter-master-general in the army, colonel of the royal regiment of foot of Ireland, surveyor-general of the Ordnance, and his majesty's chief engineer, was born in 1673, became a fellow of the Royal Society in 1723, and died on the 15th of April, 1742. This appears to be the person to whom, under the name of "Colonel John Armstrong, chief engineer of England," Watt's "Bibliotheca Britannica," and some other works, attribute the authorship of a thin folio volume published in 1725, and again in 1766, under the title of "The History of the ancient and present state of the Navigation of the Port of King's Lyn, and of Cambridge, and the rest of the trading towns in those parts; and of the navigable rivers that have their course through the great level of the fens, called Bedford Level." The work also contains a history of the state of drainage in that level, from authentic records and manuscripts, "and from observations and surveys carefully made upon the spot these three years last past;" and "the method proposed for draining the said fens, and amending the harbour of Lyn," by Colonel Armstrong. His being the only name on the title-page, it has been presumed to be that of the compiler of the work; but the dedication by Badeslade, whose name is attached to the illustrated maps, appears to fix the authorship upon him, while the manner in which Armstrong is alluded to, on p. 102, affords additional proof that his connection with the work was merely as the author of a Report on means of draining the fens, and improving the harbour of Lynn, which is printed at length in the Appendix. This Report is dated 1724, and addressed to Sir Robert Walpole and the Earl of Lincoln. The papers of which the volume consists were drawn up by Walpole's direction, for the service of the corporation of Lynn, by whose desire they were subsequently published. (Musgrave's MS. *Biographical Adversaria* and *Obituary*, Addit. MSS., 5718 and 5727, in the British Museum; *Gentleman's Magazine*, xii., 219; *London Magazine*, 1742, p. 205; Thomson, *History of the Royal Society* (App. p. 35); *History of the Navigation of King's Lyn.*)

J. T. S.

ARMSTRONG, JOHN, who styled himself "Engineer in Ordinary to his Majesty," was the author of an octavo volume entitled "The History of the Island of Minorca," which was published at London in 1752. As an officer in the army, Armstrong had been placed on duty at Minorca in 1738; and being of an inquisitive turn, he collected, during his residence on the island, the materials for his work, which is written in the form of letters, bearing date from 1740 to

June, 1742, the last of which intimates a desire to return to England, and therefore probably indicates the time when he left Minorca. The epistolary form is, however, evidently artificial, and assumed to avoid difficulties of composition. The work comprises the topography of the island, its natural history, political history, and antiquities, and an account of the character and habits of the people, and it is illustrated with a map and other engravings. A second edition, with some additions by the author, appeared in 1756. This author, who dated his prefaces from Chelsea, is probably the Captain John Armstrong, "Engineer to his Majesty's forts and garrisons," who died March 27, 1758, according to obituary notices in the *Gentleman's*, *London*, and *Scots' Magazines* for 1758, pp. 146, 213, and 162, respectively. J. T. S.

ARMSTRONG, JOHN, was a native of Roxburghshire, being born at Castleton in Liddlesdale. The exact date of his birth is not known, but is generally placed about 1709. His father was a clergyman of the Scotch church. He completed his education at the University of Edinburgh, where he studied physic, and took his degree in 1732. During the course of his professional education he wrote verses, as most boys of talent have ever done, and amused himself with drawing and flute-playing. It would seem to be scarcely necessary to record these accomplishments, but they are thus recorded:—"Like Akenside, he devoted himself early to the Muses, and cultivated poetry, sculpture, painting, and music." Armstrong soon laboured to obtain professional reputation by various publications; and in this walk he did not wholly confine himself to dry disquisition, but attacked the ignorance of the apothecaries in a satire entitled "An Essay for Abridging the Study of Physic." This was published anonymously in 1735. He was then settled in London as a physician. His practice, it would appear, was very small; and probably he did not take the wisest course for professional success. About 1737 he published the "Economy of Love," a poem which could not be published in our days, and which was an outrage upon decency a century ago. The author probably thought that he was justified in putting the drapery of elegant language and harmonious versification upon a physiological subject. He was mistaken. His second poetical production, "The Art of Preserving Health," redeemed his name from the somewhat just charge of being a pander to licentiousness. It is upon this work alone that the reputation of Armstrong rests. His medical dissertations are obsolete, and it may be doubted if they ever possessed any great merit. His satires, whether in prose or verse, have lost their point. But "The Art of Preserving Health" still finds a place in those ponderous collections of verses called "The English Poets." Until the commencement of the present century it was held to be one of the finest didactic poems in our language. It is creditable to our own age that didactic poems are not read. A didactic poem is a species of composition that professes to describe and explain, with inversion and circumlocution, with pompous epithet and long-drawn simile, something that might be told with much greater force and clearness in plain prose. The production of such poems at all, and especially the success of them, are proofs of the anti-poetical tendencies of the age in which they appear. There is no doubt considerable vigour in some of Armstrong's best passages, as in other productions of the same class; but as a work of art to be regarded as a whole, "The Art of Preserving Health" is worthless. This poem was published in 1744. Armstrong appears to have continued in London writing and publishing, but probably with little practice as a physician, till 1760, when he was appointed physician to the army in Germany. This appointment he held until the peace in 1763. It is said that he owed his advancement to the interest of John Wilkes. He had the merit of subsequently quarrelling with this profligate demagogue; and perhaps it is creditable to him that Churchill was also amongst his enemies. On the other hand, he enjoyed and retained the friendship of Thomson. As one of his earliest productions was a satirical attack, probably well deserved, upon a powerful public body; so in his later years his writings abound with sarcastic reflections upon individuals, and cynical expressions of contempt for society in general. He was clearly a disappointed man. But, whatever might be his abilities and acquirements, he chiefly owed his want of professional success to his imprudence and his indolence. In his later years he was preserved from indigence by his half-pay as physician to the army; and such was the extreme frugality of his habits, that he was found, at his decease in 1779, to have saved upwards of three thousand pounds. Armstrong's shorter poetical pieces—in which are included "Benevolence," an epistle, first published in 1751; "Taste," an epistle (1753); "A Day," an epistle (1761)—were collected under the title of "Miscellanies," in 1770. This collection also contains a tragedy, "The Forced Marriage." Under the name of Lancelot Temple he published, in 1758, a collection of "Sketches or Essays;" and "A Short Ramble through France and Italy," in 1771. His last publication was a quarto volume of "Medical Essays," 1773. The immediate cause of his death, in 1779, was an accident which he met with in getting into a carriage. (Aikin, *General Biography*; Chalmers, *British Poets*; Watt, *Bibliotheca Britann.*; Armstrong's *Works.*) C. K.

ARMSTRONG, REV. JOHN, a Scottish poet and political writer, was born at Leith, in 1771, and educated successively at the Grammar-school of that place, and at the High School and University of Edinburgh, where he received particular marks of attention from the masters and professors, and obtained the degree of A.M. Being an ardent lover of the belles lettres, he perused the principal authors in that department of literature before leaving college; and he also published, at the age of eighteen, in 1789, a volume of "Juvenile Poems," containing also a prose "Essay on the best Means of Punishing and Preventing Crimes," for which, in the month of January in the above year, he had received the gold medal offered by the Edinburgh Pantheon Society for the best prose composition. He also wrote the songs which were introduced during the procession, about the close of the same year, on the occasion of Lord Napier, as Grand Master-Mason of Scotland, laying the foundation-stone of the new University buildings. He had previously entered himself as a student of divinity, and had made considerable progress in qualifying himself to become a preacher in the Church of Scotland: he was also engaged as private tutor in a highly respectable family in Edinburgh. Not satisfied with so limited a sphere of action as his native country offered, he removed to London in 1790, with the hope of supporting himself by literary pursuits. At first he was not very successful; but having engaged himself at a small weekly salary to write for one of the daily papers, his ability soon procured him more lucrative newspaper engagements. He still continued to write poems, many of which appeared in the daily papers; and, in 1791, he published, under the name Albert, a volume of "Sonnets from Shakspeare," some of which had been previously printed. Watt also mentions, under "Albert," in the "Bibliotheca Britannica," a work published in London in 1790, called "Confidential Letters from the Sorrows of Werter." Though so fully engaged, Armstrong still cherished the hope of obtaining some permanent situation as a preacher, and frequently occupied the pulpits of some of the principal dissenting (probably Presbyterian) ministers in the metropolis; but while the matter of his sermons was of a superior order, his manner was awkward, and his speech defective. The excessive fatigue occasioned by his numerous engagements brought on a decline, and having retired to his father's dwelling at Leith, he died there on the 21st of July, 1797, having just entered his twenty-seventh year. His private character, and the honourable independence and liberality of his principles, are highly eulogized in a brief memoir which appeared in the *Monthly Magazine* for August, 1797 (pp. 153, 154), and in the *Gentleman's Magazine* for the following month (pp. 731, 732), from which the notices in various other works appear to be entirely derived. J. T. S.

ARMSTRONG, JOHN, was born on the 8th of May, 1784, at Ayres Quay, near the united towns of Bishopwearmouth and Sunderland in the county of Durham. His father was the superintendent of some glass-works, and was an uneducated man, but esteemed for his abilities and integrity. John was the only survivor of several children. His education was neglected till he was eight years of age, when he was put under the care of a good master, and pursued his studies with ardour and success. He early manifested an inclination for the medical profession, and accordingly, on his leaving school at the age of sixteen, he was put on trial with a surgeon and apothecary at Monkwearmouth. This situation he soon quitted, contrary to the wishes of his parents, and for the next two or three years led a desultory life at home. At the age of eighteen or nineteen the savings of an affectionate mother furnished the means for his entering as a medical student in the University of Edinburgh, where he passed three seasons absorbed in his professional pursuits. In June, 1803, he took the degree of M.D., his thesis being "De Causis morborum hydropicorum, rationeque iis medendi." In the same year he settled in lodgings at Bishopwearmouth, and there commenced the practice of his profession. He started with few or no resources beyond his own abilities; nevertheless, at the end of four years we find him physician to the Sunderland Infirmary, living in a large house, setting up his carriage, and marrying the daughter of a gentleman of his native county. He had become the popular physician of his town and neighbourhood.

His first appearance as an author was in a paper communicated to the "Edinburgh Medical and Surgical Journal for January, 1813," on "The Brain-Fever produced by Intoxication;" and this was soon followed by a volume on "The Puerperal Fever," which at once gained for its author a reputation beyond the limits of his own neighbourhood. Forty-three cases of puerperal fever had occurred within a few months in the practice of five medical men of Sunderland, and of these cases only five had terminated fatally. The unusual success of the treatment was attributed by Dr. Armstrong to the bold and novel measure of very free bleeding and purging in the stage of excitement.

In 1816 he published his work on "Typhus." It became immediately popular, passed through three editions in three years, and made his name well known, so that a contemporary reviewer writes, "there is scarcely a practitioner even in our most sequestered villages who has not read Dr. Armstrong, or who does not profess to act upon his maxims." (*Edinburgh Med. and Surg.*

Journal.) These maxims consisted chiefly in recommending active depletion in the early stage of typhus, a practice which had been previously gaining ground among well-informed physicians, but possessed all the attractions of novelty and boldness for the profession in general. His advice was probably good at the time it was given, but he erred in laying down absolute rules of treatment, instead of restricting their application to the then prevailing epidemic. No judicious physician in the present day would treat typhus as Dr. Armstrong recommended, and he himself lived to see a fever prevail in which active depletion was quite inadmissible. A more unequivocal and lasting benefit was conferred on medical science by his distinction of the *simple, inflammatory*, and *congestive* forms of fever, and by his clear description of their successive stages. The same volume contains a chapter on Inflammation, in which he applies the term *subacute* to those forms of inflammation where the symptoms and effects are milder than in the *acute*, while the duration of the disorder is not such as to entitle it to the term *chronic*. This distinction, one of practical importance in reference to the treatment, had been previously established by Corvisart in inflammation of the pericardium, but had not been stated with respect to inflammatory diseases in general.

His professional ambition keeping pace with his growing reputation, he repaired to London in February, 1818, and established himself in lodgings in Great James-street. This was a trying period of his life, for he was living alone, having left his wife and children behind him at Durham. Nevertheless, his success was as remarkable, and almost as rapid, as it had been in Sunderland, and that in spite of an event which would have very differently affected the fortunes of most men. On commencing practice in London it was necessary to become a licentiate of the College of Physicians. Dr. Armstrong accordingly presented himself for examination, and to the surprise of every one he was rejected. It seems strange that a distinguished writer and practical physician should have been unable to produce the little knowledge which was usually required on these occasions; yet there is no doubt that such was the fact. The mode of conducting the examination orally in Latin may partly explain the failure of an imperfectly educated man; but no circumstances have transpired which can justify the resentment subsequently entertained by Dr. Armstrong, however natural the feeling may have been in one possessed of so large a share of self-esteem. It is probable that this rejection rather promoted than retarded his professional success; for the College of Physicians was unpopular among those medical practitioners whose support is most valuable to a young physician, and the event was attributed rather to unworthy motives on the part of the examiners than to any imperfection in the knowledge of so popular an author. Thus it happened that he was, soon afterwards, elected Physician to the Fever Hospital, the trustees suspending, on his account, one of their bye-laws which required the physicians to be members of the Royal College.

In 1821 he joined with Mr. Edward Grainger in establishing the Webb-street School of Medicine, where he lectured on the practice of physic, and contributed no little to the success of the school. His lectures were exceedingly popular. He was confident and earnest in his manner; his language was fluent and expressive; and his general arguments well illustrated by reference to particular facts. Such merits were marred, however, by occasional bursts of egotistical and bombastic declamation. He regarded himself as a great discoverer—a great reformer—of medicine; and lectured in such a spirit as he conceived to be becoming in a modern Sydenham. He professed the utmost contempt for medical learning, and indulged in an unmeaning ridicule of schools and colleges. He spoke of Cullen and other writers in terms which displayed more ignorance of their works than fairness of criticism. Besides his lectures on the practice of physic he delivered a course on the Materia Medica. These pretensions of Dr. Armstrong to new and more enlightened views in medical science were much discussed among his professional brethren, and not the less keenly as his practice rapidly increased. But so opposite were the opinions entertained of his merits, that while one party regarded him as little better than a charlatan, another revered him as the founder of a new system of medicine. Neither party was just: the former saw only the arrogance of his pretensions and his want of learning, the latter was unduly impressed with the assumed novelty of his views.

But whatever be the merits of Dr. Armstrong's published opinions, he was deservedly valued as a practical physician. Exclusively devoted to his profession, kind and attentive to his patients, acute in observing and prompt in acting, he well earned his extraordinary professional success. In private life he was retiring, and seems to have been most amiable.

In the summer of 1824 his health had been seriously affected, but the signs of confirmed disease did not appear till December, 1828. He rallied under the influence of country air, and returned to his extensive practice; but he gradually declined, and died of consumption on the 12th of December, 1829, at the age of forty-five years.

The following is a list of his writings:—
1. "Facts and Observations relative to the Fever commonly called Puerperal," 1st ed.

1813; 2nd ed. 8vo., London, 1819. 2. "Practical Illustrations of Typhus Fever, of the Common Continued Fever, and of Inflammatory Diseases," &c., 1st ed. 1816; 3rd and last ed., 8vo., London, 1819. 3. "Practical Illustrations of the Scarlet Fever, Measles, Pulmonary Consumption, and Chronic Diseases, with Remarks on Sulphureous Waters," 8vo. London, 1818; another ed. in the same year. 4. "An Address to the Members of the Royal College of Surgeons on the Injurious Conduct and Defective State of that Corporation, with reference to Professional Rights, Medical Science, and the Public Health," 8vo. London, 1825. 5. "Four Fasciculi on the Morbid Anatomy of the Bowels, Liver, and Stomach, illustrated by plates." The work was never completed, owing to his professional engagements and the state of his health. Also the following papers in medical journals:—6. "On the Brain-Fever produced by Intoxication" (*Edinburgh Medical and Surgical Journal*, Jan. 1813). 7. "Case of Brain-Fever following Intoxication; with some Observations" (*Ibid.*, April, 1813). 8. "Case of diseased Cervical Vertebræ, terminating by Anchylosis; with Observations on the Treatment of Caries of the Spine; and an outline of a Carriage, partly upon a new construction, for the use of patients labouring under that disease" (*Ibid.*, Oct. 1813). 9. "Case of Cynanche Laryngea, successfully treated" (*Ibid.*, July, 1814). 10. "Additional Facts and Observations relative to the Puerperal Fever which appeared at Sunderland and several places in 1813" (*Ibid.*, Oct. 1814). 11. "Brief Hints relative to the Improvement of the Pathology and Treatment of those Chronic Diseases usually termed Nervous" (*Ibid.*, Oct. 1815). 12. "Some Observations on the Origin, Nature, and Prevention of Typhus-Fever" (*Medical Intelligencer*, May, 1822). 13. "Some Observations on the Utility of Opium in certain Inflammatory Disorders" (*Transactions of the Associated Apothecaries of England and Wales*, July, 1823). He also published Annual Reports of the Fever Hospital, alternately with Dr. Cleverley.

His lectures appeared in the "Lancet," 1825; and again, after his death, in a separate form, edited by one of his pupils—"Lectures on the Morbid Anatomy, Nature and Treatment of Acute and Chronic Diseases, by the late John Armstrong, M.D., edited by Joseph Rix," 8vo. London, 1834.

There is an excellent review of the Life and Works of Dr. Armstrong in the "British and Foreign Medical Review," Jan. 1836. (*Memoir of the Life and Medical Opinions of J. Armstrong, M.D.*, &c. By Francis Boott, M.D. 2 vols. 8vo., London, 1834.)

G. E. P.

ARMSTRONG, MOSTYN JOHN, a geographer, of whose personal history we find no notice whatever, published in 1776, in a small octavo volume for the pocket, "An actual Survey of the Great Post Roads between London and Edinburgh," consisting of maps and letter-press. In the following year he issued, in small quarto, a "Scotch Atlas," the maps of which were accompanied by very brief letter-press descriptions; and Watt, who misspells his name '*Martyn*,' mentions also an "Essay on the Contour of the Coast of Norfolk, but more particularly of the Marum Banks and Sea Breaches so loudly and justly complained of," which was published as a quarto pamphlet at Norwich in 1791. J. T. S.

ARMSTRONG, SIR THOMAS, was born at Nymegen, in Holland, where his father is said to have been engaged in the service of the British government. During the Protectorate he was residing in England, and, being known as an active royalist, he suffered much from the enmity of Cromwell, by whom he was imprisoned in Lambeth palace for about a year. Having, by some accidental means, obtained his liberty, he was sent to Brussels by the adherents of Charles II., then in exile, with bills of exchange and other important papers, a service for which he was honoured with knighthood and other marks of royal favour. On his return to England he was seized and committed prisoner to the Gatehouse, whence he was subsequently removed to the Tower. He was liberated on the death of Cromwell, and after the Restoration he was made lieutenant of one of the troops of horse-guards, and gentleman or captain of the horse to the king. Having unfortunately killed a gentleman, named Scroop, with whom he had become embroiled in a playhouse quarrel, he left the country for some years; but he went in the honourable guise of an attendant upon the king's natural son, Mr. James Crofts, who was subsequently made Duke of Monmouth; and, while serving under him in Flanders, Armstrong gained the character of an active and accomplished officer. On the conclusion of the war, he returned to England, where, after a time, his intimate connection with the Duke of Monmouth rendered him obnoxious to the court, involved him in the suspicion of being one of his principal advisers, and led to his implication in what is commonly called the Rye-house plot, for which Lord Russell and Algernon Sydney suffered.

From Bishop Sprat's account of the plot, which, having been written and published avowedly at the command of Charles II., must be received as an exparte statement, Armstrong might be supposed to be the boldest and most persevering of all the parties concerned in it; but whatever might be his real share in the transaction, his energetic character made him a particular object of the royal displeasure, and he became implicated in a rumoured design for surprising the royal guards. For some time he evaded the attempts made to arrest him, by concealing

himself in England, but at length he escaped to Holland, and assumed the name of Mr. Henry Lawrence. He was, however, captured at Leiden, by virtue of a warrant granted by the States for the apprehension of such of the conspirators as might have escaped from England, and he was given up to the English minister, Mr. Chudleigh, for a sum of 5000 gilders, or about 500*l.* English, such a reward having been offered by proclamation for his arrest; and when taken he forgot in his hurry to claim protection from the Dutch government as a natural-born subject of the States, which Burnet says he might have done. He was immediately sent to London, and committed to Newgate, where he was loaded with irons, and treated with extraordinary rigour. The vessel which brought him from Holland arrived at Greenwich, according to No. 1937 of the "London Gazette," late at night, on the 10th of June, 1684, and he was taken to prison on the following morning. On the 12th he was taken before the Privy Council, and on the 14th brought to the bar of the Court of King's Bench, to receive an award of execution upon an outlawry which had been passed upon him while in Holland. The evidence which had been brought forward to support the charge of high treason was anything but satisfactory, either as regards the matters alleged, which were chiefly mere conversations with the other suspected parties, or the character of the witnesses, whose credit, according to Burnet, "was so blasted, that it seems the court was afraid that juries would not now be so easy as they had been." It was therefore determined not to risk a trial, but to proceed summarily upon the outlawry. Armstrong pleaded his right to traverse the indictment, or to appeal and have the benefit of a trial, under the Act 5 and 6 Edw. VI. cap. 2, which provides that if a person who had been outlawed when beyond sea should render himself at the bar within a year after the outlawry, he should be allowed to do so. The lord chief justice, Sir George Jeffreys, over-ruled his plea on the ground that he had been brought to the bar in custody, and had not rendered himself voluntarily; and although it was replied that several months were wanting before the year allowed by the statute of Edward VI. would expire, so that abundance of time remained after the period of his arrest for deliberating upon the matter, and surrendering himself, Jeffreys adhered to his opinion, and refused to allow Armstrong counsel to argue the point of law raised by him, a refusal which, Burnet observes, "was thought a very impudent piece of injustice." Armstrong also urged the precisely similar case of Holloway or Halloway, another person implicated in the same plot, to whom, shortly before, a trial had been actually offered, although he declined it, and preferred throwing himself upon the mercy of the king; but Jeffreys told him that the offer had been made to Holloway by the special grace and mercy of the king, and not as a matter of right; and the attorney-general, Sir Robert Sawyer, observed, as recorded by Sprat, "that the prisoner at the bar deserved no sort of indulgence or mercy from the king; for not only that when he was seized beyond sea, letters of fresh communication with foreign ministers and other people were taken about him, but also because it appeared to his majesty by full evidence positively given, that after the disappointment of the meeting at the Rye, by God's providence in the fire at Newmarket, Armstrong was one of the persons that actually engaged to go upon the king's hasty coming to town, and to destroy him by the way as he came." Had the guilt of Armstrong been as clear and evident as was pretended, it can scarcely be imagined, as observed in the "State Trials," that his prosecutors would have been so backward to waive the outlawry, or have put so strained a sense on the statute, in order to deprive him of a trial, and probably the quaint remark of the "Western Martyrology, or Bloody Assizes," that Armstrong had not so fair play as Holloway, "because they knew he'd make better use on't," indicates the true reason of the severity exercised towards him. In pressing his claim to a trial, Armstrong declared that he asked nothing but the benefit of the law, to which Jeffreys, with what even his partial biographer admits looks like brutality, replied, "That you shall have, by the grace of God! See that execution be done on Friday next, according to law: you shall have the full benefit of the law." Woolrych strangely endeavours to palliate this conduct by asserting that Armstrong had "almost infuriated" the judge, by a complaint that he had been stripped of his clothes and money, and thereby prevented from obtaining legal assistance, although the Privy Council had offered to hear counsel on his behalf. Lady Armstrong, on behalf of her husband, endeavoured to obtain a writ of error, and for that purpose delivered to the Lord Keeper North, Jeffreys, and the Attorney-General, a paper which is printed in the notes to the "State Trials;" but the application was rejected, and the judgment of the court was carried into effect on Friday, the 20th of June, only ten days after Armstrong's arrival in England, when he was taken to Tyburn, and there hanged, quartered, and beheaded. His head was subsequently displayed at Westminster Hall, between those of Cromwell and Bradshaw, and his quarters were publicly exhibited in three several places in London, and at Stafford, which town he had represented in Parliament. The barbarous treatment to which Armstrong himself was subjected was extended to his daughters also, and one of them was struck by the gaoler while on her knees imploring her father's blessing.

At the place of execution Sir Thomas Armstrong delivered to the sheriffs a paper, which is printed at length in the "Biographia Britannica," and also, from a manuscript copy found by a descendant of his family among other old papers, and called his "dying speech," in the eighty-first volume of the "Gentleman's Magazine," part i. pp. 337—339. In this document Armstrong relates the hardships which he suffered under Cromwell for his adherence to the royal cause, in order to show the utter absurdity of a story which had been industriously circulated by Charles, to the effect that on his visit to him at Brussels he had been acting as a spy for Cromwell, and had even been sent to murder him. The king went so far as to say that he had taxed Armstrong with this design, and, on his confession, had promised never to speak of it more—an engagement from which he deemed himself free when Armstrong became dead in the eyes of the law. Burnet relates that "Armstrong took this heavily; and in one paper which I saw, written in his own hand, the resentments upon it were sharper than I thought became a dying penitent. So," he adds, "when that was represented to him, he changed it; and in the paper he gave to the sheriffs he had softened it much." In this softened reply, which is the only one, as far as we are aware, which was ever made public, he pleads that the harsh imprisonments which he had experienced from the Protector afforded evidence of treatment very unlike that of a spy or pensioner of his own party, and he distinctly denies ever having been in any design either to kill the king or to alter the government of England. What I am accused of," he observes, "I know no otherwise than by reports and prints, which I take to be uncertain;" but in replying as well as he could to charges so imperfectly known to him, he says that he could have proved the base reflections of Lord Howard, by which he was implicated in the plot for the assassination of the king, to be a notorious falsehood.

Bishop Sprat, who styles Armstrong "a debauched atheistical bravo," pleads his alleged ingratitude towards the king, and the supposition that he had been the chief instrument of perverting many other persons, and therefore been the author of many treasons besides his own, as a sufficient justification of Charles in not going "out of the way of the law, for showing any distinguishing act of grace" to him. Burnet, who also says that he had led a very vicious life, although his account of his demeanour on the approach of death would leave a different impression, intimates that the court hoped, by dealing summarily with him, to drive him, by the fear of dying, to make some revelations or discoveries relating to the plot; but it is shown, in the "Biographia Britannica," that there is no sufficient ground for such an explanation of his treatment, seeing that he was the last person executed for the conspiracy, so that he could have divulged little that was not known before, and also that we have no evidence of any offer of mercy having been held out to him. If any such expectations were really entertained by his prosecutors, they were completely disappointed by the dignified manner in which Armstrong met his death, professing his adherence to the Protestant religion, and calmly asserting his innocence and his sense of the injustice of which he was the victim.

After the Revolution, a Committee was appointed by the House of Commons, in consequence of a petition from Armstrong's widow (who was niece to the Earl of Clarendon) and her daughters, to inquire into his case. This Committee, which was appointed in November, 1689, came to the decision that "a writ of error for the reversal of a judgment in felony or treason is the right of the subject, and ought to be granted at his desire, and is not an act of grace or favour, which may be denied or granted at pleasure;" and they declared that as his plea was refused improperly, his execution upon the attainder by outlawry "was illegal, and a murder by pretence of justice." Sir Robert Sawyer, who had taken so conspicuous a part against him as attorney-general, was expelled from the House of Commons in January, 1689-90, for his share in the transaction; but though a bill was brought in to reverse the attainder, and to award compensation to Armstrong's heirs out of the estates of his judges and prosecutors, the session terminated before it could be passed, and the matter was not resumed by the new parliament which was called shortly after. The attainder was subsequently reversed by a writ of error in the Court of King's Bench, in the sixth year of William and Mary, at the suit of Lady Armstrong, upon a technical defect in the record of outlawry, of which Armstrong himself might have taken advantage, had not a writ of error been refused to him. In the case of Roger Johnson, tried in Michaelmas term, in the second year of George II., Armstrong's case was cited as a precedent not fit to be followed, and the prisoner, being allowed a trial, was acquitted. (*Biographia Britannica;* Burnet, *History of his Own Time;* Sprat, *True Account and Declaration of the Horrid Conspiracy against the late King, his present Majesty, and the Government;* Cobbett, *State Trials*, x. 105—124; *Western Martyrology;* Woolrych, *Memoirs of the Life of Judge Jeffreys*, p. 125.) J. T. S.

ARMSTRONG, WILLIAM, of GILNOCKIE, known by the cognomen of "Christie's Will," was a lineal descendant of Johnie Armstrong, who was executed by order of King James V. of Scotland. [ARMSTRONG, JOHN, of

Gilnockie.] He lived in the reign of Charles I., when the moss-trooping practices in which his family long bore so distinguished a part were not entirely discontinued. Having obtained the favourable notice of the Earl of Traquair, Lord High Treasurer, during an imprisonment at Jedburgh, for stealing two *tethers* or halters (to which, as he acknowledged on being more closely pressed, two *delicate colts* were attached), he obtained his release, and he subsequently returned the favour by kidnapping a judge whose casting voice was expected to decide a law-suit then pending in the Court of Session, by giving his vote against Lord Traquair. The judge, Sir Alexander Gibson, Lord Durie, was kept a close prisoner for three months in an old castle in Annandale, the common supposition being that his horse, which was turned loose, had thrown him into the sea. At length, a successor having been appointed in his place, by whom the pending cause was decided in favour of the earl, Gibson was re-conveyed to the spot, upon Leith sands, whence he had been stolen; and the affair was managed so dexterously that both he and his friends conceived that he had been spirited away by witchcraft, a conviction which he retained for many years, until an accidental circumstance led to a discovery of the whole affair, which was then merely laughed at, as an allowable *ruse de guerre*. The precise date of the adventure is not recorded, but it was between July, 1621, when Gibson was made an ordinary Lord of Session, and July, 1646, when he died. During the troubles of the latter part of Charles's reign, Armstrong was sent to him by the Scottish royalists, of whom the Earl of Traquair was a distinguished member; and having accomplished his mission in safety, he was returning with an important answer, when the Parliamentary soldiers, having obtained information of his route, succeeded in entrapping him upon a long, narrow, and high bridge which crosses the Eden at Carlisle. Finding escape by either end of the bridge impossible, Armstrong spurred his horse over the parapet; and, though the river was in high flood, succeeded in gaining the bank, outriding his pursuers, and delivering his intelligence. Scott terms him the very last Border freebooter of any note, and gives, in the last volume of his work on Border Minstrelsy, a ballad entitled "Christie's Will," founded upon some detached traditional stanzas, chiefly descriptive of his curious adventure with the judge. (Scott's *Minstrelsy of the Scottish Border.*) J. T. S.

ARMSTRONG, WILLIAM, of KYNINMONTH, better known by the name of "Kinmont Willie," under which the most notorious of his adventures is celebrated in a ballad which was first printed in Scott's "Minstrelsy of the Scottish Border," was a member of the Scottish border clan of Armstrong, and is said to have been a descendant of Johnie Armstrong, of Gilnockie. His rapacity appears to have made his name proverbial, and in 1587 an expedition was made by the Scotch king to Dumfries, chiefly for the purpose of apprehending him and another border freebooter, named Robert Maxwell. He, however, evaded this attempt to capture him, but on the 13th of April, 1596, during a temporary truce, Kinmont Willie was riding along Liddesdale, with only three or four attendants, not suspecting any harm, when he was treacherously attacked and seized by a body of two hundred English, who bore him off to the castle of Carlisle. Notwithstanding the illegality of his capture, it was deemed so important by the English that all attempts at freeing him by negociation proved unavailing. A minute account of the affair, printed by Scott, from a MS. collection relating to the Highlands and Borders, which appears to have been made for the purpose of assisting Archbishop Spottiswoode, in compiling his "History of the Church of Scotland," states that the Lord of Buccleugh, being the officer of the king of Scotland, "and fynding his majesties honour tuitched so apparentlie to the world," resolved to seek the relief of the prisoner, by surprising Carlisle castle, taking care the action should be so conducted as to "breid no greater jarr betwixt the princes then mearlie that which was to grow from the simple releife of a prisoner unlawfullie taken." This daring enterprise was so well managed that the Scotch party broke into the castle by night, made their way to the apartment in which Kinmont Willie was confined, and, without doing any further harm, escaped safely with him across the Scottish border. The ballad gives a most spirited and apparently faithful account of this singular action, with the characteristic statement that, on the party reaching the river Eden, when all Carlisle was roused by the alarm from the castle, the undaunted Buccleugh

> "— turned him on the other side,
> And at Lord Scroope his glove flung he—
> If ye like na my visit in merry England,
> In fair Scotland come visit me!"

As may be supposed, Queen Elizabeth was deeply exasperated at the affront done to the guardians of the English border, and, notwithstanding the discreditable character of Armstrong's capture by her own party, upon which Buccleugh rested for the justification of his conduct, she pursued the matter until at length Buccleugh was given up to English keeping, in consequence of the judgment of commissioners of both nations; but the "raid of Carlisle" was not the only, if indeed it was the principal ground of this decision. Scott observes that "All contemporary historians unite in extolling the deed itself as the most daring and well-conducted achievement of that age." (Scott's *Minstrelsy of the Scottish Border.*) J. T. S.

ARNÆUS. [Arnason.]

ARNAL, JUAN PEDRO, one of the most intelligent and best informed Spanish architects of his time, was born at Madrid, November 19, 1735. His father, Juan Henrique, who was settled in that capital as a respectable goldsmith, having first bestowed on him a decent education, sent him to study the fine arts at Toulouse, at which academy he obtained seven prizes in architecture, perspective, and drawing. On his return from France, he was admitted a student at the Academy of San Fernando, Madrid, and there gained the second premium of the first class in architecture, in 1763. Three years afterwards, Arnal and another young student, Villanueva, were sent with the architect Hermosilla, as his assistants, to make plans and drawings of the Alhambra, and of the Moorish antiquities at Cordova. The talent displayed by him on this occasion procured him reception into the Academy, in 1767, as an honorary member; and his assiduity and zeal in all that related to its interests, caused him to be appointed vice-director of it, in September, 1774. In 1780, he was commissioned by the king to examine and report upon the ancient remains and mosaics then discovered at Rielves near Toledo, when he made drawings of fifteen pavements that had been excavated, and which were afterwards engraved and coloured. By the king himself he was appointed director of architecture at the Academy, February 20, 1786, an office for which he was well qualified by his studies, being no less conversant with the history and æsthetical principles of his art, than with its scientific and practical branches, and which he discharged with exemplary zeal, and to the great improvement of the students.

He died March 14, 1805, leaving his second wife, Doña Francisca Ortez, in a state of pregnancy, and the child which should be born, to inherit his property, which included a very extensive and costly architectural library and collection of works on the fine arts.

In regard to what he himself executed or did in his profession, but scanty information is afforded, and it appears to have consisted chiefly of pieces of decoration, of which kind one of his principal productions is the magnificent tabernacle (described by Ponz, *Viage de España*, tom. 16) in the Great Chapel of Jaen cathedral. Arnal also etched a number of his own designs and compositions for urns, vases, mausoleums, and other ornamental works of that class. (Llaguno y Cean-Bermudez, *Noticias de los Arquitectos y Arquitectura de España;* Ponz, *Viage de España.*) W. H. L.

ARNALD, RICHARD, an English divine and commentator, was born at London, educated at Bishop-Stortford school, and admitted a pensioner of Corpus Christi College, Cambridge, in 1714. After taking the degree of bachelor of arts, being disappointed of a fellowship at Corpus Christi, he removed to Emmanuel College, in the same University, March 10, 1718, where he took the degree of master of arts, and was elected fellow in June 24, 1720. He took the degree of bachelor of divinity in 1728, and continued there till the rectory of Thurcaston in Leicestershire became vacant, in 1733, which was presented to him by the college. He was also a prebendary of Lincoln. Whilst fellow of Emmanuel, he printed two copies of Sapphics on the death of King George the First, and a Sermon preached at Bishop-Stortford School-feast, on August 3, 1726, from *Col.* ii. 8. There are two other sermons of Arnald in print: one preached at the archdeacon's visitation at Leicester, April 22, 1737, from *Deuteronomy*, xxxiii. 8; and a second, entitled "The Parable of the Cedar and Thistle, exemplified in the great Victory at Culloden," from 2 *Kings*, xiv. 8, 6, 1746, 4to. Arnald's chief work is a "Critical Commentary upon the Apocryphal Books." It is a judicious work. It has generally been printed as a continuation of the Commentaries of Patrick and Lowth upon the other books of Scripture, London, 1752, 1760, folio. The last edition was published under the care of M. Pitman, London, 1822, 4to. The various parts of this Commentary were first published at the following dates:—1. The "Commentary on Wisdom," in 1744; 2. The "Commentary on Ecclesiasticus," in 1748; 3. The "Commentary on Tobit, Judith, Baruch, the History of Susannah, and Bel and the Dragon; with Dissertations on the two books of Maccabees and Esdras," and another "On the Dæmon Asmodæus, translated from Calmet," in 1752.

Richard Arnald died September 4, 1756, aged fifty-six, and was buried in the church of Thurcaston. He had married Catherine, daughter of the Rev. John Woods, rector of Wilford near Nottingham. She died April 11, 1782, aged sixty-five years.

Arnald, William, their son, was fellow of St. John's College, Cambridge, in 1767, and head tutor of that college in 1768. He was appointed chaplain to Bishop Hurd in 1775. Hurd made him precentor of Lichfield Cathedral; and obtained for him, in 1776, the post of preceptor to the Prince of Wales and the Duke of York. William Arnald subsequently became canon of Windsor. In January, 1782, symptoms of insanity appeared, and he continued insane for twenty years, till his death, August 5th, 1802. A sermon, which William Arnald preached before the University of Cambridge on Commencement Sunday, 1781, was printed in 1803 (London, 4to.), after his death, as he had directed in his will. (John Nichols, *History and Antiquities of the County of Leicester*, vol. iii. part ii. p. 1059 and 1074; there

are some slight errors in Nichols' account; Masters, *History of the College of Corpus Christi*, &c., edited by Dr. Lamb, London, 1831, 4to, p. 456.) C. J. S.

ARNALDI, COUNT ENEA, a nobleman of Vicenza, born in 1716, and known as a writer on architecture, which art he made his chief study. His principal productions of the kind are, "Idea d' un Teatro nelle principali parti simile agli antichi, all' uso moderno accommodato." 4to. 1762, and his treatise "Delle Basiliche antiche, e specialmente di quella di Vicenza," 4to. 1767. In the first of them, to which are appended some remarks on theatres in general, and observations on Palladio's Teatro Olimpico at Vicenza in particular, he recommends the adoption of the semicircular plan for the auditory, as in the theatres of the ancients, but disapproves of their concentric gradini for the spectators, considering the modern practice of pit and boxes far preferable. He was also author of a "Descrizione delle Architetture di Vicenza," 1779. Some letters between Arnaldi and the architect Temanza are given in Ticozzi's edition of the "Raccolta di Lettere sulla Pittura," &c.

That he understood the practice as well as the history and theory of architecture appears from his being appointed by the magistracy of Vicenza to conduct the restoration or repairs of the Palazzo di Ragione or Basilica, of that city. The time of his death is uncertain, for no mention is made of it in the note relative to him which Ticozzi has inserted in the publication above referred to. (Milizia, *Vite*; *Raccolta di Lettere*, &c. ed. Ticozzi.) W. H. L.

ARNALDO of BRE'SCIA, a celebrated demagogue of the twelfth century. His Latinized name is ARNALDUS BRIXIENSIS, but it is sometimes written ARNOLDUS, ARNOLPHUS, ARNULPHUS. Arnaldo was born towards the commencement of the twelfth century, at Brescia in North Italy. It is probable that he studied under Abailard in France. On his return into Italy he assumed the religious habit, and was ordained reader in the church of his native town. He was never promoted to any higher rank. Seeing the luxury and licentiousness of the whole ecclesiastical order, and tracing the evil to their possession of property, Arnaldo began to preach that it was contrary to the teaching of Jesus Christ and his Apostles that ecclesiastics should hold temporal possessions. He declared that none of the clergy who had any property, or any bishop who held any lordship, or monk who had any possession, could be saved. All these things belonged to the temporal prince: he alone had the power of disposing of them, and they ought to be bestowed upon none but the laity. The clergy ought to live upon the tithes and the voluntary oblations of the people, which would not indeed enable them to lead a life of carnal delight and luxury, but would suffice for a frugal and moderate subsistence. These doctrines were readily received by the nobles, who were jealous of the power of the Church, and by the people, who were eager for spoliation.

The commotions which Arnaldo caused at Breseia and the immediate neighbourhood, and the contempt which he brought upon the clergy, were such, that the bishop of Breseia accused him before Pope Innocent II., at the second Lateran Council (*Œcumenicam*, x.), A.D. 1139. Innocent II. banished him from Italy, and forbade him to enter it again without the special permission of the apostolic see. Arnaldo fled to France, continued to propagate his doctrines, and renewed his connection with Abailard. "Being execrated by Peter the Apostle," says St. Bernard, "he attached himself to Peter Abailard, all whose errors, which had already been detected and condemned by the Church, he strove with the utmost pertinacity to defend." In a letter dated from the Lateran Palace, 15th July, 1140, and addressed to Henry, Archbishop of Sens, and Samson of Reims, and St. Bernard, Innocent II. commanded these prelates to seize Abailard and Arnaldo, and imprison them separately in some fitting place. But this order was not executed, as Arnaldo fled to Zürich in Switzerland, where he continued to preach the same doctrines as in Italy and France, and they were equally well received. As Zürich was in the diocese of the Bishop of Constance, St. Bernard wrote to the bishop (A.D. 1140) to warn him of the dangerous man who had taken refuge in his diocese, and he advised him to imprison Arnaldo: "The friend of the bridegroom would prefer to bind rather than to banish." But the bishop does not seem to have followed his advice. Hearing also that Arnaldo had ingratiated himself with Gui, the cardinal legate of the pope, St. Bernard wrote another letter to the legate (A.D. 1140), in which he called upon him to consider what a weight his countenance would give to the evil doctrines of the man.

Meanwhile the opinions of Arnaldo had found their way to Rome, and the Romans broke out into open rebellion against their spiritual head a short time before the death of Innocent II., which occurred A.D. 1143. Soon after his death Arnaldo made his appearance at Rome, and finding the people in this state of revolt against their pontiff, he stirred them on by his seditious discourses. He urged the Romans to imitate the example of their forefathers, who had subjugated the world by the wisdom of the senate and the valour and discipline of their armies. He bade them rebuild the Capitol, and re-establish the senate and the equestrian order. "The pope," he said, "had no claim to the government of the city, but he ought to be content with ecclesiastical jurisdiction." Excited by his harangues, the Romans established a se-

nate, and created a patrician, to whom they all submitted as their chief. They conferred this dignity on Jordanus, the son of Peter Leo. They called upon the pope to resign to their patrician all temporal power (regalia), whether within the city or without it, and to content himself with the titles and the voluntary offerings of the people. They invited the emperor Conrad III. to resume the rights of the ancient Roman emperors. In the letter which they wrote for this purpose to the emperor, they declare that they preserve their allegiance to him, and are striving to exalt the imperial crown, and that their object is to bring back the empire of the Romans to the condition in which it was during the times of Constantine and Justinian. Conrad gave them no answer. Pope Lucius II. died from the effects of a blow received in an attempt to quell an insurrection (A.D. 1145). His successor, Eugenius III., withdrew from the scene of this dangerous strife (A.D. 1146). The Romans continued their acts of violence. They abolished the office of the prefect of the city, and compelled the nobles and all in the city to submit to the authority of their patrician. They destroyed several forts belonging to the nobles, and the houses of the cardinals and other ecclesiastics. They fortified the church of St. Peter, and forced the pilgrims to bring their offerings to the church, that they might take possession of them, and several were killed in the vestibule of the building because they refused to obey. This state of anarchy continued in Rome during the pontificates of four popes, from the death of Innocent II. to the accession of Adrian IV. (A.D. 1143—1154). This resolute pontiff soon found an opportunity of checking the disturbances. A cardinal priest was dangerously wounded as he went on a visit to Adrian. He recovered from his wound, but Adrian immediately placed the city under an interdict, and Rome was deprived of all religious services. The rebellious people were terrified; the senators, who till now had supported Arnaldo, came to the pope, accompanied by the populace, and swore upon the Holy Gospels that they would drive Arnaldo and his followers out of Rome and its territories, if they persevered in disobedience to their pope. Arnaldo was driven out, and the interdict was removed from the city. The emperor Frederick I. (Barbarossa) marched towards Rome. The Pope sent three cardinals to meet him. They were commissioned to demand that Arnaldo of Brescia should be delivered into the hands of the pope. Arnaldo, on his flight from Rome, had been taken prisoner in Tuscany by a cardinal; but the Viscounts of Campania had removed him out of the hands of the cardinal. Frederick compelled the viscounts to give him up. Arnaldo was brought to Rome, and by the sentence of the prefect of the city he was crucified and publicly burnt. His ashes were cast into the Tiber, for fear that the people would honour them as the relics of a martyr (A.D. 1155). But his doctrines did not die with him, and his followers, who were called Arnaldists, continued for a long time to agitate the city.

The character of Arnaldo which has come down to us has been drawn by enemies in very black colours, and it must be admitted that nothing could justify the excesses to which he proceeded in his zeal to reform the vices and check the overgrown power of the clergy. His enemies, however, allow his abilities and eloquence, though they add that his harangues were chiefly remarkable for a copious flux of words. St. Bernard, in the midst of his violent invectives, bears testimony to the purity of his morals: "Would that his doctrine were as sound as his life is austere. If you would know the man, he is one who neither eats nor drinks; like the devil, he hungers and thirsts only for the blood of souls." Otho, Bishop of Frisingen, in his account of Arnaldo, uses this loose expression: "He is said not to have had sound sentiments relative to the sacrament of the altar and the baptism of infants:" but the testimony of contemporaries concurs to show that Arnaldo did not depart from the received doctrines of the Church. St. Bernard calls him a "flagrant schismatic." Arnaldo was, then, no heretic in religion; and Baronius very aptly designates him as the "patriarch of political heretics." The expression of Otho may perhaps be explained by the supposition that he confounded the Arnaldists with their master. The Arnaldists are said to have held that the sacraments were rendered void when administered by bad men. (D'Achéry, *Spicilegium*, tom. 13, p. 85.) (The original authorities for the Life of Arnaldo are:—a Latin poem entitled *Ligurinus, seu de Gestis Friderici I.* lib. iii. v. 262, &c., which was written by Guntherus, who lived about A.D. 1200; St. Bernard, *Epistola* 195, *ad Episcopum Constantiensem; Epistola* 196, *ad Guidonem; Epistola* 189, (the date of these three letters is 1140); *Epistola* 243, *ad Romanos*, dated 1146; Godefridus Viterbiensis, whose date is 1168, *Pantheon*, P. xvii. (Pistorius, t. ii. p. 349); Eugenius, P., *Epistola ad Wibaldum Abb.*, A.D. 1152, inserted in the "Amplissima Collectio" of Martene and Durand, t. ii. p. 553; Cardinalis Aragonius, *Vita Adriani III.*, printed by Muratori in his "Rerum Italicarum Scriptores," iii. i. p. 441, &c.; *Acta Vaticana*, printed by Baronius in his "Annales ad annum 1155," No. 1—4; and especially Otto Frisingensis Episcopus, *De Gestis Friderici I.*, of which the best edition is given by Muratori in tom. vi. of his "Rerum Ital. Script." lib. i. c. 28 (Muratori, p. 664); lib. ii. c. 20 (which is c. 21 in Muratori, p. 718); Otto Frisingensis, *Chronicon*, vii. c. 31. Among modern writers may be specified J. D. Köler, *De Arnoldo*

Brixiensi Dissertatio, Göttingen, 1742, 4to.; D. H. Francke, *Arnold von Brescia*, &c., Zürich, 1825, 8vo.; Beck, *Arnold von Brescia*, in the "Baseler Wissenschaftl. Zeitschrift," Jahrg. 2 (1824), Heft 2, s. 38, Heft 3, s. 59. Other modern works are indicated by Gieseler, *Text-Book of Ecclesiastical History*, English translation, vol. ii. p. 183, &c.)

C. J. S.

ARNALDO, PIE'TRO ANTO'NIO, was born at Villafranca in the province of Nice, about the year 1638. At the age of seventeen he studied theology in the college of Brera at Milan, where he took the degree of doctor. He afterwards became apostolic protonotary. The date of his death is unknown. He wrote the following works:—1. "Il Trigiglio celeste in lode de nomi Santi di Gesù, di Maria, e di Giuseppe," Milan, 1653. He published this work at the age of fifteen. 2. "Pro faustissima toti orbi terrarum sanctissimi d. nostri Alexandri VII., Pont. Max., inauguratione ad solium Vaticanum," Milan, 1656, 4to. 3. "Elogia in laudem Episcopi Niciensis." 4. "Faustum optatæ pacis Augurium ex Emblemate Alciati, cujus est inscriptio, Ex bello Pax, Dissertio Parænetica," Milan, 1658. 5. "Honorato II., Principi Monacæo, Valentino Duci, &c., Poeticæ gratulationes," Milan, 4to. 6. "La Gloria vestita a lutto per la morte di Carlo Emanuelle II., Duca di Savoja," Turin, 1676, 4to., a poem in ottava rima. 7. "Il Giardin del Piemonte oggi vivente nell anno 1673, diviso in principi, dame, prelati, abati, cavalieri, ministri, &c.," Turin, 1683, 8vo. This is a collection of odes and sonnets in praise of the most important personages of the court of Turin at that time. These works are in print. 8. "Le Grandezze e le Glorie della R. Casa di Savoja, oda lirica, &c., con Lettera al Duca di Savoja, Carlo Emanuele II." This ode is preserved in the royal library of Turin. (Mazzuchelli, *Scrittori d'Italia.*)

C. J. S.

ARNALDO DE VILLENEUVE. [ARNALDUS DE VILLANOVA.]

ARNALDUS BRIXIENSIS. [ARNALDO OF BRESCIA.]

ARNALDUS CISTERCIENSIS. [ARNOLDUS CISTERCIENSIS.]

ARNA'LDUS, STEPHANUS (ARNOLDUS or ARLANDUS), a physician and surgeon of Montpellier, who lived in the early part of the fourteenth century. An Arnaldus or Arlandus of Montpellier is frequently referred to by Guy de Chauliac in his surgery; but it is not clear whether he means this Arnaldus, or Arnaldus de Villanova, who might also be called of Montpellier, if not from being born near that university, yet from having studied and taught in it. The evidence for each side of the question is given by Astruc and Haller, but is not sufficient for a safe decision. No works of Stephanus Arnaldus have been published. Gesner mentions three manuscripts attributed to him, which were in the possession of Matthæus Dresserus, a physician of Erfurt. Their titles are—"Viridarium super Antidotarium Nicolai," "Prognosticationes," and "Tractatus de Febribus et de Evacuatione." Schenckius also had a copy of the first of these; and both in the Library of the British Museum and in the Bodleian Library there is one entitled "Dietarium." (Astruc, *Hist. de la Faculté de Médecine de Montpellier*; Haller, *Bibliotheca Chirurgica*, i. 156; *Bibliotheca Med. Prac.*, i. 453.)

J. P.

ARNALDUS DE VERDALA. [ARNOLDUS DE VERDALA.]

ARNA'LDUS DE VILLANO'VA, VILLANOVA'NUS, or ARNALDUS NOVICOMENSIS. It is uncertain which of the many places named Villanova, or Villeneuve, gave birth to this celebrated physician. Nicolas Antonio cites three writers nearly contemporary with Arnaldus, by whom he is called "Catalanus;" and from this and some less important evidence concludes that he was probably born at one of the fourteen towns named Villanova in Catalonia. On the other hand, as many contemporary authorities may be adduced by whom he is called "Provincialis;" and hence Campegius and others deduce that he was of Provence, and they suppose that he was born at a town named Villeneuve in the district of Narbonne. Astruc shows that these contradictions can be reconciled by believing that Arnaldus was born near Montpellier. In this case he might be called "Provincialis," because Languedoc, which formed the chief part of the province of Gallia Narbonensis under the Romans, was still called Provence in his time; and he might also be called "Catalanus," because Catalonia was then commonly understood as comprising Lower Languedoc, with all the district about Montpellier, which, in 1204, had come into the possession of the kings of Aragon, who were lords or counts of Catalonia. For these reasons, to which he adds the fact that in Arnaldus' works several words occur which are peculiar to the dialect of Lower Languedoc, Astruc concludes that the birth-place of Arnaldus was a town called Villeneuve two miles from Montpellier. This seems very probable; and the passage which Dr. Freind adduces from Arnaldus' treatise "De Regimine Sanitatis," p. 710, to prove that he was a Milanese, cannot be deemed good evidence. The passage is, "Iste cibus est in usu in patria mea q. est civitas Mediolanu.;" but in the title of this same treatise it is said, "Magninus of Milan appropriated it by adding and changing some parts of it;" and it may be that this passage is one of those so changed or added.

The time of Arnaldus' birth and his parentage are not more certain than his birth-place. He was probably born about 1235,

Haller and many after him call him Arnaldus Bachuone, referring to a manuscript in the library of Caius College, Cambridge, as the authority for this name. But the name on this manuscript, which is a translation of Avicenna, "De Cordis Viribus et Medicamentis Cordialibus," and appears to have been written early in the 14th century, is "Barhuone." The translation is said to have been made "à magistro Arnaldo Barhuone;" but there is no evidence to determine whether this be his family name or one that he had assumed.

In his youth Arnaldus is said to have been very studious, and to have written some essays in Alchemy, which he burnt as soon as he began to apply himself to philosophy. At the age of twenty he went to the university of Paris, whence, after two years' study, he proceeded to Montpellier, where, especially, he received instruction in medicine. He next travelled and studied in Italy, and at Naples was under the celebrated physician Johannes Casamidas. From Italy he went to Spain, where he was under Arabian masters, learning both medicine and philosophy; and it is probable that he also travelled in Africa. Returning into France, Arnaldus taught and practised medicine, probably at both Paris and Montpellier; but there is no evidence to determine the time at which he did this. In 1285 he was at Barcelona, attending on Peter III., king of Aragon, who died in that year at Villa-Franca. There is a Bull of Clement V., dated 1308, ordering the mode of conferring the licence in medicine at Montpellier, in which Arnaldus is mentioned as one who had been consulted on the matter, and who formerly had long been a regent in the faculty of that university. In the same year, 1308, he went as an ambassador to the court of the pope. In 1310 he appears to have been at Paris, writing a work, "De Judicii Die," in which he predicted, from the writings of the prophet Daniel, and from astrology, that the world would come to an end in 1335. For this, and for some other notions which were deemed heretical, he was led to fear the Inquisition; and he fled from Paris and took refuge with Frederick, king of Sicily. From 1310 to 1313 Arnaldus appears to have been occupied chiefly in state matters, and especially in conducting a negociation between the King of Sicily, and Robert, king of Naples, regarding the title of King of Jerusalem, which the former hoped, by undertaking a crusade, and by certain cessions of territory, to obtain from the latter. The negociation was not successful; and in 1313, while Arnaldus was at Sicily, Pope Clement V., being dangerously ill, sent for him. On his voyage to Avignon, where the pope's court was held, Arnaldus died. His body was carried to Genoa, and there buried; and soon afterwards the pope addressed letters to all bishops expressing his sorrow at the death of so great a man, and commanding them to search with all diligence, and with threats of excommunicating any who refused their aid, for a treatise "De Re Medica," which Arnaldus had written.

Arnaldus de Villanova has always been reckoned among the most learned physicians of his time; and the acquaintance which he had with Hebrew, Arabic, and Greek, as well as the great extent of his reading, entitles him to this distinction. He cannot, however, be justly said to have advanced either the science or the art of medicine. In the former he does not appear to have ever risen above the system of multiplying and writing subtle comments on the useless and obscure questions which were then as the data of science in medicine, hardly less than in theology; in the latter he was a mere compiler. His mind had a practical turn; for his works, in comparison with those of Pietro di Abano, and the other great contemporary physicians, are in a large proportion treatises on the signs and treatment of diseases. In all these, however, Arnaldus only occasionally speaks of his own experience; in general he merely puts together a vast number of prescriptions for medicines and regimen, which his predecessors had declared to be beneficial in different diseases, but of which, in most cases, the least independent observation must have taught him the inutility; or else he endeavours to show how, on the principles of the philosophy of Aristotle or Galen, the supposed benefits were conferred.

In chemistry Arnaldus held only the ordinary doctrines of the time in which he lived; but his works afford evidence of chemical processes being at that time extensively used in the preparation of medicines. They contain one of the earliest notices of alcohol, which he speaks of in his book "De conservanda Juventute" (p. 831), under the name of "*aqua vini*, which some call *aqua vitæ*," on account of its remarkable and excellent properties. His description leaves no doubt of what he alludes to; and he says its virtues were well known to many, but he does not mention the method of preparing it. He describes many things in the making of wines, and the mode of preparing mercurial ointment, the effects of which he also points out; he clearly knew, also, how to obtain many essential oils and other substances by accurate distillation. But his chief application of chemistry was to the pursuits of alchemy, and in this he was believed to have had great success; so much so, that persons deemed credible maintained that they had seen him prepare gold, and even Raymund Lully calls him a master of the art. In his writings he speaks with the customary intentional obscurity of the one philosopher's stone, to which he ascribes supereminent remedial properties, and the power of producing gold

or silver according to a method which he describes at length ("Rosarius Philosophorum," p. 2027). These curative properties he also ascribes to gold itself, and to what he calls *aqua auri*, which was probably what was afterwards called tincture of gold and aurum potabile, a suspension of gold in some essential oil. But he draws a strong distinction between the genuine and the alchemical gold; and he says that most alchemists deceived themselves in imagining that because they could produce the substance and colour of gold, they could also infuse the medicinal and other excellent virtues of gold into their product.

Campegius and other panegyrists of Arnaldus imply that, but for his few heretical opinions, he would have been deemed as great in theology as in medicine and philosophy. Little is now known of his theological doctrines, except from the enumeration of certain propositions which were condemned by the Inquisitors of Tarracona in 1317. Some or all of these were written in his work "De Die Judicii," already mentioned; but there is reason to believe that before his death Arnaldus renounced them. Antonio, indeed, quoting from Odericus Raynaldus, says that a deed of recantation, executed by Arnaldus, was found at Avignon in 1594; and it is hardly probable that Clement V. would have praised an unrepentant heretic as he does Arnaldus in the letters issued shortly after his death. But, however this may be, fifteen propositions were condemned in 1317. Some of them might still be judged heretical, in which he maintains that the human nature assumed by Christ, became, by the assumption, equal to his divine nature; but on others, and those the most numerous, there might be at least a doubt. One of them, for example, was, that works of mercy are more pleasing to God than the sacrifice of the altar; another, that the having masses celebrated after death is not a work of charity, and does not merit eternal life. Perhaps the true reason of his falling under inquisitional condemnation was, that he declaimed in unmeasured terms against the malpractices of the churchmen of those days, and declared that apostacy not only existed, but was triumphant through the whole body of the Church, and that the devil had made all Christendom to err from the truth.

The first edition of Arnaldus's works was published at Lyon, 1504, fol., with a preface by Thomas Murchius of Genoa. Another edition was published at Paris in 1509; and others at Venice in 1514, and at Lyon in 1520. The best edition is that of Basle, folio, 1585, with the Life of the author, by Symphorianus Campegius (Champier, as he is sometimes called), and notes by Hieronymus Taurellus. It includes the following treatises:—1. "Speculum Introductionum Medicinalium," an essay on what would now be called the elements of medicine, with long notes by Taurellus. 2. "Aphorismi de Ingeniis nocivis," &c., with an appendix, "De Parte Operativa." 3. "De Humido Radicali." 4. "De Conceptione." 5. "De Simplicibus," a brief essay on the simples of the Materia Medica. 6. "Antidotarium." 7. "De Phlebotomia." 8. "De Dosibus Theriacalibus." 9. "De Graduationibus Medicinarum." 10. "De Vinis." A German translation of this was published at Vienna in 1532, 4to. 11. "De Aquis Laxativis." 12. "De Conferentibus et Nocentibus." 13. "De Physicis Ligaturis," a work on incantations and charms. It is said in the title to have been translated from the Greek, but Antonio says that in the King's library at Paris there is a manuscript copy of it, entitled "Costa ben Luca de Physicis Ligaturis Liber, interprete Arnaldo de Villanova," which would make it probable that the translation was made from the Arabic or Hebrew. 14. "Expositiones Visionum quæ fiunt in Somnis," an essay evincing only a remarkable credulity. 15. "De Diversis Intentionibus Medicorum." 16. "De Regimine Sanitatis." 17. "Regimen Sanitatis ad Regem Arragonum:" this was translated into Spanish, Barcelona, 1606, 8vo.; there is added to it a short essay, "De Regimine Castra sequentium." 18. "De conservanda Juventute;" translated into Italian, Venice, 1550, 8vo. 19. "De Coitu." 20. "De Considerationibus Operis Medicinæ." 21. "Medicationis Parabolæ." Antonio mentions a Venetian MS. of this which belonged to Petrarch, and which shows that it was originally dedicated to Philip, king of France: it is a collection of medical and surgical aphorisms, with comments or paraphrases. 22. "Tabulæ quæ Medicum informant." 23. "Breviarium Practicæ, à Capite usque ad Plantam Pedis." This is the author's largest work; it contains hundreds of prescriptions for all the diseases of the body, arranged in order, from the head to the heel. A few are drawn from his own experience; the others from all sources — his predecessors, contemporary physicians, friends, old women, &c., but chiefly from the prescriptions of Joannes Casamidas, or, as Arnaldus usually calls him, his master. It is arranged in four books, and occupies nearly 200 pages of the closely-printed folio; it is followed by four short essays on regimen. 24. "Regulæ Generales de Febribus." 25. "Regimen Quartanæ;" to which are added essays on the regimens for gout and some other diseases. 26. "De Sterilitate." 27. "De Signis Leprosorum." 28. "De Amore Heroico." 29. "Remedia contra Maleficia." 30. "De Venenis." 31. "Contra Calculum." This, with other surgical works of Arnaldus, was translated into French, and published, Paris, 1512, 4to. 32. "Contra Catarrhum." 33. "De Tremore Cordis." 34. "De Epilepsia." 35. "De Esu Carnium." This was

written to prove that the eating of flesh is not necessary to health or long life, in defence of the Carthusian monks, who had been accused of want of charity for refusing meat even to those who were sick. 36. "De Ornatu Mulierum." 37. "Explicatio super Canone, Vita Brevis." 38. "Expositio super isto Aphorismo Hippocratis, In Morbis minùs." 39. "Commentum super Libello (Galeni) De Mala Complexione." 40. "Commentum super Regimen Salernitanum." This has peculiar interest, not for the sake of the comments, which are much like the precepts in Arnaldus's "Regimen Sanitatis," but because the text here given of the "Regimen Salernitanum" is probably the most nearly like that written by the Salernitan physicians themselves that has been transmitted to us. It is probable that Arnaldus, who had been so long in Italy and at Salernum, used a copy which had been approved by the physicians of that school; and there is no reason to believe that the text was altered in the copying of his manuscript. (For the account of the "Regimen Salernitanum," see JOHN OF MILAN.) 41. The remaining essays form what is called the second volume in this Basle edition of Arnaldus's works, though its pages are numbered continuously with those of the first volume. It contains his chief chemical, alchemical, and astrological writings, under the titles "Rosarius Philosophorum," "Novum Lumen," "Flos Florum," &c. But besides these he wrote several essays on similar subjects, of which a complete list is given by Gmelin, and which were all edited together by Hieronymus Megiserus, Frankfort, 1603, 8vo. Many of them also were translated into German by J. Hippodam, and published at Frankfort, 1604, 4to.; 1683, 8vo.; and at Vienna, 1744, 8vo. (Campegius, *Arnaldi Vita*, prefixed to the Basle edition of his works; N. Antonius, *Bibliotheca Hispana Vetus*; Astruc, *Histoire de la Faculté de Médecine de Montpellier*; Eymeric, *Directorium Inquisitorium*, part ii. Quæst. xi.; Gmelin, *Geschichte der Chemie*. Bd. i. p. 90; J. C. G. Aekermann, *Regimen Sanitatis Salerni*.) J. P.

ARNALL, WILLIAM, a political pamphleteer of the reign of George II. Neither the time of his birth nor that of his death has been ascertained, but the latter is supposed to have taken place in 1741. He is only known to the general reader from the place he holds in the "Dunciad," where, after characterizing the feebleness of the gazetteers, Pope says—

"Not so bold Arnall; with a weight of skull,
Furious he drives, precipitately dull.
Whirlpools and storms his circling arms invest,
With all the might of gravitation blest.
No crab more active in the dirty dance,
Downward to climb, and backward to advance.
He brings up half the bottom on his head,
And loudly claims the journals and the lead."

In the note to this passage it is said, "At the first publication of the 'Dunciad,' he prevailed on the author not to give him his due place in it, by a letter professing his detestation of such practices as his predecessors." In the second dialogue of the Epilogue to the Satires, Pope, before giving his inverted characters of great men, has this complimentary invocation—

"Spirit of Arnall! aid me while I lie."

He edited "The British Journal" and "The Free Briton, by Francis Walsingham, Esq." Chesterfield (*Miscel. Works*, i. 5), writing against Arnall in "Fog's Journal," after characterizing a graver writer, calls him, in relation to this periodical, "The more lively and ingenious Mr. Walsingham." Among the pamphlets attributed to him is a "Letter to Dr. Codex [Dr. Gibson], on his modest Instructions to the Crown," and "Opposition no proof of Patriotism," written on the appointment of Dr. Rundle as Bishop of Londonderry, an event which, according to Beatson's Index, took place in 1734. According to the Report of the Secret Committee for inquiring into the conduct of Sir Robert Walpole, the sum found to be expended by that statesman on periodicals "such as 'Free Briton,'" &c. was 50,077*l.* 18*s.* Of this money it is said, in the notes to the "Dunciad," that Arnall pocketed 10,997*l.* 6*s.* 8*d.* within the space of four years. It is justly doubted whether he received so large a sum entirely for his own use; and it is supposed that he may have acted as paymaster of a detachment of the literary forces. He was, however, without doubt highly paid, and the oblivion into which his writings have fallen is an illustration of Sir Robert Walpole's characteristic contempt of literature. He employed an author as he would a clerk of the Treasury, exacting nothing but a sufficient amount of support and flattery, and disregarding the intrinsic value of the commodity, provided the quantity was sufficient. The effect of this was on the whole rather favourable to literature and political morality, by so far degrading the trade of the hireling pamphleteer, that men of high education and ability became ashamed to adopt it. (*Authorities referred to.*) J. H. B.

ARNAO. Cean Bermudez mentions two Spanish painters on glass, brothers, of this name—ARNAO DE FLANDRES and ARNAO DE VERGARA—who were employed in the Cathedral of Seville in the early and middle part of the sixteenth century. Arnao de Vergara was employed for several years until 1538; but Arnao de Flandres continued engaged on the windows of the cathedral until 1557, when he died. Out of the ninety-three windows of that cathedral he painted twenty. These windows, which are nine yards twelve inches high by three yards and thirty inches wide, were commenced to be painted by Cristobal Aleman in 1504, and were finished by Vicente Menandro

in 1569. These artists, whose names are thus disguised in a Spanish dress, appear to have been Flemings, as were most of the painters on glass employed in Spain at this period. Arnao de Flandres had a small fixed salary, and was paid besides four reals for every square palm of glass painted. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ARNASON, JON, born in Iceland about 1727, studied at the university of Copenhagen, was appointed in 1754 a syslumadr, or justice of the peace, in his native island, for the district of Snæfieldsnæss, and died there in 1777. He was the author of a learned work in Danish, entitled "Historisk Indledning til den gamle og nye Islandske Rættergang," or "Historical Introduction to Ancient and Modern Icelandic Jurisprudence," which he wrote at the request of Count Rantzau, to whom it is dedicated. It was published at Copenhagen, not at Soroe, as has been sometimes stated, in the year 1762, in a thick quarto volume of more than six hundred pages. Its value is guaranteed by the countenance it received from two of the most learned men of the North, Kofod Anker, who added a preface, and Jon Eriksson the Icelander, who saw it through the press. In the preface Anker insists strongly on the utility of the study of the ancient law, for the purpose of explaining with certainty the code of Christian V. (Worm, *Lexicon over Danske, Norske, og Islandske lærde Mænd*, i. 39; iii. 28; Arnason, *Indledning*.) T.W.

ARNASON, MAGNUS JON, was born in 1665, at Dyrafiord in Iceland, where his father was minister, and was a descendant of Areson [ARESON], the last Roman Catholic bishop of Holum. From the school at Skalholt he went to the university of Copenhagen, on his return from which, in 1692, with a theological degree, he was first appointed con-rector, and three years afterwards rector of the school of Holum, where he spent fifteen years. He held some minor ecclesiastical offices till 1721, when, on the vacancy occasioned by the death of Vidalin, he was unexpectedly appointed bishop of Skalholt, through the influence of the famous Arne Magnusson, or Arnas Magnæus, professor of philosophy at Copenhagen. This promotion was not occasioned by any high opinion of the new bishop on the part of Magnusson, but by the wish to mortify another candidate, who had given him some offence, and who had all but received the bishopric when Arnason stepped in. The remainder of Arnason's life was chiefly occupied with the quarrels in which he was engaged with his clergy and others on questions of disputed jurisdiction, for, though a just and upright man, he was singularly jealous of his authority, and severe in insisting on every supposed right. Almost all his decisions were annulled by the higher authorities in Copenhagen, but this does not seem to have had the effect of preventing him from engaging in fresh disputes. One of these contests, in which he was finally successful, was with Gislur Olafsson, a peasant who, from the year 1700 onwards, had declined attending divine service or taking the sacrament. After pursuing him for years through the several courts of Iceland, the bishop, in 1728, pronounced against him "the greater excommunication," and, in a solemn service of the church, publicly devoted him by name to the devil. Olafsson was still obdurate, till, four years after, the bishop procured a rescript from the king, in which it was decreed that he should attend divine service or be banished the island, when he and another peasant, who had commenced the same species of dissent, thought it best to submit. Finn Jonsson, the learned bishop of Skalholt, who details these proceedings, expresses his entire disapprobation of the inhuman punishment of "the greater excommunication." Arnason had but one son, whom he brought up in great strictness. The youth, being sent to the university of Copenhagen, fell into bad company, and was recalled home by his father, when the discipline which he underwent drove him mad, and he never recovered; and the event was not observed to soften any of his father's severity. Arnason died on the 8th of February, 1743.

Arnason, though inferior to his predecessor, Vidalin, who is considered the most learned man that Iceland ever produced, has the reputation of distinguished learning. His printed works, as enumerated by Jonsson and Worm, are, 1. "The Life of his father-in-law, Einar Thorsteinsson, Bishop of Holum," written in Icelandic, and published in conjunction with a funeral sermon on that prelate, by Jon Gunnlaugsson, Copenhagen, 1700, 4to. 2. "A Perpetual Calendar," in Icelandic, Holum, 1707, 12mo.; drawn up to explain the reasons of the change from the old to the new style, which was then introduced throughout the Danish dominions. 3. "A translation of Luther's Catechism, with a Commentary," Holum, 1707, 12mo.; a very popular work, which has since been often reprinted. 4. "Daetylismus Islandicus," an explanation of the mode of computing the calendar, Copenhagen, 1739, 12mo. He also produced some lexicographical works, the principal of which is "Nucleus Latinitatis," Copenhagen, 1738, 8vo.; a collection of Latin words, made by John Grammius, whose Danish explanations are here translated into Icelandic by Arnason. The British Museum contains a manuscript index to the "Nucleus Latinitatis," bound up with the printed copy, which is of value, as containing many Icelandic words not included in the most copious Lexicon hitherto published, that of Haldorsson and Rask. Some other works on language, a "Donatus," "Grammatica," and

"Lexidion Latino-Islandicum," which were published at Copenhagen in 1734, were introduced into schools by the express command of the bishop their author, who prohibited the use of any others, and thus put an end to the practice which had existed of teaching Latin through the medium of Danish. The bishop left behind him several manuscript works, which are enumerated by Jonsson, and copies of some of which are now in the British Museum, forming part of the collection of Icelandic manuscripts purchased of Finn Magnusson in 1837. One of them is a "Paraphrastica Versio in Somnium Schidonis," in Latin hexameters, written in conjunction with Vidalin, his predecessor in the see of Skalholt, by Arnason, at the time he was a student. Its subject, which is the visit of a certain Schido to Valhalla, had been already treated, about 1350, in an Icelandic poem by Einar Biornsson. Another of Arnason's manuscripts is a controversial treatise on tithes, against Paul Vidalin, the jurisconsult, nephew of the bishop. The poem is in volume 11,198 of the additional manuscripts at the Museum, and the treatise in volume 11,075. Jonsson gives a list of works published under the auspices of Arnason, the first of which, according to him, is Arndt's "Verus Catechismus," translated into Icelandic by Thorleif Arnason, Copenhagen, 1730, 8vo. In a translation of Arndt's "Verus Christianismus," Copenhagen, 1731, which we suppose must be the book intended, and a copy of which is now before us, we can discover no further trace of Bishop Arnason's connection with the work than his "approbation" on the back of the title-page, certifying that the translation is correct. There is a short Life of Arnason in Icelandic, by his son-in-law Vigfus Erlendsson, which is given almost entire, in Danish, in Rothe's collection. (Finn Jonsson, or Finnus Johannæi, *Historia Ecclesiastica Islandiæ*, iii. 695-714; Rothe, *Brave Danske Mænds og Qvinders berömmelige Eftermæle*, ii. 501-512; Worm, *Lexicon over Danske, Norske, og Islandske lærde Mænd*, i. 38, iii. 27.) T. W.

ARNASON, SÆMUND, is stated by Einarsson to have compiled, in 1600, a table of the years of the world, taking the earlier part from the Scriptures and Philo-Judæus. This table was improved and augmented, about 1669, by Arne Magnusson, or Arnas Magnæus, not the celebrated antiquarian of that name, but an Icelandic farmer residing at Bolungarvik. It does not appear to have ever been published, but is extant in manuscript copies. Einarsson recommends as the part of it most entitled to attention that relating to Iceland, and an account which it contains of the principal men in the island up to the time of Christian V. of Denmark. (Halfdan Einarsson, or Einari, *Historia Literaria Islandiæ*, edit. of 1786, p. 136.) T. W.

ARNAU, JUAN, a Spanish painter of some merit as a colourist, born at Barcelona in 1595. He studied painting at Madrid under Eugenio Caxes, and returned to his native place a painter of considerable reputation. He died in 1693, at Barcelona, where there are still several of his works illustrating the lives of the Saints, &c. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARNAUD. The following is a list of some of the less conspicuous troubadours of this name, of whom nothing is known beyond the existence of their works, of which some specimens are given by Raynouard and notices by Millot:—D'Agange; De Brancaleon; Catalans; De Cominge; D'Entrevenas; Plagues; Sabata. (Millot, *Hist. Lit. des Troubadours*, iii. 389—394; Raynouard, *Choix des Poësies originales des Troubadours*, v. 25—50.) J. H. B.

ARNAUD AMALRIC. [AMALRIC, ARNAUD.]

ARNAUD. [ARNOLDUS CARNOTENSIS.]

ARNAUD DE CARCASSES, a Provençal troubadour, of whom nothing is known except that he was the author of a novella or novel, a title generally given to an allegorical tale in verse. Some fragments of it are printed *verbatim* by Raynouard, with a French versified translation; and Millot gives an outline of the tale, and a prose paraphrase of some passages. It is written in couplets of eight syllables. It ends with a statement that it has been composed by Arnaud of Carcasses, a lover of many women, as a warning to husbands who place restraint on their wives. The moral of the tale is in accordance with this object. A parrot finds access to a wife jealously guarded, persuades her of the folly of observing the marriage vows, and prevails on her to consent to an adulterous meeting with Antiphanon, the king's son, the most accomplished cavalier in the world. It is a singular illustration of the mixed morality of the age, that when the lover, having suddenly to flee from the embraces of his mistress, asks what commands she will lay upon him, she directs him to perform as many worthy actions as he can. (Millot, *Hist. Lit. des Troubadours*, ii. 390—395; Raynouard, *Choix des Poësies originales des Troubadours*, ii. 275—282.) J. H. B.

ARNAUD, DANIEL, a French troubadour of the twelfth century, was born at Ribeyrac in Perigord, and is believed to have died about the year 1189. In regard to his life very little is known. Two of his mistresses are named; and he is said to have visited the court of Richard Cœur-de-Lion. There he amused the English king by a wonderful exhibition of the quickness of his memory; for he learned by heart, and repeated as his own, a long poem which he had heard a rival troubadour declaiming or singing in his chamber. Daniel composed the airs as well

as the words of his songs, and on this ground is ranked as a "jongleur," or minstrel. He is said to have been the inventor of the "Sestina," one of the most involved and difficult of the measures used in the Romance poetry; and he was celebrated likewise for his skill in composing upon "caras rimas," that is, upon rhymes particularly difficult, which he either chose for himself or allowed others (in the manner of the modern bouts-rimés) to assign to him. These feats of skill gained for him, both in his own times and later, a very high reputation. Dante and Petrarch speak of Daniel as the first of all Romance poets; and subsequent Italian writers, down to Redi, have bestowed much attention upon his name and his works. His most recent French critics concur in thinking this fame to be undeserved, and in condemning especially the painful obscurity which pervades his writings. Seventeen Love-Poems of Daniel are still extant, in two manuscripts in the Royal Library of Paris; and in a third, which is in the Laurentine Library of Florence. Some paraphrases are given by Millot, one short poem in the "Histoire Littéraire de la France," and copious specimens by Raynouard. Among Daniel's lost pieces were romances, some of which appear to have been written in prose. One of them was a poem of "Lancelot of the Lake," which was translated into German by Ulrich von Zatchitschoven, towards the end of the thirteenth century. (Raynouard, *Choix des Poësies Originales des Troubadours*, ii. 221—225, 318, v. 30—40; *Histoire Littéraire de la France*, xv. 434—441; Millot, *Histoire Littéraire des Troubadours*, ii. 479-492; Crescimbeni, *Istoria della Volgar Poesia*, i. 91, 102, 105, 387.) W. S.

ARNAUD, FRANÇOIS, a French ecclesiastic, and miscellaneous writer, was born at Aubignan near Carpentras, on the 27th July, 1721. His earliest studies were in the college of the Jesuits at Carpentras, and he afterwards studied theology in the seminary at Viviers. His youth is said to have been marked by a facility in acquiring knowledge, mixed with habits of indolence and irregularity, which characterized his subsequent literary career. He took orders at the earliest age permitted by the ecclesiastical law of France, and returned to the neighbourhood of Carpentras, where he spent his time in the library founded there by Cardinal Sadoleto. In 1752, with the ambition of acquiring literary distinction, he removed to Paris. In early life he is said to have joined the notorious Fréron in his attacks on the philosophers, but to have seen the propriety of abandoning such an alliance. He founded his literary reputation by publishing, in 1754, a small pamphlet called "Lettre sur la Musique, à M. le Comte de Caylus." This little work displayed much genius and varied reading, but it acquired its chief interest from its announcing the author's intention to prepare a work on the history of music from the earliest times, which he never accomplished. He came under the patronage of Prince Ludwig, afterwards Duke of Würtemberg, to whom there is in his works a letter, of date 15th January, 1759, containing remarks on the works of Mirabeau the elder, Helvetius, and other contemporary writers. From January, 1760, to March, 1762, he conducted, along with M. Suard, the "Journal Etranger," which then became celebrated as a channel through which France became acquainted with the most valuable portions of the literature of her neighbours. In 1762 he was admitted into the Académie des Inscriptions. In 1765 his friend the advocate Gerbier, having obtained influence with the church, by his successful conduct of a cause terminating in its favour, obtained for Arnaud the Abbaye of Grandchamp. He obtained a seat in the French Academy on the 13th May, 1771, and soon afterwards received the appointment of reader and librarian to Monsieur, with the reversion of that of Historiographer of the Order of St. Lazarus. He took part against Marmontel, as the champion of Gluck, in the celebrated musical war between the partisans of that composer and the champions of Piccini. He was looked up to as the principal musical authority on his own side of the question, and was called the High-Priest of the Gluckists. His taste as a critic of the fine arts was not less highly esteemed, and his friends compare his knowledge and judgment with those of Mariette and Winkelmann. His good opinion was highly valued by collectors, and he made the fortunes of many artists by bringing their works into notice. Several publications besides that already mentioned are the joint production of the Abbé and M. Suard, among which are, "Gazette Littéraire de l'Europe," 1764-66, 8 vols. 8vo., and "Variétés Littéraires, ou Recueil de Pièces, tant Originales que Traduites, concernant la Philosophie, la Littérature, et les Arts," 1768, 4 vols. 12mo. In 1780 appeared "Description des principales Pierres gravées du Cabinet du Duc d'Orléans," 2 vols. folio, of which the first is by Arnaud and the second by M. Coquille. Besides his other sources of income, he had a pension on the "Gazette de France." He died on the 2nd December, 1784. In 1808 were published "Œuvres complètes de l'Abbé Arnaud," in 3 vols. 8vo. While this collection presents scarcely any one elaborate work, it shows how many subjects the author's mind was occupied with. The leading feature is a profound admiration of everything Grecian. There are among the pieces criticisms on the Ancient Orators, and on the Style of Plato; an Inquiry into the Life and Works of Apelles; an Eloge on Homer; an Essay on the Life of Horace; an Essay on the Poetry of Petrarca; an Essay on the Ex-

isting State of Italian Poetry; an Essay on Piranesi and his Works; and several essays on subjects connected with Philology, Metaphysics, Ethics, &c. (*Works, as above, with Life by* Boudou, *Notices by* Suard, *and Eloge by* Dacier *prefixed;* Chaudon and Delandine, *Nouveau Dict. Hist., fourth suppl.;* Quérard, *La France Littéraire.*) J. H. B.

ARNAUD, FRANÇOIS-THOMAS-MARIE DE BACULARD D', a voluminous writer of plays, tales, essays, and poems, was born at Paris on the 14th September, 1718, of a distinguished family, and was educated by the Jesuits. He showed an early disposition for poetry, and began to versify in his ninth year. His earliest work, and that which had the widest reputation, "Coligny, ou la Sainte-Barthélemi," was published in the year 1740. It is a tragedy in three acts, and in verse. The principal incident is the murder of the Admiral de Coligny. In the advertisement to a late edition it is stated that the author wrote this play in his nineteenth year; that it had a vast popularity, but that, as it was suppressed at home, the several editions were printed and circulated abroad, and were rarely allowed to enter France; that it procured for its author the honours of the Bastile; and that it was translated into English. The subject was well fitted to attract attention by its terrible incidents, and the dialogue exhibited an ardent boldness of thought which must have been as attractive to the people at large as it would be offensive to the government. Some of the real characters have fictitious names; and under the title "Hamilton, Curé de Saint-Cîrne" the author is supposed to have represented the Cardinal of Lorraine. Attached to "Coligny" is a preliminary dissertation, which, in the boldness of the speculation and the extent of reading, is a remarkable production for a youth of nineteen. "We have often," he says, "the misfortune to take fanaticism for religion. The characteristic of a Christian is that he is more rational than one who is not so. True religion and reason are inseparable." This work shows the acquaintance with our literature, and the partiality for English opinions, which were afterwards conspicuous in the author's works. In 1745 he published a novel called "Les Epoux Malheureux, ou Histoire de M. et Mme. de la Bédoyère, écrite par un Ami," which obtained great popularity. As he advanced in life he scarcely fulfilled the promise of his early years. His first productions were wonderful for so young a man, but they were marked by the extravagance of youth. His later works exhibited but small increase of genius, and were marred by the same defects. He published a large number of short tales illustrative of English life, remarkable for the accurate knowledge which they exhibit of English usages and social distinctions. Thus, the peer has his estate in Essex, and his family-mansion in town; keeps his pack of hounds, runs his horse at Newmarket, spends his evenings at the Haymarket and Covent Garden, and makes his assignations at Ranelagh. The greater number of these tales are adapted from the current English fictitious literature of the age. "Fanni, Histoire Anglaise" is an abridgment of "Pamela." Many of them are taken from the tales in "The Rambler," "The Adventurer," and the other periodical essays. Thus, "Nancy; ou les Malheurs de l'Imprudence et de la Jalousie, Histoire Anglaise," published in 1767, is the story of "Flavilla," from "The *Adventurer*" (Nos. 123 to 125), enlarged and adorned with Arnaud's own peculiar rhetoric. It is singular, however, that the French imitator should improve the vitality of the tale, by converting the purely imaginative designations of Flavilla, Clodio, and Mercator, into such simple English names as Nancy, Bentley, and Berkeley. Arnaud's plays and novels, though now much despised by the French critics, were in their day very popular, and went through many editions; and as they inculcated anti-aristocratic sentiments, they had doubtless their influence on the Revolution, and must in particular have served to foster the partiality for English literature and customs which characterized the French nation from about the year 1770 to the breaking out of dissensions between the countries. These works preserved their popularity, at least till the beginning of the present century, and in 1803 a collected edition of them, accompanied by several of the author's dramas, was published at Paris, in twelve volumes, 8vo., profusely illustrated. Another edition appeared in the same year in twenty-three volumes, 12mo. In 1773 a small selection of Arnaud's tales was translated into English by John Murdoch, and published under the title of "Tears of Sensibility." Arnaud was the means of introducing the great actor Le Kain to Voltaire. The former was then an obscure young man, engaged to perform a part in one of Arnaud's plays. Voltaire, attending the performance as a patron of Arnaud, saw the genius of the actor, and thus commenced the connection between the greatest theatrical writer and the most accomplished performer of their day in France. Voltaire continued to patronise Arnaud until the latter came under the notice of Frederick the Great, who in some verses addressed to him called him the Ovid of France, who was to succeed the declining sun of the Apollo, meaning Voltaire. This allusion roused Voltaire's wrath, and he turned his own bitter pen, and those of his followers, against the Ovid, with the usual effect. Arnaud was however invited to spend some time in Berlin, where he had an opportunity of making one of those great sayings which im-

mortalize a man in France. Frederick and others were very freely discussing the existence of a Deity, when Arnaud's opinion was asked. With great solemnity he said, he rejoiced to think that there existed a Being greater than kings. After a residence of some months at Berlin, he retired to Dresden, where he became Counsellor of Legation. He afterwards returned to Paris, on the invitation of the nephew of Maréchal Saxe, and he there mixed with the literary society of the time, and added to the list of his voluminous works. In 1784 he published his largest work, "Délassements de l'Homme Sensible, ou Anecdotes diverses," in twelve volumes, 12mo. It appears to have been issued periodically, and constituted a mixed collection of essays, historical anecdotes, and fictitious narratives, like our "Spectator" and "Rambler." He had the misfortune to be concerned in one of the litigations with Beaumarchais, who, according to his usual practice, made him the object of personal ridicule in his pamphlets. Arnaud was imprisoned during the reign of terror, for the offence of having sheltered an émigré, and suffered severely on his release from poverty. He died on the 8th November, 1805. The list of his works given by Quérard occupies about the same space with the present notice. (Quérard, *La France Littéraire; Biog. Universelle;* Feller, *Dictionnaire Historique; Biog. des Contemporains; Works referred to.*) J. H. B.

ARNAUD, GEORGE D', descended from a family of French refugees, was the son of Honoré d'Arnaud, pastor of a French Protestant congregation at Franeker in West Friesland. George was born at that town in 1711. Showing much precocity of talent, and receiving instruction from Wesseling, Hemsterhuys, and other eminent teachers, he distinguished himself at a very early age by his erudition and acuteness as a classical antiquary and critic. Before completing his twentieth year he published two treatises, which, especially the second, were received by the learned with marked approbation. He was designed for the clerical profession; but, being deterred from it by a weakness of the lungs, he attached himself to the law by the advice of Hemsterhuys, and, on completing his studies, was appointed an extraordinary lecturer on law in the University of his native town. He devoted himself to jurisprudence with the same zeal and success which he had exhibited in his classical pursuits; and when, in 1739, his teacher Wieling was called to Leiden, Arnaud was immediately appointed to succeed him as Professor of Law at Franeker. He died, however, in 1740, in his twenty-ninth year, before having been inducted into his office. A memoir of this promising and indefatigable scholar is given in Jugler's "Juristische Biographie;" and the principal facts of his life are related in his Funeral Oration by Hemsterhuys.

The works of Arnaud are the following:— 1. "Specimen Animadversionum Criticarum ad aliquot Scriptores Græcos," Harlingen, 1728, 8vo. 2. "Lectionum Græcarum Libri Duo," Hague, 1730, 8vo. 3. "De Diis Παρέδροις, seu Adsessoribus et Conjunctis," Hague, 1732, 8vo., and re-printed by Poleni, in his "Supplementa ad Thesauros Grævii et Gronovii," ii. 733-824. 4. "De Jure Servorum," Franeker, 1734, 4to., and Leuwarden, 1744, 4to. (the author's Dissertation on completing his legal studies). 5. "Variarum Conjecturarum Libri Duo, in quibus plurima Juris Civilis aliorumque auctorum loca emendantur et explicantur," Franeker, 1730, 4to., and (with a new title) Leuwarden, 1744, 4to. 6. "De his qui pretii participandi causâ sese venum dari patiuntur," Franeker, 1739, 4to., and (with improvements) Leuwarden, 1744, 4to. 7. "Observationes in Alciphronem et in Euripidem," in the fourth, fifth, and sixth volumes of the Amsterdam "Observationes Miscellaneæ." 8. "Vitæ Scævolarum, curâ H. J. Arntzenii," published after the author's death, Utrecht, 1767, 8vo. These memoirs of a Roman family, celebrated in the history of jurisprudence, are analysed in the Leipzig "Acta Eruditorum" for June 1772. They are there said to be much inferior to Arnaud's other works. (Hemsterhusius, *Orationes*, 1784, p. 157-180; Adelung, *Supplement* to Jöcher, *Allgemeines Gelehrten Lexicon.*) W. S.

ARNAUD, GEORGE (DE RONSIL), was born about 1698, and was one of a family which, at the time of his death in 1774, had been engaged for upwards of two centuries in the practice of surgery, and especially in that part of it which relates to hernia. His grandfather, Paul Arnaud, had been provost of the Company of Surgeons of St. Côme, and surgeon of the Hôtel-de-Ville at Paris; and his father, Roland Paul Arnaud, was for twenty-seven years demonstrator of anatomy and surgery at St. Côme, the Jardin du Roi, and the Ecole de Médecine.

This Roland Paul Arnaud was one of the surgeons of Louis XIV., and was reckoned among the most skilful surgeons of the time. He left no published works, but he was the first observer of the hernia through the foramen ovale of the pelvis, and is mentioned by Garengeot, in his "Traité des Opérations," as having improved some surgical operations. In Le Clerc's "La Chirurgie complette" also there are accounts of several ingenious apparatus invented by him for the treatment of fractures, dislocations, and deformities, which appear to have been taken from the lectures which he delivered at St. Côme. He was born in 1657, and died in 1723.

George Arnaud was sent by his father, in 1719, to Montpellier, to study medicine under

Astruc and others. After remaining there for some time, he went to Paris, and studied surgery at the Hôpital de la Charité, and in 1725 he became master in surgery at St. Côme. He now commenced practice, and devoted himself especially, as his ancestors had done, to the surgery of hernia. He collected all that was important in the manuscripts left by one of his great-uncles, who died in 1682, and all the rare cases which his father had recorded. Of published works, he read everything he could find on this subject, and, for practice, he obtained abundant opportunities through M. Bonnet, the superintendent of the sisters of St. Lazarus, who ordered all those who were occupied in attendance on the sick in Paris to call M. Arnaud to every serious case of hernia. For the knowledge which Arnaud thus gained he received a pension from the Duke of Orleans, and was appointed to supply trusses and act as herniary surgeon for the poor of nearly all the parishes of Paris, and for the patients of several of the hospitals, so that he was in the habit of seeing not less than one hundred new cases of hernia every week.

In 1736 George Arnaud was appointed demonstrator of osteology and of the diseases of the bones at St. Côme. In 1740 the Academy of Surgery, of which he was a member, commissioned him to draw up an essay for their Mémoires from the numerous cases of hernia which had been communicated to them; but the work, when completed, was too large to be published in the form intended, and it was afterwards, in part, embodied in another book. Some annoyance which he received about this time, and apparently a disappointment of his hopes of being made a professor on hernia at St. Côme, together with the failure of some other plans for the improvement of this branch of surgery, induced M. Arnaud to leave France, and he came to London, where he continued to practise surgery to the time of his death. During his residence in England he became a member of the College of Surgeons of London, and a doctor of medicine of Tübingen.

George Arnaud's chief work is "A Dissertation on Hernias or Ruptures," in two parts, London, 1748, 8vo. This was published also in French at Paris, in 1749, in two volumes, 12mo., with the title "Traité des Hernies ou Descentes," &c.; together with some short essays by various authors on the same subject. In a later work the author says that the English edition was very badly translated from his manuscripts; and that in the French edition the publisher left out several chapters. Another edition was projected in 1768, but it did not come out. The work was, for the time at which it appeared, a good practical treatise on hernia; a plain and, in some parts, popular essay. It contains all the improvements of any importance which Arnaud effected in surgery, and the chief of which was, that he first clearly described and referred to their true source, the signs and the condition of the parts when the protruded intestine or omentum becomes adherent to the hernial sac. His methods of treatment appear to have been generally good, and more successful, as well as more simple, than those of his contemporaries. When the intestine was adherent, he used to separate it with the finger or knife, an operation not previously attempted, and to return it; but, through fear of dividing the spermatic vessels with Poupart's ligament (an accident which often happened in the operation then usually performed for femoral hernia), he used to stretch the ligament with a blunt hook; so little was he aware of the real source of difficulty in those cases. He was in the habit of tying protruded portions of omentum, instead of cutting them off, and did not scruple to cut off large portions of intestines, if he found them apparently gangrenous; in one case he thus removed seven feet of intestine, and the patient recovered.

The other works of Arnaud are as follows:—1. "A Treatise on Hermaphrodites," London, 1750, 8vo.: a collection of all the cases that he could find related of these monstrosities. It was translated into French, Paris, 1765, 8vo., and was reprinted in Arnaud's "Mémoires." 2. "Plain and Easy Instructions on the Diseases of the Bladder and Urethra," London, 1754, 12mo.; and in numerous other editions, enlarged and with somewhat different titles; translated into French, Amsterdam, 1764, 12mo. It is clear that when he wrote this the author had become a quack. He describes a plaster which he had a secret plan of making, and which he maintains to be the best thing ever known, not only for making bougies, but for an application to ulcers, fistulæ, cancers, &c.: and besides keeping his remedy secret (which at that time might be in part excused by the example of a few respectable surgeons), he has written the whole book in that popular style by which science is still sometimes degraded into the service of obscenity. 3. "On Aneurisms," 8vo., without date; translated into French, Paris, 1760, 8vo.: written to recommend a bandage for compressing false aneurisms. 4. "A Dissertation on the Use of Goulard's Extract of Saturn or Lead," London, 1770, &c., 8vo.: a short book, full of puffing advertisements of the author's nostrums. 5. "Mémoires de Chirurgie, avec quelques Remarques historiques sur l'Etat de la Médecine et de la Chirurgie en France et en Angleterre," London, 1768, in two parts, 4to.; translated into German, Strassburg, 4to., 1777. The introduction to this work, which has nothing of the disreputable character of the two last described, contains a Life of William Hunter, whom, while still living, the author grossly flatters. The Mémoires are a translation of Hunter's essay on congenital hernia,

with reflections by Arnaud; and essays on the question, whether ruptured Roman Catholic priests are *irregular*; on the anormal varieties of the testes; on aneurisms, with a translation of W. Hunter's paper on those of the varicose kind; on hermaphrodites, hernia of the omentum, and femoral hernia; on a chair for surgical operations, and a new speculum uteri. At the end of the Mémoires is a discourse on the importance of anatomy, delivered in the theatre of Surgeons' Hall, in 1767; on which it may be remarked that the connection which the author was allowed to maintain with the Company of Surgeons after the publication of his book on the affections of the urethra, and the office of delivering anatomical lectures in the hall, which he appears to have held, prove how lightly the authorities in surgery at that time held the offence of concealing remedies, and writing popular medical works on subjects which are indecent when not treated as matters of science. The fact corroborates a statement of the author, which could else hardly be believed, and by which he defends himself against the charge of quackery; namely, that when he announced to the master and others in authority at Surgeons' Hall, that he had invented his remedy, and a committee had satisfied themselves of its utility, they told him that as he had had the ingenuity to invent it, they thought him fully entitled to the advantages of being its sole possessor. (G. Arnaud, *Preface* to the *Dissertation on Hernia*, and other works; *Dictionnaire Historique de la Médecine.*) J. P.

ARNAUD, HENRI, the pastor and military leader of the Vaudois, was born at the town of La Tour, or La Torre, in Piedmont, in the year 1641, and was educated at the Latin school there. It is said that before entering the Church he was in the military service of the Prince of Orange, afterwards William III. of England. The time at which he became one of the clergymen of the Vaudois has not been ascertained; and little is known of his personal history until the commencement of the renowned expedition of the Vaudois for the recovery of their possessions in Piedmont, of which he was both the military leader and the historian. Victor Amadeus II. of Savoy was induced to imitate within his dominions the principles on which Louis XIV. had revoked the Edict of Nantes, and thus to adopt a harsher rule of compulsory conformity to the Roman Catholic faith than that which had been followed by his immediate predecessors. According to Arnaud's account, he imprisoned 14,000 of the Vaudois Protestants in the dungeons of Turin, of whom 3000 were afterwards allowed to emigrate, leaving 11,000, who are said to have perished from the effects of thirst, cold, and hunger, and the other evils incident to captivity. The number said to have so perished is a manifest exaggeration. Of the 3000 *permitted to emigrate, the greater part found an* asylum in the west of Switzerland and in the German states of the Upper Rhine; the remainder accepted the protection of the Elector of Brandenburg. It would appear that at the commencement of Arnaud's expedition there were about 2000 of the Vaudois dispersed through the districts from which his followers were collected. Before they were united under the command of Henri Arnaud, these people had made two unsuccessful efforts to return to their native valleys. The first was a very rash enterprise; but the second appears to have been partially directed by Arnaud, who in the end, however, recommended the giving up of the attempt, and encouraged his followers to a better arranged effort, by preaching to them from the text "Fear not, little flock." In the meantime he made a journey to Holland, and communicated his project to the Prince of Orange, who approved of it, and probably furnished the money with which it was conducted.

The revolution of 1688, and the accession of William to the throne of England, was judiciously adopted by Arnaud as the fit time for the commencement of his enterprise. He was one of these men in whom religious enthusiasm is united with great sagacity, and his arrangements for concentrating his dispersed followers were designed with wonderful skill, and executed with corresponding success. Their rendezvous was the great forest of the Pays de Vaud, between Nyon and Rolle. There they remained in concealment till the proper time for embarking on the Lake of Geneva. Before they took that step, their retreat had been discovered by their neighbours, but Arnaud turned this circumstance to his advantage, by seizing for the use of his followers the boats of those who were led by curiosity to visit the spot. The expedition embarked, to the number of between eight and nine hundred, on the night of the 16th August, 1689, headed by Arnaud, who in his military capacity adopted from his native town the name of La Tour. They debarked between the towns of Nernier and Ivoyre, and were formed by their leader into nineteen companies, under so many captains. In their first day's march they were received by the inhabitants of the districts which they traversed with hospitality and kindness. On the morning of the second day they had to ford the turbulent Arve, while their passage was opposed by armed peasants. On the third day they passed Salenche, and had to encounter the toil and hardship of crossing the offshoots of the Alps which stretch from Mont Blanc. On the Haute Luce they were wilfully exposed to hardships and danger by their guides, who led them into difficult passes, where they encountered precipices and snow. Arnaud threatened to hang the

guides if they should repeat their treachery. Proceeding by the Val d'Isère, the seventh and eighth days of their expedition were occupied in crossing Mont Cenis, and before they had got clear of the natural dangers of the pass, they were attacked by a body of French troops which had been hovering round them in detachments with the view of seizing the best moment for striking a decisive blow. This body, amounting, it is said, to 2900, and commanded by the Marquis de Larrey, was put to flight by Arnaud and his handful of men, who, after possessing themselves of as much booty as they could convert to use, broke up thirteen military chests, and threw their contents into the river Dora. On the ninth day they saw the tops of their native mountains before descending into the vale of Praglia. They drove the enemy before them across the Col de Giulano, and pursued them into the town of Bobbio, which they stormed and plundered, putting their prisoners to the sword. In their petty encounters during the first few days of their march Arnaud's band appear to have been merciful and forbearing, but as their difficulties increased, and their ardour enabled them to overcome them with such marvellous success, a dark fatalism seems to have taken possession of their minds, driving them to acts of cruelty. Their excited imaginations represented each successful step as an indication that they were armed for exercising the vengeance of the Almighty. Arnaud thought he saw the pillar of cloud by day and of fire by night. He felt himself as the wielder of the sword of the Lord and of Gideon, and when we find late authors, like Faber and others, maintaining that the expedition was the fulfilment of the predicted resurrection of the witnesses in the Revelation of St. John, we need not wonder if the men who overcame so many obstacles, and made so many wonderful escapes, nourished the feeling that Providence specially directed their motions. They continued their march amidst occasional skirmishings, and imminent danger of being attacked by a French force of 12,000 men on the one hand, and a Piedmontese army of 10,000 on the other. Arnaud, constantly at the head of his troops, and scarcely resting for more than an hour or two at a time, either by night or day, is said when remonstrated with on the danger to which he exposed himself, to have made answer, "I best know what the cause and occasion require of me: while I advance, follow me; and when I fall, revenge me." Arnaud's band had intended to penetrate to the valley of Luzerno, but finding it too strictly guarded, they entered that of San Martino, where they arrived on the 16th of September, the thirty-first day of their march. Here it was their leader's first business to draw up a memorial to the court of Turin, representing the injustice of the removal of the Vaudois from their ancient possessions, their peaceful and inoffensive disposition, and their loyalty to the House of Savoy. On a table-land at the top of a rock called in the narrative "La Balsille," they constructed a strong line of fortification against the French troops, who remained in their vicinity all winter and harassed them with repeated attacks. In the spring of 1690 a general assault was contemplated, and it was commenced on the 2nd of May. The French were completely repulsed, and we are told the almost incredible circumstance, that though the besieging army consisted of 22,000 men, of whom a multitude were destroyed, not one of the Vaudois garrison received even a wound. In pursuance of their system of extermination and defiance, the garrison stuck the heads of their prisoners on palisades within sight of the enemy. One prisoner, however, Mons. de Parat, the commander of the assaulting detachment, was too valuable to be sacrificed. He was wounded, and as there was no surgeon in the camp of the Vaudois, he was told that he must send for one to his own army. He did so; a surgeon came, and as Arnaud wanted the services of such a person, he was of course detained. At the expiration of a week after their defeat, the French returned to the siege of "La Balsille." They were more fortunate than in the previous effort; they took the place, but found it empty. Arnaud, whose spirit and sagacity seems to have been equal to every emergency, had drawn off his forces in the night, conducting them down precipitous banks and through wild ravines, the dangerous character of which prevented such a project from being suspected. With numerous and exasperated enemies at their heels, Arnaud's band proceeded to Angrona, and when they had arrived there, at the moment when every chance of their further safety seemed to be exhausted, they received the gratifying intelligence that, owing to the exacting and domineering conduct of Louis XIV., Savoy and France were at enmity, and that Victor Amadeus, who had taken up arms in favour of Austria, was prepared to grant them an amnesty, and court their assistance against his enemies. Thus ended this remarkable enterprise, of which the leader and historian says, that in eighteen battles only thirty of his followers were killed, while their opponents lost 10,000 men.

The Vaudois, after their reconciliation with Amadeus, had still to encounter their exasperated enemies of France in several smart engagements. The duke released the Vaudois who were imprisoned at Turin, and allowed the whole people to re-establish themselves in their ancient possessions, and to follow their own religion. William III. gave Arnaud a colonel's commission. In this capacity he headed a party of 1200 Vaudois, who, in the breaking out of the war of the Spanish succession, performed material

services for the allied troops, and assisted them in accomplishing the manœuvres which led to the victory of Blenheim. When the plan for attacking France from the side of Piedmont was formed, Arnaud and his Vaudois were placed at the outposts of Eugene's army; and when he withdrew his troops by the passes of the Tyrol to join Marlborough, they had the perilous duty of masking his retreat, and keeping the French in check. The Duke of Savoy, though he could not but acknowledge the services of his faithful Vaudois, was not grateful to Arnaud. Perhaps the warrior-priest gave some ground for the prince entertaining a jealousy of his power and influence, for he was accused of efforts to withdraw the allegiance of the Vaudois, and erect them into a separate republic. The Duke of Savoy had, in 1698, concluded a peace with France, one of the conditions of which was, that, in consideration of his retaining undisputed possession of the valleys of San Martino, Perosa, and some other portions of territory, he was to dismiss the Vaudois who inhabited them. It is said that the exclusion was intended to apply solely to those who were not natives of the valleys, but it made 3000 exiles. After a negotiation with the Duke of Würtemberg, in which he was aided by the representatives of England and Holland, Arnaud prevailed on that prince to give the exiles an asylum in his dominions. They were received under certain articles of privilege and protection, but the lands in which they were placed were waste and sterile, and they were subjected to many hardships. Arnaud, after falling under the displeasure of the Duke of Savoy, had pressing invitations to accept the patronage of William III. and Prince Eugene; but he preferred to remain the pastor of his devoted flock, and he took up his residence among the exiles, at the village of Schönberg. He appears to have permanently joined them in the year 1709, and to have remained with them to the end of his days. In this retirement he wrote the history of his enterprise, under the title "Histoire de la glorieuse Rentrée des Vaudois dans leurs Vallées," printed in 1710, and dedicated to Anne, Queen of Great Britain. The French edition of this work is very rare: it has lately been twice translated into English.

Arnaud died at Schönberg, in the year 1721, having accomplished his eightieth year. The rude church in which he officiated, a monument within it, beneath which his bones rest, and his dwelling-house, were all preserved with pious care by the exiles and their descendants, and are still or were very lately extant. By an inventory and division of his property, preserved in the parish church of Schönberg, it appears that he was twice married, and left behind him three sons and two daughters: one of his sons succeeded him in his clerical charge, and another studied law in London. The whole property left by him amounted to 226*l.* 8s. 2*d.* in English money. He was in the receipt of a pension of 122 florins, about 10*l.* 15s., from England. (*The glorious Recovery by the Vaudois, of their Valleys, from the original, by* Henri Arnaud, *their Commander and Pastor, by* Hugh Dyke Acland, 1827, 8vo.; *Authentic Details of the Valdenses in Piemont and other Countries*, &c., London, 1827, 8vo., containing a slightly abridged translation of the "Glorieuse Rentrée;" Maitland, *Facts and Documents illustrative of the History, Doctrines, and Rites of the Ancient Albigenses;* Gilly, *Narrative of an Excursion to the Mountains of Piemont.*) J. H. B.

ARNAUD DE MARSAN, a Provençal troubadour, of whose personal history nothing is known, except that he is the author of a poem in couplets of six syllables, curiously illustrative of the state of society in the age and countries of the troubadours. He was the Chesterfield of his day, and prepared a series of canons of good-breeding, or instructions in the art of shining in society. He describes his lessons as having been detailed to a cavalier who came in the garb of a pilgrim from a distant land to consult him as the great master of the art of pleasing the fair sex. His instructions are in many respects a caricature of those virtues and vices which, exhibited on a large scale by the knights of chivalry, have gradually dwindled as the progress of civilization has lessened the distinctions of social rank, into the conventional habits and opinions of what is called genteel society. Some of Arnaud's instructions are not only innocent, but would at this day be considered prudent and commendable: such as, that whether your clothes be rich or not, your linen should be clean; that your garments should all be of a genteel fit; that the beard and moustache should be clean, and not inordinately large; that the action of the hands should be easy; that you should choose servants who know their business, and are decorous and polished in their manner, lest people laugh at them, and say, "Like master, like man;" and that you are not to give whispered instructions to your domestics while entertaining company. Other instructions are of more questionable morality. He recommends his pupil to keep open house for all the world—meaning all visitors of suitable rank; to gamble deeply, and never to refuse to play while he has any money left, or to show chagrin at his losses. The art of shining in society is viewed only as an adjunct to that of securing the favour of the fair sex, which, as a direct object, naturally occupies a considerable portion of these instructions. (Millot, *Hist. Lit. des Troubadours*, iii. 62—76; Raynouard, *Choix des Poësies originales des Troubadours*, ii. 301—308.) J. H. B.

ARNAUD DE MARVEIL, or DE MARUELH, a Provençal troubadour, who is supposed to have died at the end of the twelfth century. Although Petrarch has called him, in comparison with Daniel Arnaud, "the less famous Arnaud," Raynouard, Sismondi, and other late critics have been disposed to elevate his literary merit above that of all the other troubadours of his name, and to place him at the head of the amorous poets of his age and country. Unlike the greater number of the troubadours, he was descended of an obscure family, and acquired his reputation solely by his genius and industry. He was born at Maruelh in Perigord, and destined for the profession of a clerk or notary. When his poetical genius began to develop itself, he was allowed to attach himself to the court of Roger II., Viscount of Béziers, called Taillefer. He made his patron's wife, the Countess Adelaide, daughter of Raimond V. of Toulouse, the object of his poetical idolatry, and addressed her, according to the licence generally conceded to the troubadours, in successive poems breathing the most devoted love and admiration. His poems were not addressed to his mistress by her own name, but under such descriptive and laudatory appellations as "Belvezer," "Belregard," &c. His devotion does not appear to have passed entirely unrewarded. He alludes to gifts of money, horses, and arms, for which he has to thank the object of his muse. Through two of his songs he implores the favour of a kiss, and he is said to have obtained his wish. He, however, met with a serious rival in Alfonso, King of Castile (probably the same who was called Alfonso the Good); and the troubadour was banished from the court of Béziers to propitiate the jealousy, not of the husband whose wife he was addressing, but of another unlicensed aspirant to her regards. The countess died in the year 1201. As none of Arnaud's verses have been found to allude to this event, he is supposed not to have survived her; and this is the only circumstance from which the time at which he lived can be approximated. On leaving Béziers he found an asylum under the humbler roof of the Lord of Montpellier, where he had leisure to sing at length of the pangs of despised love. In this retreat he seems to have found the sweet uses of adversity; and he was prompted to write a moral poem of about four hundred verses. The fragments of this work which have been preserved indicate a mind awakened by personal disappointment to a consciousness of the more glaring defects of the state of society in which he lived. He probably had on many occasions been reminded, in the courtly circle in which he aspired to mix, of the inferiority of his own birth; and in a strain of bold speculation, singularly at variance with the usual sentiments of his age, he enlarges on the nothingness of rank, family, and wealth, if they are not accompanied by a corresponding nobility of soul. Arnaud's love-poems are numerous, and written in a great variety of measures. Sismondi characterizes them as full of nature and tenderness, and says he deserves to be called, among the troubadours, the Great Master of Love. Mr. Roscoe, in his translation of Sismondi, has given translations into English verse of some portions of the fragments preserved by Raynouard. The following is the commencement of one of them:—

"Oh! how sweet the breeze of April,
Breathing soft as May draws near!
While, through nights of tranquil beauty,
Songs of gladness meet the ear:
Every bird his well-known language
Uttering in the morning's pride,
Revelling in joy and gladness
By his happy partner's side."

(Millot, *Hist. Lit. des Troubadours*, i. 69—84; *Hist. Lit. de la France*, xv. 441—442; Raynouard, *Choix des Poësies originales des Troubadours*, iii. 199—226, v. 45—49; Sismondi, *Historical View of the Literature of the South of Europe*, translated by Roscoe, i. 173—176.)

J. H. B.

ARNAUD DE TINTIGNAC, or DE COTIGNAC, a Provençal troubadour, of whom Millot and the other writers on the subject can find no better authenticated account than that of Nostradamus, whose accuracy is justly doubted. According to this account he was a man of good descent, but poor, and was diplomatically employed by Louis, King of Sicily and Count of Provence, and his Queen, Jeanne, in negotiations with the rebels of the Col de Tende: he received the fief of Cotignac as the reward of his services. There are traces of some historical events to which this statement might refer, having occurred in the year 1357. The other notices which Nostradamus has preserved of Arnaud relate to his amours. He wrote three poetical pieces, of which Raynouard has preserved short specimens. (Millot, *Hist. Lit. des Troubadours*, iii. 375, 376; Raynouard, *Choix des Poësies originales des Troubadours*, v. 30.)

J. H. B.

ARNAUDIN, —— D', a French author who died at a very early age, of whom so little is known, that his Christian name has not been discovered. He is supposed to have been the nephew of a physician of some eminence bearing the same name, to have been born in the year 1690, and to have died at the age of twenty-seven. In 1713 he published a translation of Cornelius Agrippa's work, "De Præcellentia Fœminei Sexus," under the title "De la Grandeur et de l'Excellence des Femmes au-dessus des Hommes; Ouvrage composé en Latin, et traduit en Français avec des Notes curieuses et la Vie d'Agrippa, par D'Arnaudin Neveu." Two other works are attributed to him: "Refutation par le Raisonnement d'un Livre intitulé De l'Action de Dieu sur les Créatures," 12mo., Paris, 1714; and "La Vie de Dom Pierre

le Nain, religieux et ancien Sous-prieur de La Trappe," &c., 12mo., Paris, 1715. (*Quérard, La France Littéraire; Biog. Universelle, Suppl.*) J. H. B.

ARNAULD.—The family of the Arnaulds came originally from Provence, and some members of it are mentioned in records of the twelfth and thirteenth centuries. A branch from the family removed from Provence, and settled in Auvergne. The celebrated Arnaulds of Port-Royal were descended from this branch. The name is also written Arnaud, and this was the common signature of the family till the seventeenth century. Guilbert says, with great vivacity, that "he is capable of proving, by about forty authentic and original documents, that this letter L is a modern interpolation" in the name of the Arnauds. Arnauld d'Andilly, in his Mémoires, says, that his family was "very noble," but this is not true. It was a good family, but it did not belong to the real noblesse. (Sainte-Beuve, *Port-Royal*, vol. i. p. 192, note; Guilbert, *Mémoires Historiques et Chronologiques sur l'Abbaye de Port-Royal-des-Champs*, 9 vols. 12mo.) C. J. S.

ARNAULD, ANGE'LIQUE, whose religious name was ANGE'LIQUE DE SAINT-JEAN, Abbess of Port-Royal, and niece of the elder Angélique. She was born 28th November, 1624, and was the fifth child of Robert Arnauld d'Andilly and Catherine de la Boderie. At the age of six she was placed by her father at Port-Royal, to be educated by her aunts, Angélique and Agnès. At the age of twelve, she gave such indications of a determined character, that her aunts said of her, "she will do much evil, if she does not do good." She took the vows, 25th January, 1644. Towards the close of 1653 she was made sub-prioress and mistress of the Novices at Port-Royal-des-Champs. In 1659 she removed to Port-Royal-de-Paris, where she held the same offices. During the persecution which the nuns of Port-Royal endured from 1661 till 1664, when they refused to sign the "Formulary of Alexander VII." without some explanation expressive of the sense in which they signed it, the nuns directed themselves by the advice of Angélique de Saint-Jean. At last the enemies of Port-Royal determined to remove from that monastery, and to dispose in various convents twelve of the most refractory members. Angélique was one of the twelve who were to be sent into exile. On the 26th of August, 1664, she was sent into the convent of the nuns called Annonciades, at Paris, where she was kept a prisoner for more than ten months in a state of complete solitude. She received no news of any of her friends. The Annonciades being under the spiritual guidance of the Jesuits, were exceedingly prejudiced against Port-Royal. But while the other nuns of Port-Royal continued to be harassed by solicitations to sign the Formulary, no such attempts to induce Angélique were made, as they were considered useless. On the 2nd of July, 1665, the nuns who had been dispersed in different convents were sent back, by order of the Archbishop of Paris, to the monastery of Port-Royal des Champs. Angélique de Saint-Jean was thus re-united to her friends. But they had to endure a new kind of captivity in their own monastery. On arriving at Port-Royal-des-Champs, they were surrounded by soldiers. Guards had been sent by the Archbishop of Paris to watch the house, with strict orders to prevent the nuns from holding any communication with persons out of the convent. The soldiers kept watch in the gardens during the greater part of the night, and their sleeping-places were in front of the chambers of the nuns. The workmen who entered or came out were searched, and no package was allowed to go in or out without examination. Port-Royal was thus garrisoned for three years and seven months, from the 3rd of July, 1665, till the 18th of February, 1669. During all this time the nuns were forbidden to partake of the Holy Communion, and religious worship was in a great degree interdicted. But towards the close of 1668 appeared the edict of Clement IX. for the "peace of the Church," as it was called, and the persecution of Port-Royal terminated for a time. By an ordonnance, dated 17th of February, 1669, the Archbishop of Paris freed the nuns from the surveillance of their guards, permitted them to partake of the Sacraments of the Roman Church, and to exercise the privileges of a religious community. One of their first acts was to elect an abbess. Marie de Sainte-Magdeleine du Fargis was elected abbess, and Angélique de Saint-Jean prioress. This office she held for nine years. On the 3rd of August, 1678, she was elected abbess. On the 15th of April, 1679, the Duchesse de Longueville, the great protectress of Port-Royal, died, and the persecution recommenced. From this time till her death, Angélique, in her position of abbess, had much to endure. She had to console and support the courage of her nuns. She wrote letter upon letter to the various authorities, and endeavoured in every way to avert the destruction which was impending upon Port-Royal. One of the steps taken for its destruction was this—no more novices were to be admitted into the community, and the young girls who had been sent to the convent for education were removed.

The office of abbess was at this time triennial. When her first three years were ended, Angélique was re-elected abbess (8th of August, 1681), but she died before the second period of three years was completed. She had suffered much at the death of her aunt Agnès (19th of February, 1671), and her father, D'Andilly (27th of September, 1674): but when her spiritual father, De Saci, died

on the 4th of January, 1684, she sank under the blow. De Saci was buried at Port-Royal-des-Champs. Every day after the ceremony was performed, Angélique went to shed tears over his tomb At the end of three weeks she was seized with a mortal sickness. She died 29th of January, 1684, aged fifty-nine years and two months. The Port-Royalists speak in the highest terms of her piety and capacity. They say that the spirit of the first Angélique was revived in her. They extol her knowledge of scripture and ecclesiastical history, her humility and charity, her severity towards herself and her kindness towards others, the penetration of her mind, and the resoluteness of her character. When her father, D'Andilly, spoke of her, he used to say, "All my children and myself are fools in comparison of Angélique."

Angélique de Saint-Jean was remarkable for the facility with which she spoke and wrote. While her aunt Angélique was "such an enemy to the making of books," that she could with difficulty be persuaded to write any thing, Angélique de Saint-Jean was, as Racine says, "more naturally scientific." She has left several works, and among them one which is perhaps the most valuable work relative to Port-Royal: it is entitled "Mémoires pour servir à l'Histoire de Port-Royal, et à la Vie de la Révérende Mère Marie Angélique de Sainte-Magdeleine Arnauld Reformatrice de ce Monastère," Utrecht, 1742, 12mo. 3 vols. While the Mémoires of Du Fossé, Fontaine, and Lancelot detail the external history of Port-Royal, these "Mémoires" represent its internal history, the mind and habits of its members, particularly of the elder Angélique.

The idea of writing these "Mémoires" was conceived about the year 1652. Angélique de Saint-Jean may be said to be the author of the work, for she wrote a considerable part of the various "Relations" of which it consists. The other "Relations" were composed by different nuns, who were directed to "write what they had seen and observed," but they were all revised by Angélique. The third part of these "Mémoires" contains the lives of several of the principal nuns of Port-Royal. The "Mémoires" were edited by Barbeau de la Bruyère, in 1742. The originals, from which Barbeau de la Bruyère printed the "Mémoires," were preserved in the library of Saint-Germain-des-Prés at Paris. 2. "Réflexions de la mère Angélique de Saint-Jean Arnauld, &c., pour préparer ses Sœurs à la Persécution," 1737, 12mo. 3. "Relation de la Captivité de la Sœur Angélique de Saint-Jean, &c., écrite par elle-même," Amsterdam, 1711, 12mo. 4. "Relations sur la Vie de la mère Angélique et la Réforme de Port-Royal," Paris, 1737, 12mo. 5. "Conférences de la mère Angélique de Saint-Jean, abbesse de Port-Royal, sur les Constitutions du Monastère de Port-Royal du Saint-Sacrament," with the text of the Constitutions, published by Clémencet, Utrecht (Paris), 1760, 3 vols. 12mo. 6. "Discours de la mère Angélique de Saint-Jean, appelés Miséricordes," Utrecht, 1735, 12mo. Angélique de Saint-Jean took a great part in the composition of the "Nécrologe de Port-Royal des Champs," Amsterdam, 1723, 4to., and wrote other works in defence of the monastery. (*Mémoires pour servir à l'Histoire de l'ort-Royal*, &c., tom. iii. p. 498, &c.; Quérard, *La France Littéraire.*) C. J. S.

ARNAULD, ANTOINE, Lord of La Mothe, a castle near Riom, was the father of Arnauld "l'Avocat." After serving in the army, and commanding a troop of light horse, he became an advocate, and was made procureur-général to the queen, Catherine de Médicis. He was a man of great abilities. He became a Hugonot, but subsequently to the day of Saint Barthélemy he returned to Roman Catholicism. Several of his sons remained Hugonots. The Jesuits, therefore, had some reason for calling Arnauld "le grand" a descendant of Hugonots. Racine and the other Port-Royalists have kept this little circumstance in the background as much as they could. On the day of Saint Barthélemy, Catherine de Médicis, who had a great regard for Arnauld, sent a guard to protect him. They arrived in time, as the assassins were besieging his house. He died in 1585 at Paris. He married two wives. By the first he had a son, named Jean de la Mothe-Arnauld; by the second wife, Anne Forget, he had seven sons and four daughters. Antoine Arnauld, "l'Avocat," was his second child, that is, he was the eldest child by Anne Forget, the second wife. The genealogy of the Arnaulds, which is given at length by Arnauld d'Andilly, in his "Mémoires," part i., is abridged in the "Mémoires pour servir à l'Histoire de Port-Royal," &c., tome i. p. vi. &c. C. J. S.

ARNAULD, ANTOINE, generally surnamed "L'AVOCAT" ("the Advocate"), was the most celebrated pleader of his day. He was also the father of that numerous and distinguished family, the Arnaulds of Port-Royal. Antoine was the second son of Arnauld, lord of la Mothe, by his second wife, Anne Forget. He was born at Paris, 6th August, 1560. At the age of seventeen he was sent to Bourges, to attend the lectures of Cujas on jurisprudence. He is said to have studied sixteen hours a day. At the age of nineteen he returned to Paris, and his father sent him on a tour through Italy. On his return from this journey he became avocat au parlement de Paris, and began to plead at the age of twenty-one. On the death of his father, in 1585, he succeeded him in the office of procureur-général to Queen Catherine de Médicis, and he held this office till the death of Catherine. At her death he resigned another office which he held, of

auditor of accounts, in order that he might devote his undivided attention to his profession. At a subsequent period he refused, for the same reason, the dignity of advocate-general, which was offered him on the death of his father-in-law, Marion; and at other times the posts of secretary of state and first president to the parliament of Provence.

Antoine Arnauld, at an early age, was considered the great orator of his day. In 1585 he married Catherine, the only daughter of Simon Marion, who was then a distinguished advocate, and subsequently became avocat-général au parlement de Paris. His wife was twelve years old when he married her. Antoine Arnauld obtained his wife by his eloquence. Marion, hearing him plead one day, was so struck with his speech, that he took him home in his carriage, and kept him to dinner. He soon afterwards gave him his daughter for wife. The following instances of Arnauld's oratorical powers are recorded. One day as he spoke of the battle of Fornoue, the Duke of Montpensier, prince of the blood-royal, who heard him, half drew his sword, believing himself present at the action. In 1600, when the Duke of Savoy paid a visit to France, the king, Henri IV., wished to give the duke a specimen of the eloquence of his parliament. Achille de Harlay, the first president, chose a cause for the day, and appointed Arnauld and another advocate named Robert to plead on the opposite sides. The king and the duke came incognito, and took their places in a chamber from which they could see and hear without being seen. Arnauld gained the cause for his client. The proceedings and the speeches delivered in this cause are inserted at length by Pierre Mathieu, in his "Histoire de Henri IV.," i. p. 435. But Arnauld's most celebrated speech, and the one which was the most important in its effects, was that which he delivered in 1594 against the Jesuits, in the name of the University of Paris. It was printed, in 1594, at Paris, with the title of "Plaidoyè pour l'Université de Paris contre l'Université," and frequently since that date. The president M. de Thou inserted a portion of it in his history. The subject of this speech was the attempt made by Pierre Barrière to assassinate Henri IV., in 1593. The University of Paris demanded the expulsion of the Jesuits from France, by the mouth of Arnauld. The Jesuits were not expelled from France till some months afterwards, when the second attempt at assassination was made by Jean Châtel, in December, 1594. The Jesuits, however, never forgot or forgave the speech of Arnauld. The Port-Royalists consider it to be the origin of the hatred which the Jesuits subsequently showed towards their monastery, and they call it "the original sin of the Arnaulds." The University of Paris offered Arnauld a present in return for the service which he had done them, but he refused it. Upon his refusal it held an extraordinary meeting on the 18th of March, 1595, and unanimously passed an act, in Latin, in which it testified its gratitude to Arnauld, and decreed that "all the orders of the University should bind themselves by oath to discharge towards him, his children, and posterity, all those duties which are due from grateful clients to a faithful patron, and also never to be backward in maintaining their honour, interest, and character."

The extant specimens of Arnauld's oratory display much of the bad taste which was prevalent among the speakers of those times. The style is generally inflated. Their redeeming quality is great force and energy. When he spoke, his hearers forgot all faults under the influence of his powerful delivery. Arnauld is very fond of displaying his knowledge of history, particularly Greek and Roman. Tallemant des Réaux, a satirist of the subsequent generation, tells us that he was a man of "commonplaces," that he used to cut out of printed books such passages as struck him, and paste them into volumes of blank paper which he kept for the purpose. He would afterwards classify them under certain heads, and introduce them in his harangues whenever he thought that they would tell. It is very probable that the satirist speaks the truth. Arnauld's son, D'Andilly, details in his "Mémoires" the various instances of his father's oratorical success. He does not mention that, one day as Arnauld was pleading against a Hugonot of Genoa, whose property had been confiscated, he enumerated all the injuries which the Genoese, and particularly Andrea Doria, had done to France at such length, that the Genoese, who had lost his money, became impatient, and cried out, in his imperfect French, "What has the republic of Genoa or Andrea Doria to do with my money?" which remark cut short the harangue. Antoine Arnauld died at Paris, the 29th of December, 1619, upwards of fifty-nine years old. He had by his wife twenty children, eleven sons and nine daughters. Ten survived him, six daughters and four sons, all celebrated. His memory was so much respected that, at the request of the people, his body lay in state for some days.

Arnauld is called by the Port-Royalists the father of Port-Royal. He contributed to the wants of the whole convent with the greatest liberality, and constructed and repaired many of the buildings. His wife, after his death, his six daughters, and five of his grand-daughters, became nuns at Port-Royal. The following is a list of his children:—1. Robert Arnauld d'Andilly. 2. Catherine, born 9th June, 1590, died 22nd January, 1651. Her religious name was Sœur Catherine de Saint-Jean. 3. Jacqueline Marie, the famous reformer of Port-Royal. 4. Jeanne Catherine Agnès, abbess of Saint-

Cyr. 5. Anne, born in 1594, died 1st January, 1653. Her religious name was Sœur Anne Eugénie de l'Incarnation. 6. Henri Arnauld, bishop of Angers. 7. Marie, born in 1600, died 15th June, 1642. Her religious name was Sœur Marie de Sainte-Claire. 8. Simon, born in 1603, a soldier, killed at Verdun, 2nd July, 1639. 9. Magdeleine, born about 1607, died 3rd February, 1649. Her religious name was Sœur Magdeleine de Sainte-Christine. 10. Antoine Arnauld, the great doctor. Madame Arnauld's religious name was Sœur Catherine de Sainte-Félicité. She died 28th February, 1641, aged sixty-eight years. The lives of such of these nuns as are not here given may be found in the third part of the "Mémoires pour servir à l'Histoire de Port-Royal," &c., Utrecht, 1742, or in the "Nouvelle Histoire abrégée de l'Abbaye de Port-Royal," Paris, 1786, 12mo.

Arnauld wrote several pamphlets, some of which were directed against the League. To save his life from their resentment, he was obliged to disguise himself as a mason, about 1591, and fly to Tours, where a part of the parliament was assembled. His chief works are:—1. "L'Anti-Espagnol," &c., 1606, 12mo., printed in the "Mémoires de la Ligue," vol. iv. p. 230, and the "Quatre excellens Discours," 1593, 1606, 12mo. 2. "La Fleur de Lys," &c., printed in the collection entitled "Quatre Discours excellens et libres," 1593, 1606, 12mo. 3. "Délivrance de la Bretagne," 1598, 8vo. 4. "La Première Savoysienne," 1601, 8vo., a species of philippic against the Duke of Savoy. It is doubtful whether Arnauld wrote this pamphlet. 5. "Utile et salutaire Avis au Roi pour bien régner," written in 1614. 6. His most celebrated pamphlet was entitled "Le franc et véritable Discours au Roi, sur le rétablissement qui lui est démandé pour les Jésuites," printed in 1602, 1610, &c., 8vo. This "Discours" must not be confounded with the "Plaidoyè" of Arnauld against the Jesuits: it was never intended to be spoken. The author, in this pamphlet, endeavoured to dissuade the king from revoking the sentence of banishment against the Jesuits; but, as he afterwards saw that the king would allow them to return, he became frightened, and endeavoured to recall all the copies of his pamphlet. It is written in better taste than the speech of 1594. A new edition of the "Discours" was published by the Abbé Goujet, with notes, 1762, 12mo. Arnauld is one of the French authors recommended by the French Academy at the time when the Dictionary of the Academy was first projected. (Arnauld d'Andilly, *Mémoires*, part i.; *Mémoires pour servir à l'Histoire de Port-Royal*, &c., Utrecht, 1742, 12mo., tom. i. p. 189, &c., tom. iii. p. 276, &c.; *Causa Arnaldina*, &c., Liège, 1699, *Preface*, p. 97; Sainte-Beuve, *Port-Royal*, vol. i. p. 68, &c.; Le Long, *Bibliothèque Historique de la France*, tom. v. p. 384.) C. J. S.

ARNAULD, ANTOINE, doctor of the Sorbonne, whom the Port-Royalists called "le grand," was the youngest and the greatest of the ten surviving children of Antoine Arnauld "l'Avocat" and Catherine Marion. He was born at Paris on the 8th of February, 1612. The father of Antoine Arnauld died when he was seven years old, but his mother paid great attention to his education. He received his first instruction at the College of Calvi, together with his nephews Le Maître and De Saci. After going through a course of theology at the College of Lisieux, he began to study law; but at the request of his mother he turned his attention to theology. He commenced a course of theology under Lescot, the confessor of Cardinal Richelieu. As Lescot was not much of an Augustinian, Arnauld's mother, who had derived from Saint Cyran the persuasion that Saint Augustin's system alone was the right one, applied to Saint Cyran for advice. He put into Arnauld's hand some of Saint Augustin's treatises upon grace; and the thesis called "Tentative," which Arnauld held, according to custom, for the degree of bachelor in 1635, contained such traces of the study of Saint Augustin as are said to have greatly offended Lescot. Arnauld was admitted to lodge in the Sorbonne, and began his licence of theology in Easter 1638. The course for the licence lasted two years, from Easter 1638 till Lent 1640. At the same time that he followed the course for his licence he professed a course of philosophy at the college of Mans in Paris. In September, 1641, he was ordained priest. On the 18th of December of the same year he kept the last of the four requisite acts for the degree of doctor, which he took the next day. We are told that he kept these acts in such a manner that all who heard him were astonished. After receiving the degree of doctor, Arnauld applied to be admitted "socius Sorbonicus," associate or member of the society of the Sorbonne. But he had not acted in accordance with the statutes of the society. He had professed his course of philosophy during his licence, and not before it, as the statutes required. When his application was put to the vote all the doctors of the Sorbonne, excepting two, were of opinion that the statutes should not be enforced against him, partly, according to the statement of his biographers, because of his extraordinary merit, and partly because a promise had been made, when he began his licence, that the irregularity would be overlooked. The case was referred to Cardinal Richelieu, who was provisor of the Sorbonne, and he pronounced for the strict observation of the statutes.

Bayle and the other biographers of Arnauld attribute the cardinal's sentence to the influence which Lescot, his confessor, had

over him. Lescot was one of the two doctors who had voted against Arnauld. Bayle considers that Lescot still retained the feelings of resentment which he conceived against Arnauld because of the thesis which he sustained for the degree of bachelor. "He had not taught Cardinal Richelieu his penitent to forgive, and he had learnt of his penitent not to forgive." But the facts of the case are as have been stated above, and Cardinal Richelieu showed on other occasions the same strictness in maintaining the statutes of the Sorbonne; and after the death of the cardinal, when Arnauld renewed his application, in 1642, he was again rejected. He was admitted a member of the society of the Sorbonne in 1643.

While Arnauld was studying at the Sorbonne a great change took place in his mind. In the language of Port-Royal, he became converted. His life, however, had never been irregular, though it gave great pain to his mother and his austere relatives, the hermits of Port-Royal. He used to dress well, kept a carriage, says Fontaine, and held considerable benefices and dignities in cathedral churches. The benefices of which Fontaine speaks were a precentorship, and a canonry at Verdun, which Arnauld received about the close of 1639 from his cousin de Feuquières, who was governor of Verdun. It seems that the feelings of Arnauld changed by degrees. He wrote to Saint Cyran, who was then a prisoner at Vincennes, to ask his advice, and on the reception of Saint Cyran's answer he paid him a visit in his prison. Saint Cyran, with his usual skill, made a proselyte of Arnauld during this visit, and Arnauld, during the remainder of Saint Cyran's life, yielded himself implicitly to his direction. He imbibed from him a love for the theological system of Jansenius, bishop of Ypres, in Flanders. Saint Cyran used to call him the "child of his bonds," meaning that he had begotten him to a spiritual life during his imprisonment. Arnauld resigned his benefices in 1642. During the course of his licence, he made a retreat to Port-Royal-des-Champs, where he practised penitence, in imitation of his nephew Le Maître and the other recluses. Before he was ordained priest he made similar retreats, and again, after his ordination in September 1641, before he ventured to offer up mass for the first time, he spent forty days in prayer and fasting, and during these forty days he resolved to make a donation of all his property to Port-Royal: he executed this resolve at a subsequent period. He performed all these acts under the direction of Saint Cyran.

Before Arnauld had taken the degree of doctor, his mother, who for many years had been a nun at Port-Royal, died there on the 28th February, 1641. On the night when the extreme unction was administered to her, the 4th of February, he came from the Sorbonne to Port-Royal, and entreated Singlin, who was then the acting director under Saint Cyran of the community, to allow him to assist at the ceremony; but, such was the spirit of Port-Royal, Singlin thought this would be sacrificing too much to nature. Arnauld besought Singlin at least to inquire of his mother what she had to say to him as her last words; he would consider them through life as her last will, and as an express order from God to himself. Singlin brought back this answer, and it made a deep impression on Arnauld's susceptible mind:—"I pray you to tell my last son that, as God has engaged him in the defence of truth, I exhort and conjure him on my side never to relax, but to sustain it without any fear, were a thousand lives to be perilled."

Arnauld never forgot his mother's answer. In a letter which he wrote to Saint Cyran, a considerable time afterwards, after speaking of the "feeling which he had derived from the last words of his mother," he goes on to say, "at this moment that I write to you the thought enters my mind of invoking her should I ever find myself exposed to real persecution."

After taking the degree of doctor Arnauld lived in great retirement. In August, 1643, he published a work entitled "De la Fréquente Communion," which made his name famous through France. He wrote this work at the instigation of Saint Cyran, for the purpose of enforcing the doctrines of Jansenius on the question of penitence and the sacraments. The celebrated work of Jansenius the "Augustinus," had been printed at Louvain in 1640, before the Jesuits could obtain authority from Rome to suppress the impression; it was sold at the fair of Frankfurt in September, 1640, and, reaching Paris, was reprinted there in 1641. Habert, theologal of Notre-Dame, denounced the book most violently in three sermons, preached in 1642 and 1643. On the 1st of February, 1643, Saint Cyran wrote to Arnauld from his prison at Vincennes, "were we all to perish, we must no longer leave these sermons unanswered." An opportunity soon presented itself for attacking the Jesuits in their turn, and for defending the doctrines of Jansenius, on the question of penitence and the sacraments. St. Cyran had drawn up some rules of conduct for the Princesse de Guemené. A Jesuit named Sesmaisons attempted to refute these rules, and in his refutation he inserted this sentence:—"The more we are devoid of grace the more boldly ought we to approach Jesus Christ in the Eucharist." This maxim was the immediate cause of Arnauld's book. But the maxim was in accordance with the doctrine which the Jesuits held as a body, touching the sacraments. Their doctrine was, that the sacraments have in themselves an instrumental and efficient power to work in the soul a disposition to receive divine

grace, and that, consequently, it requires little preparation to receive the sacraments with benefit. In opposition to this doctrine Arnauld endeavoured to establish in his work, by the authority of the Fathers and of tradition, that inward conversion is necessary before the reception of the sacraments; that real repentance must be exacted from the sinner previous to confession, contrition of heart with love of God before absolution, and penitence before communicating.

The work "De la Fréquente Communion" appeared in August, 1643, and the Jesuits immediately assailed it. On the last Sunday of the same month, when the book could scarcely be said to be in circulation, Father Nouet denounced it from the pulpit in the chapel of the Maison Professe of St. Louis, which was the Jesuit house at Paris. As his sermons came from the head-quarters of that society, they caused a great stir, but Arnauld's book sold only the faster. The first edition was exhausted in fifteen days; a second edition appeared before Nouet had finished his course of sermons, which continued for eight consecutive Sundays; and the second edition contained an answer to Nouet's sermons from Arnauld. But Nouet had gone too far in his denunciations of the work; for the approbations of sixteen archbishops and bishops, and of twenty doctors of the Sorbonne had been prefixed to the first edition, and they felt themselves included in the Jesuit's attack. These bishops had been summoned to attend a meeting for the transaction of some other matters at the house of Cardinal Mazarin, and they complained of the scandal and demanded satisfaction. On the 28th of November Nouet with four other fathers of his order was compelled to ask pardon, and sign a recantation, bareheaded, and on his knees. Meanwhile the sale of the work increased; four editions were exhausted in six months, and for several years new editions appeared. Among the numerous answers there was one written by the learned Jesuit Petau (Petavius) in 1644 under the title "De la Pénitence Publique," and another by the Prince de Condé, entitled "Remarques Chrétiennes et Catholiques." The name of the prince was not prefixed, but the author was known, and the book was printed "par commandement." No one from Port-Royal answered this exalted adversary. The prince de Condé was greatly attached to the Jesuits, and he had entrusted them with the education of his two sons; but if he was an adversary to Port-Royal, his daughter, the duchess of Longueville, became subsequently one of its warmest supporters. In answer to the various treatises which attacked his work, Arnauld wrote the treatise entitled "La Tradition de l'Église." It consists of passages extracted from the fathers and translated by Antoine le Maître, but the preface, which is as large as a volume, was written by Arnauld in answer to the treatise of Petau.

However, the Jesuits found a way to wreak their vengeance upon Arnauld. A sentence had been inserted in the preface to the work "De la Fréquente Communion," by Martin de Barcos, the nephew of Saint-Cyran, to whom Arnauld had submitted it before publication. The sentence was that Saint Peter and Saint Paul were "two heads of the church who only make one." In March, 1644, the Jesuits obtained from the queen-regent and Cardinal Mazarin an order that Arnauld and De Barcos should go to Rome and defend this sentence in person before the tribunal of the Inquisition. This order excited a general commotion at Paris. Such a thing was contrary to the liberties of the Gallican church, and it was considered a most dangerous precedent to send a subject of the king of France out of the kingdom to be judged. The bishops, the parliament of Paris, the faculty of theology, the whole body of the university, and particularly the Sorbonne, sent deputations to the queen-regent to remonstrate against the irregularity of the order. The outcry was such that Cardinal Mazarin, who had just commenced his ministerial career, alleged, as an excuse, that he was a stranger, and consequently did not as yet know all the customs of the country. The real reason which had induced Mazarin to give the order at first was that he wished to secure the powerful aid of the Jesuits. Arnauld meanwhile was ready enough to start for Rome: several of his friends advised him. They talked of the glory which would arise from defending the truth, and the idea pleased his polemical character. The queen's order allowed a week's preparation. At the last moment, De Barcos, the author of the unfortunate phrase, having received information, as Lancelot asserts, that dangerous designs were in agitation, communicated a message to Arnauld, that he and his friends might act as they pleased, but for himself he had resolved upon another step. After this he concealed himself. Arnauld now thought it advisable to imitate his example, and after writing a letter of excuse to the queen, he sought refuge in the house of several friends successively, "under the shadow," he says, "of the wings of God."

As a censure on the part of the Roman Inquisition was to be feared unless some one appeared to defend the work "De la Fréquente Communion" at Rome, the bishops whose approbations had been prefixed, and who were now twenty in number, deputed, in 1645, Bourgeois, a doctor of the Sorbonne, to represent them at Rome. He has left an account of his journey. The work was not condemned. The sentence written by de Barcos was censured by itself. Among the advocates of the book at Rome was cardinal

de Lugo, a Jesuit, and one of the censors of the "Augustinus" of Jansenius. The cardinal had learnt French in order to read the work of Arnauld.

The date of the publication of this work "De la Fréquente Communion" is one of considerable importance in the history of theology in France. The work produced a reform in the style of theological writings. It put an end both to the scholastic subtleties and to the mystical and allegorical school of devotional writings which prevailed towards the end of the sixteenth and the seventeenth centuries in France. This book "De la Fréquente Communion," being published in 1643, that is, thirteen years before the "Provinciales" of Pascal, was the first theological work written in France with sound taste and judgment. Arnauld prepared the way for Pascal, Bossuet, and Bourdaloue. In this work Arnauld began the system of writing which he adopted in most of his subsequent works. His ordinary manner, when he refutes, is to place at the head of the chapter the proposition which he means to refute; underneath he writes "answer," and he proceeds to this answer as if it was a geometrical demonstration. The arguments are clear, powerful, and well arranged; the authorities are cited one after the other in the most suitable place, and the conclusion is not drawn till all the evidence has been adduced. The sentences, though long, are rigorously grammatical: Arnauld never ventures on a hazardous image. The language is clear, for wherever there might be the least fear of misconception as to his meaning, Arnauld repeats his phrase. Yet amidst all this logical precision, there is great vehemence, arising manifestly from the writer's deep conviction of the truth of his cause.

The work "De la Fréquente Communion" not only reformed the style of theological writing, but it also greatly modified the theological system in France as to the questions of penitence and the sacraments. The most sober-minded and judicious among his countrymen have always been of opinion that Arnauld carried his views too far; but while this idea remained, his doctrines gained ground insensibly even among those who retained a dislike to the name of Jansenism. The effects of the controversy relative to his work may be traced in the popular theology, at any rate, of France. They are seen in the sermons of Bossuet and Massillon. Even the great preacher of the Jesuits, Bourdaloue, uses language which represents very well the doctrines of Arnauld as to the sacraments: "No, certainly," says Bourdaloue in the celebrated passage on 'Le Petit Nombre des Elus,' "it is not enough to receive them —these sacraments which are in themselves so holy and so salutary—but we must receive them with a true conversion of heart."

From the month of March, 1644, Arnauld lived in concealment, till 1648, when we find him re-appearing at Port-Royal-des-Champs. In 1656 he disappeared again till the "Peace of the Church," in 1668, allowed him to show himself without danger. Again, in 1679, he sought safely in an exile which lasted till the hour of his death in 1694. Thus out of the fifty years of his life subsequent to 1644, he spent thirty-one years in concealment; but during all this time his name was celebrated from the writings which he published with extraordinary rapidity. The mystery which enveloped his actions greatly contributed to keep up in the minds of his countrymen an interest in Arnauld.

In July, 1649, Nicolas Cornet denounced to the Faculty of Theology the "Five Propositions," which he said were contained in the "Augustinus" of Jansenius, and the war with respect to these propositions began [AMOUR, LOUIS DE SAINT]. Arnauld took a prominent part in the disputes that ensued whether the propositions were heretical or not. At last, by the constitution dated 31st May, 1653, Innocent X. condemned the five propositions. Next year, at the request of Cardinal Mazarin, a truce was made between Arnauld and the Jesuits, with Annat at their head [ANNAT, FRANÇOIS]. Both parties agreed to cease all controversy on the subject of the propositions; but the Jesuits broke their word. Arnauld then resumed his pen; and now he invented the subtle distinction between matters of doctrine, which he called "Quæstio de jure;" and matters of fact, "Quæstio de facto," upon which the controversy subsequently turned. The first question was, whether the five propositions were heretical, which Arnauld allowed; the second was, whether they were contained in the "Augustinus," in the sense in which they were heretical. Arnauld denied this.

In 1655 Arnauld wrote a work which caused his exclusion from the Sorbonne. The Duc de Liancourt, one of the great friends of Port-Royal, had in his house a Jansenist, the Abbé de Bourzeis, and he had placed his grand-daughter at the convent of Port-Royal-des-Champs to receive her education. On the 31st of January, 1655, the duke presented himself to the priest of his parish, who was his ordinary confessor; but he was refused absolution, because he would not promise to dismiss the "heretical" abbé, and remove his grand-daughter from the convent. The affair became known, and caused a stir. Arnauld wrote to the duke a letter, to which he did not put his name. It was entitled "Lettre d'un Docteur de Sorbonne à une personne de condition," &c. The letter called forth answers from Annat and others, nine in all. Arnauld replied in a second letter, dated from Port-Royal-des-Champs, 10th July, 1655, to which he put his name, "Seconde Lettre de M. Arnauld, Docteur de Sorbonne, à un Duc et Pair de France," &c.

In this letter, which was addressed to the Duc de Luines, there were two propositions, which the Jesuits laid hold of. Arnauld said, first, that he had carefully read the book of Jansenius, and had not found in it the propositions condemned by the late pope, yet, as he condemns these propositions wherever they are to be found, he condemns them in the book of Jansenius if they are there. The second proposition was that "the Scripture shows us in the person of Saint Peter a righteous person, to whom the grace, without which we can do nothing, was wanting." The Jesuits denounced these two propositions to the syndic of the Faculty of Theology of Paris, Claude Guyart, who was a Molinist. He appointed (4th of November) Molinist commissioners to examine the propositions. The commissioners gave in a report to the Sorbonne on the 1st of December, in which they incriminated the first proposition, relative to the pretended orthodoxy of the book of Jansenius, as a rash proposition, and one dishonourable to the holy see, which had determined that the propositions were in the book of Jansenius; and they reported that in the second proposition Arnauld had reproduced the first of the "five propositions," which had already been condemned as heretical. The sittings at the Sorbonne to decide this affair lasted from the 1st of December, 1655, to 31st of January, 1656. The sittings generally lasted from half-past eight in the morning till midday. On the 23rd the friends of Arnauld retired from the assemblies, after making a protest. On the 31st he was definitively censured; and as he refused to sign the censure, he was subsequently excluded from the Faculty of Theology and the Society of the Sorbonne. About sixty doctors, some of whom were bishops, were excluded from the Faculty for the same reason. In the censure of January 31, a clause was inserted that for the future none should be received into the Faculty of Theology without first signing the censure upon Arnauld.

This "affair of the Sorbonne," as it was called, attracted at the time general attention. Arnauld was then forty-three years old, and for ten years his name had stood high, and he was considered the head of a powerful party. The details of each sitting were rumoured abroad at its close, and formed the universal subject of conversation. At the commencement of the affair, Cardinal Mazarin said to the Bishop of Orléans, M. d'Elbène, that it must be settled quickly—"the women did nothing but talk of it, though they understood no more about it than he did."

But the circumstance which gives the affair of the Sorbonne its chief interest in the present day is this—that it gave birth to the famous "Lettres Provinciales" of Pascal, the work which, says Voltaire (*Siècle de Louis XIV.*), first "fixed" the French language. Voltaire is mistaken in assigning the year 1654 as the date of their publication. Sainte-Beuve gives some interesting and apparently novel details on the publication of those letters (*Port-Royal*, vol. ii. p. 535, &c.). Arnauld had retired as early as the 2nd of December to Port-Royal-des-Champs, to write defences of his letter, which his friends laid before the assemblies at the Sorbonne, but they were not always allowed to read them. These defences were in Latin. One day his friends advised him to address himself to the public—to write something in French, which the people could read and understand. He complied; but when he read his production to his friends, they heard it in silence. Comprehending the meaning of their silence, that they were not satisfied, Arnauld turned suddenly round to Pascal, who was standing by him, and said—"You are young; you ought to do something." Pascal, who as yet had written nothing except on scientific subjects, answered modestly, that all he could promise to do would be to draw up a sketch; he would leave it to others to polish it, and make it fit to appear. The next day he began; and in a very short time he wrote the first of the "Provinciales." When it was read, it was declared excellent, and was printed the 23rd of January, 1656. The success of the letter was immediate. The original title of the first letter, which formed eight quarto pages, was "Lettre écrite à un Provincial par un de ses amis." The public called it, for shortness sake, "la Provinciale," and subsequently custom has consecrated the use of this improper term, "les Provinciales." Only five of these letters have reference to the affair of the Sorbonne and Jansenism—the first three, the seventeenth, and the eighteenth. The thirteen others are directed chiefly against the morality of the Jesuit doctrines. The second letter, which is dated the 29th of January, did not appear till the 5th of February; the third, which is dated the 9th of February, appeared on the 12th. The subject of this third letter is the condemnation of Arnauld, which had taken place on the 31st of January. With each new letter the number of copies went on increasing; more than ten thousand copies of the seventeenth were printed.

For more than twenty years after his expulsion from the Sorbonne, Arnauld lived in retirement; and during this time he published numerous works on a variety of subjects—grammar, geometry, logic, metaphysics, theology. In 1668 "the Peace of the Church" was granted by Clement IX., and Arnauld was included in the pacification. The Archbishop of Sens and the Bishop of Châlons presented him to the papal nuncio, who received him with marks of respect, and said that "he could not better employ his

pen of gold than in defending the church." Louis XIV. expressed a desire to see so distinguished a theologian, and the Marquis de Pomponne, his nephew, presented him to the king. "I am glad," said the king, "to see a man of your merit, and I wish that you would employ your great talents in defence of religion."

From 1669 to 1679 Arnauld's life was spent in the composition of books, directed chiefly against the Calvinists. In 1669 appeared, under the name of Arnauld, the first volume of "La grande Perpétuité de la Foi de l'Eglise Catholique touchant l'Eucharistie, défendue contre les Livres du Sieur Claude, Ministre de Charenton." This, which is the greatest of all the theological works attributed to Arnauld, was written chiefly by Nicole. From a degree of modesty which it would be hard to parallel, Nicole, who had only received the tonsure, thought that it was fitting that a work written in defence of a great Catholic truth, as he called it, should bear the name of a priest and a doctor of the church, like Arnauld. This work contributed greatly, at the date of the publication, to the renown of Arnauld. The approbations of twenty-seven French bishops and twenty doctors of the Sorbonne were prefixed, full of high commendations of his learning and eloquence. Arnauld dedicated the work to Clement IX., and the pope returned a very complimentary message through a cardinal. This work is said to have converted to Roman Catholicism the Prince de Tarente, the marshals De Lorges and De Duras; and to have put an end to all the doubts of Turenne, who read it in manuscript, and had already been shaken in his Hugonot principles by some conferences which he had held with Vialart, Bishop of Châlons. A work which is generally called "La petite Perpétuité de la Foi," &c., had been previously published in 1664. It was also written by Nicole. The celebrated Claude answered it; and, in reply to Claude, this other work, which is generally called "La grande Perpétuité," was published. When the first volume of this larger work appeared, in 1669, it was answered by Claude. The object of the work is to prove that the doctrine of transubstantiation is the doctrine of Scripture, and the constant and perpetual doctrine of the church from the time of the apostles downwards. An attempt is also made to show that the Greek and other Oriental churches hold the same doctrine as the Roman Catholic church. In the second volume, the words "this is my body" are discussed through four books. Dupin has given a detailed account of this work in his "Bibliothèque des Auteurs Ecclésiastiques du XVIIme. Siècle," part iii. p. 330, &c.

In 1679 Arnauld received an order from Louis XIV., through his nephew the Marquis de Pomponne, no longer to receive visits at his house, and also an intimation from the Duc de Montausier to provide for his safety. He determined, therefore, to leave France. On the 18th of June, 1679, he set out for Flanders, disguised in the dress of a layman, and reached Mons on the 21st of June. The active enmity of the Jesuits followed him, and, for fear of injuring the friend who had offered him a shelter, he quitted Mons, and proceeded to Tournai. From Tournai he went to Gand, where he lived in the house of a friend, never going out, except on Sundays and festival-days at four o'clock in the morning to hear early mass and to communicate. From Gand he removed to Brussels, where he never quitted his house, saying mass in a private chapel, rising at five, and reading and writing nearly the whole day. Driven again from Brussels by the Jesuits, he travelled through Holland, but returned to Brussels in October, 1682. He continued here in peace from 1682 to 1690, under the protection successively of M. de Grana and the Marquis de Castanaga, governors of the Low Countries. But in May, 1690, the Marquis de Castanaga sent him notice that he could no longer promise him protection. Arnauld quitted Brussels, to lead a wandering life till the day of his death, as Boileau says in his epitaph upon him, "Errant, pauvre, banni, proscrit, persécuté." He died at Brussels, on the 8th of August, 1694, aged exactly eighty-two years, six months. His body was buried secretly at night in the church of Sainte-Catherine by the curé. The pavement happened to have been taken up, and there was a small hole, into which the body was put, so that the next day no one was aware of what had been done. It was not known at Brussels that Arnauld was dead till letters from Paris announced the fact. The heart had been previously taken out of the body, and it was buried subsequently at Port-Royal-des-Champs. Boileau and Racine wrote epitaphs for Arnauld in French, and Santeuil composed a Latin epitaph which was engraved on the tomb over the heart at Port-Royal. This epitaph brought Santeuil into great trouble.

The whole life of Arnauld was spent in controversy. His hatred of the Jesuits has been compared to that of Hannibal against the Romans. Arnauld was certainly one of the most formidable adversaries that society ever had. Not merely did he oppose them on the question of the five propositions, but he undertook a long and laborious work which contributed very much to render the Jesuits odious in France. The work is entitled "Morale pratique des Jésuites," and consists of eight volumes, written during the years 1643, 1683, 1689, 1690, 1691, 1692, 1693, 1694. All these volumes are the work of Arnauld, except the first and a part of the second, which were written by Cambout de Pont-Château. The work consists of a

number of original and well-authenticated documents, which Arnauld collected together for the purpose of showing the pernicious tendency of the casuistry of the Jesuits when reduced to practice. It is a long and laboured commentary on the conduct of the Jesuits in their missions in all the four quarters of the globe. The Jesuits never succeeded in having this work placed under the "Index" at Rome. Besides the Jesuits, Arnauld attacked the Calvinists also. One of the accusations against Port-Royal was, that it was heretical. To show that this reproach was ill-founded, Arnauld and Nicole undertook together the treatise on the "Perpetuity of the Faith of the Catholic Church touching the Eucharist." Arnauld by himself wrote two other works with the same view, one entitled "Renversement de la Morale de Jésus Christ par les Calvinistes," 1672; the other, "L'Impieté de la Morale des Calvinistes," 1675. In these works Arnauld represents the Calvinists as teaching that righteousness cannot be lost, and that the most heinous crimes do not prevent the faithful, who commit them, from continuing the children of God. This, he says, is the doctrine of the Synod of Dort. With his usual vehemence he argues that this doctrine is subversive of all piety. The Port-Royalists had a horror of heresy, and yet there is some affinity between their doctrines and those of the Calvinists on the points of grace. On all other points the Port-Royalists differ entirely from all Protestant communities. Saint-Cyran is said never to have opened an heretical book without "exorcising" it, "not doubting that the devil actually resided in them."

Another accusation against the Port-Royalists was, that they were factious and anti-royalists in spirit. This accusation has been repeated by Petitot in his "Notice sur Port-Royal," but the weight of evidence tends to show that it is false. To meet this charge, the Port-Royalists carefully recorded that Pascal never would hear of any excuse for civil commotions, but declared them sacrilegious; that during the wars of the Fronde they were the only persons who refused to grant absolution to all who had joined the anti-royalist party. For the same purpose Arnauld, while an exile in the Low Countries, wrote his eloquent "Apologie" for the Roman Catholics of England, when accused by Oates of having conspired against their king (1678), and some years afterwards, when the English king James II. was dethroned, he sent forth against William a virulent pamphlet, entitled "Prince d'Orange, nouvel Absalon, nouvel Hérode, nouveau Cromwell."

Arnauld had also a long dispute with his friend Malebranche, which was carried on on both sides for a long time with considerable animosity. In 1683 he published his "Traité des Vraies et Fausses Idées," &c., which is professedly directed against the opinion which Malebranche had announced in his "Recherche de la Vérité," that "we see all things in God." In 1685 he wrote another work, entitled "Réflexions Philosophiques et Théologiques," upon Malebranche's "Traité de la Nature et de la Grace." In 1686 Malebranche replied in "Lettres du Père Malebranche à un de ses amis." Besides all these controversies, Arnauld was engaged in another with the celebrated Richard Simon, relative to the translation of the Bible by De Saci.

Arnauld combined great powers of mind with an extraordinary degree of simplicity. He was candid, but exceedingly impetuous. This anecdote is related of his unwearied industry:—Nicole, who bore a share in most of his literary labours, but was of a milder character than Arnauld, told him one day that he was weary of this incessant warfare, and wished to rest. "Rest!" said Arnauld; "Will you not have the whole of eternity to rest in?" Arnauld bore his exile and his continual changes of abode with the greatest firmness. In a letter to Madame de Fontpertuis he says, "All this is of very little consequence. I have not slept one night the worse; I have set to work immediately, according to my custom, as soon as I was one or two days in a place." There was "something of the lion in him," as Colbert, bishop of Montpellier, said. The portrait of his personal appearance, drawn by Gui Patin (*Nouvelles Lettres*, 22nd February, 1656), is not very flattering—"he is a little, black, ugly man." Arnauld's head was exceedingly large, his countenance heavy and stupid, but his eyes were keen. In society his manners were mild and simple, but he used to talk very loud in defence of his opinions. His memory is said to have been so powerful that he could always quote some appropriate passage in illustration of the subject of conversation.

Arnauld's reputation in his own day stood very high. Boileau, in his "Epitaphe du grand Arnauld," calls him

"Le plus savant mortel qui jamais ait écrit."

And in another poem he even sets him before Bourdaloue, for he says of Bourdaloue—

"Enfin, après Arnauld, ce fut l'illustre en France,
Que j'admirai le plus, et qui m'aima le mieux."

Many others among his distinguished contemporaries express a similar admiration for Arnauld. Among the theologians of France Arnauld undoubtedly holds a very distinguished rank. Bossuet alone is superior to him. As a general thinker, also, his place is high. His writings were not merely confined to theological questions or ecclesiastical history. Though his theological writings determined his life, his reputation at present rests mainly on his philosophical treatises on grammar, logic, geometry, and philosophy.

Though Arnauld was accused of heresy by his adversaries, we are told by his friends that the several popes Clement IX., Clement X., Innocent XI., and Alexander VIII., showed him at various times marks of regard and respect. They say that Innocent XI. offered him a cardinal's hat, but Arnauld declined it: and that after his death several cardinals declared that some of the saints had not done such service to the church. Arnauld received from Innocent XI. the privilege, which he exercised during his exile, of celebrating mass in his private chamber. While he was in Holland, his abilities enabled him to introduce a change in the Roman Catholic churches which are established in that country. Jean de Néercassel, the Roman Catholic bishop of Castorie, and Pierre Codde, archbishop of Sesarte, became his adherents, and gained over to the Jansenist party most of the Roman Catholic congregations. "These churches still persevere (i. e. in 1755)," says Mosheim (*Ecclesiastical History*, cent. xvii.), "with the utmost steadiness in the principles of Jansenism;" but Dr. Maclaine, writing at the latest about 1782, adds, in a note, the remark, that, "notwithstanding the ascendant the Jansenists have in Holland, the Jesuits, for some time past, have by artifice and disguise got a considerable footing among the Romish churches that are tolerated by the republic." How the case stands at present we do not know. The changes introduced into the Roman Catholic churches in Holland are mentioned by Lafitau, in his "Vie de Clement XI.," tom. i., p. 123.

After the death of Arnauld the animosity of the Jesuits continued to pursue his memory. Charles Perrault, a member of the French Academy, published at Paris, in 1696, a work entitled "Hommes Illustres," which contained the "éloges" of the most distinguished men of the time of Louis XIV., a hundred in number. This work did not contain the names of Antoine Arnauld and Blaise Pascal. The secret was this. Perrault had included in his work the names of them both; but when his work was already in print, the Jesuits heard of it, and obtained from the king an order for the suppression of the names of Antoine Arnauld and Blaise Pascal. Molière and Lulli were substituted in their place. But though the "éloges" of Arnauld and Pascal were suppressed in the Paris edition, they were published in the editions of Perrault's work printed in Holland in 1697, and at Paris in 1701.

A good sketch of the Port-Royal Logic, "L'Art de Penser," is given by Mr. Hallam in his "Introduction to the Literature of Europe," &c., 2nd edition, vol. iii., p. 320, &c. Mr. Hallam says (p. 339), that he has never had the good fortune to see Arnauld's work on "True and False Ideas;" but from Brucker, Buhle, and Reid's "Intellectual Powers," he infers that Arnauld "assails a leading principle of Malebranche, the separate existence of ideas, as objects in the mind independent and distinguable from the sensation itself. Arnauld maintained, as Reid and others have since done, that we do not perceive or feel ideas, but real objects, and thus led the way to a school which has been called that of Scotland, and has had a great popularity among our later metaphysicians." That Mr. Hallam's account is correct, will appear from the following fundamental definitions which are extracted from the "Traité des Vraies et des Fausses Idées." "To think, know, perceive are the same thing." "I consider also the idea of an object and the perception of an object to be the same thing." "A thing is objectively in my mind, when I conceive it." "When I say that the idea is the same thing as the perception, I understand by perception all that my mind conceives, whether by the first apprehension which it has of things, or by the judgments which it forms of them, or by what it discovers of them in reasoning." Chap. i. In chapter v., Arnauld subjoins this qualification of the previous statement: "I have already said that I considered the perception and the idea to be the same thing. I must, however, remark that this thing, though unique, has two relations,—one to the soul which it modifies, the other to the thing perceived, so far as it is objectively in the soul, and that the word 'perception' marks more directly the first relation, and the word 'idea' the last. Thus the perception of a square marks more directly my soul as perceiving a square, and the idea of a square marks more directly the square, so far as it is objectively in my mind." (*Definition*, vi.)

The works of Arnauld are so exceedingly numerous, that he must have lived pen in hand. The best edition of his works was published at Paris and Lausanne between the years 1775 and 1783. It consists of forty-five closely-printed quarto volumes. The remarkable thing is that his writings are works not of imagination, but of great research and thought. Besides those which have already been mentioned, the following are most important. They are enumerated in chronological order, as they were published. Their place in the edition of Paris and Lausanne can be found by consulting the long list prefixed to the last volume. 1. "Novæ Objectiones contra Ren. Descartes Meditationes," 1648. 2. "Historia et Concordia Evangelica," 1653. 3. "Mémoire sur la Faillibilité des Papes et des Conciles dans la Décision des Faits," 1654. Arnauld published in 1657 a treatise on the same subject. He maintains that the pope is not infallible in his decisions as to matters of fact, as, for instance, the fact, whether the five propositions were in Jansenius. He allows the pope the authority to decide whether an opinion is heretical. 4. "Vera S.

Thomæ de Gratia Doctrina," 1656. 5. "De l'Autorité des Miracles," 1656. 6. "Remarques sur le Tom. XVIII. du Continuateur de Baronius," 1660. 7. "Cinq E'crits sur la Traduction du Missel par M. de Voisin," 1661. 8. "Grammaire Générale et Raisonnée," &c., 1662. Lancelot is the real author of this work, but Arnauld bore a part in its composition. The work, which is a treatise on the philosophy of language in general, is highly esteemed. A new edition with notes was published by Ducros, a member of the French Academy, in 1756, 12mo., and another by Petitot in 1803, 8vo. 9. "Réglement pour l'E'tude des Belles Lettres," 1662. 10. "La Logique, ou l'Art de Penser," &c., 1662. Arnauld is the author of this work, though Nicole gave him some assistance in its composition. Arnauld wrote it for the young Duc de Chevreuse, son of the Duc de Luines, and expressly for the purpose of facilitating the study of logic. It is generally called the Port-Royal Logic, and has always possessed a high reputation. 12. "Défense du Nouveau Testament de Mons." 1667. Arnauld wrote other works on this subject in 1667, 1668, and 1679. The Port-Royalists maintained the principle that the Scriptures should be translated into the vulgar tongue, for the use of the people. 12. "Nouveaux E'léments de Géométrie," 1667. 13. "Concorde des Evangiles en Français," 1669. 14. "Testament Spirituel de M. Arnauld," written September 16, 1679, and printed first in 1696. It is inserted after his life in the complete edition of his works. 15. "Neuf Lettres au P. Malebranche," 1685. 16. "Avis à l'Auteur des Nouvelles de la République des Lettres touchant le prétendu Bonheur du Plaisir des Sens," 1685. There is another work on the same subject, published in 1687. 17. "Premier E'crit sur la Grace Générale selon la Méthode des Géométres," written against a work of Nicole, 1688. 18. "Dissertation Critique touchant les Exemplaires Grees du Nouveau Testament, et sur le Manuscrit de Beze," 1691. 19. "E'crit sur un Mariage entre Cousins-Germains," 1693. 20. "Quatre Lettres au P. Malebranche sur deux de ses plus insoutenables Opinions," 1694. 21. "Réflexions sur l'Eloquence des Prédicateurs," &c., 1694. An edition of this work was published, with a preface written by Bouhours, in 1700, 12mo., and another was published in a collection of treatises on eloquence and poetry edited by Bruzen de la Martinière, 1730. Arnauld wrote these "Réflexions" to prove from Saint Augustin that preachers may endeavour to be eloquent. Arnauld assisted Pascal in the composition of the third, ninth, eleventh, twelfth, thirteenth, fourteenth, and fifteenth of the *Lettres Provinciales*. (*Vie de Messire Antoine Arnauld*, &c., written by Larrière, which constitutes the last volume of the complete edition of his works printed at Paris and Lausanne, 1775—1783, 4to. This life was reprinted by itself at Lausanne in 2 vols. 8vo., 1783. It is founded on three works which were written by Pasquier Quesnel. 1. *Histoire de la Vie et des Ouvrages de M. Arnauld*, 1697, Cologne; 12mo. This history had been previously published at Cologne, 1690, 12mo., under the title "Question Curieuse si M. Arnauld, Docteur en Sorbonne, est Hérétique," and also, in 1695, 12mo., entitled "Histoire Abrégée de la Vie," &c.; 2. *Causa Arnaldina*, 1699, 8vo., a collection of the chief pieces published in Latin by Arnauld and his friends against the censure of the Sorbonne in 1656; 3. *Justification de M. A. Arnauld, Docteur de Sorbonne, contre la Censure d'une Partie de la Faculté de Théologie de Paris*, &c., 1702, 3 vols. 12mo. The first volume of this work contains a life of Arnauld; Sainte-Beuve, *Port Royal*, vol. ii. p. 3, &c., p. 165, &c., p. 501, &c.; *Supplément au Nécrologe des Principaux Défenseurs et Confesseurs de la Vérité; Relation de la Retraite de M. Arnauld dans les Pays-Bas en* 1679, &c., 1733, 12mo.; a work, entitled *L'Esprit de M. Arnauld*, was published in 1684, Rotterdam, 12mo., full of scandalous imputations upon Arnauld, which he never deigned to answer. This work, which was evidently written by a Calvinist in revenge for Arnauld's attacks upon Calvinism, was at the time generally attributed to Pierre Jurieu, a French minister in Holland, and a celebrated polemical writer, but it is doubtful whether Jurieu wrote the foolish book.) C. J. S.

ARNAULD, ANTOINE, generally called l'Abbé, the eldest son of Robert Arnauld d'Andilly, was born in 1616. He was educated at first in his father's house, and his preceptor was Barcos, nephew of the Abbé de Saint-Cyran. He was afterwards removed to the College de Lizieux, where he terminated his studies. Although his inclinations were for the world, his father D'Andilly destined him for the church. The fact seems to be that D'Andilly, from his excessive affection for his younger son Simon, afterwards Marquis de Pomponne, wished to reserve for the advancement of this son all the worldly influence that he possessed. Arnauld would not comply with his father's wishes, and, with the consent of his mother, who felt an equal love for all her children, he resolved to enter the army. His military career was brief and unsuccessful. He met with a disappointment at the commencement. He had hopes of serving under an uncle, Isaac Arnauld, who was governor of Philipsbourg; but this city being taken, and his uncle made a prisoner, he entered, in 1635, as a cadet into a regiment of guards stationed at Metz, where the Marquis de Feuquières, one of his relatives, was commandant. Some time afterwards, as his father refused to buy him an ensigncy, he joined

his uncle, who had now been set at liberty, and served with him as a volunteer in the famous campaign of 1636. After this campaign, Feuquières being made governor of Verdun, Arnauld went to Verdun, and obtained a company in a regiment commanded by the Comte de Pas, Feuquières' son. His conduct gained him the esteem of the whole family of Feuquières, and under so able a commander Arnauld might have risen in his profession, if an unexpected disaster had not overthrown all his hopes. Feuquières was ordered, in the year 1639, to besiege Thionville. His army was defeated, and Feuquières himself was wounded and taken prisoner. Arnauld, who had distinguished himself in this affair, escaped, and continued to serve under the son of Feuquières. Feuquières was exchanged for a German officer of high rank, but at the moment when he was setting out to return to France he died (1640).

Though the death of Feuquières left Arnauld little hope of advancement, he continued to serve for three years more, when a favour which he solicited was refused, and he quitted the career of arms. He was now twenty-seven years old. Having no knowledge which would enable him to follow any other profession, he resolved to assume the ecclesiastical dress, but this tardy compliance with his father's wishes did not restore him to favour. Having nothing to expect from his father, he attached himself to his uncle, Henri Arnauld, who was then Abbé de St.-Nicolas. He accompanied the abbé in his journey to Rome in 1645, and his lively and agreeable manners were of considerable use to the abbé in his difficult negotiations. The abbé at that time had not adopted the Jansenist doctrines; he was a man of the world, a skilful politician, and sometimes not overscrupulous in the means which he used to gain his objects. But after his return to France in 1648, and especially after his promotion to the bishopric of Angers, a complete change took place in the character of the Abbé de St.-Nicolas, and he took up the Jansenist cause with the greatest zeal. His nephew Antoine seemed to follow the example of his uncle, but the Jansenist austerity was contrary to his tastes. Outwardly a Jansenist, he seemed to adopt the opinions of his family, but he could never bring himself to lead the austere life which the Jansenists marked out for their followers. Antoine used to seek relaxation from the disputes in which he found himself engaged against his inclinations in the conversation of several women with whom he was acquainted. He expresses in his "Mémoires" the utmost admiration for Madame de Sévigné. In November, 1674, the king, Louis XIV., conferred upon Antoine Arnauld the abbey of Chaumes-en-Brie, which was a good benefice, near the family estate of Pomponne.

In 1679 Antoine was employed by his uncle, the bishop of Angers, to administer the temporalities of his see. After the death of the bishop, in 1692, he continued to live a quiet and retired life till the period of his own death, in 1698.

Antoine Arnauld never carried his Jansenism further than appearances actually required, and his character and worldly life did not give satisfaction to his austere relatives. His father, *D'Andilly*, mentions his name some four or five times in his "Mémoires," and on each occasion he speaks of him with great coldness. In the original draft of his "Mémoires," which he sent as he wrote them to his second son, the Marquis de Pomponne, in 1666 and 1667, D'Andilly had made no mention of his eldest son at all. De Pomponne remonstrated at this omission, and D'Andilly paid a regard to the remonstrance so far as to mention the abbé.

The character of Antoine was so mild and amiable that he never showed any jealousy of his brother who was preferred before him, but he kept up an intimate friendship with him, and only expressed at times a little dissatisfaction at the extreme parsimony with which his father treated him. [ARNAULD D'ANDILLY, ROBERT.] Antoine Arnauld wrote some "Mémoires," which are of considerable value for the history of France. They convey a very good idea of the leading personages of the times, and they contain several particulars, which cannot be found elsewhere, concerning the latter part of the reign of Louis XIII. and the early period of the reign of Louis XIV. The "Mémoires" are dated January, 1677, and are written in an easy and elegant style. They were first published at Amsterdam, 1756, 12mo., in three parts, by Pingré, who was then an ardent Jansenist, and died a member of the French Institute in 1796. The best edition is given by Petitot, in his "Collection complète des Mémoires sur l'Histoire de France," Seconde Série, tom. xxxiv., Paris, 1824, 8vo. The title in Petitot's Collection is "Mémoires de l'Abbé Arnauld, contenant quelques Anecdotes de la Cour de France depuis 1634 jusqu'à 1675." (*Mémoires de l'Abbé Arnauld;* Petitot, *Preface* to the *Mémoires.*)

C. J. S.

ARNAULD, or ARNAUD, ANTOINE, a French general, was born at Grenoble, a town of France, in the department of Isère, 14 January, 1749. He was of low birth, and enlisted on the 25th of April, 1767, as a private soldier in the regiment of the Guards of Lorraine, in which he served till 1779. Obtaining leave to retire, he went into Normandy, where he supported himself by the labour of his hands till the breaking out of the French revolution. In 1791 he enrolled himself in the first battalion of the national volunteers of the department of Calvados. On the 17th of October he was appointed

captain, then lieutenant-colonel, of the battalion. He commanded this battalion, which formed a part of the army of the north under Dumouriez, and was present at the battle of Hondscoote in 1793, when his left arm was broken by a gunshot. In 1794 he commanded the fourth half-brigade of infantry during the invasion of Belgium, and afterwards in the invasion of Holland, under Pichegru. In 1800 he served in the army of the Rhine, at the head of the forty-eighth regiment of infantry, and distinguished himself greatly against the Austrians in the affair of Baltzeim. As the Austrian force defiled from the forest of Baltzeim, Arnauld charged them with only five companies of his regiment, and took a thousand prisoners. He distinguished himself also at the battle of Hohenlinden, in Bavaria, which was fought December 3, 1800. In this battle his regiment formed a part of the division of Richepanse. In 1802 Arnauld served in the army of Hanover. He was made Brigadier-General August 23, 1803, and a commander of the Legion of Honour, June 14, 1804. In the course of this year (1804) he died from the effects of the climate, while he was serving at Zeist, on the coast of Zeeland. (Arnault, *Biographie Nouvelle des Contemporains, &c.*; *Biographie Moderne.*) C. J. S.

ARNAULD. [ARNOLDUS CARNOTENSIS.]

ARNAULD, HENRI, Bishop of Angers, the sixth child of Antoine Arnauld the advocate and Catherine Marion, was born in 1597. He was called in his youth M. de Trie. At first he followed the profession of the law, but afterwards he became an ecclesiastic. About the year 1621 Henri Arnauld went to Rome with Cardinal Bentivoglio, where he continued five years and a half, lodging in the cardinal's palace, and enjoying his confidence. During his stay at Rome the king of France, Louis XIII., gave him the abbey of Saint-Nicolas at Angers. He took possession of this abbey on the 20th of January, 1624. He was afterwards canon, archdeacon, and dean of Toul. The bishop of Toul dying on the 14th of September, 1637, the chapter elected Arnauld for their bishop unanimously. The king confirmed this election; but a dispute arose subsequently between Louis XIII. and Pope Urban VIII. as to the right of nomination, and the pope nominated an Italian to the bishopric. In consequence of the dispute, the see remained vacant from the 14th of September, 1637, till April, 1641. Arnauld, that he might not be the cause of any further differences, resigned his claims to the bishopric. During the continuance of the dispute between the king and the pope, he received the revenues of the see, but he spent them all on the poor of the diocese. In 1645 he was sent to Rome as the French chargé d'affaires. On his journey through Italy he transacted some important affairs at Parma, Modena, and Piacenza; and during his stay at Rome he encouraged the revolt of the Neapolitans under Masaniello, and seconded to the utmost of his power the ambitious projects of the Duke of Guise, who endeavoured, in the midst of the troubles, to usurp the crown of Naples. At Rome, Henri Arnauld rendered great services to the Barberini family, which had incurred the displeasure of Pope Innocent X. The pope was on the point of seizing the splendid Barberini palace, when Arnauld devised an expedient to save it. A pretended sale of the palace was made to France, and, the night before the intended seizure, the arms of France were affixed to the palace. The agents of the pope, when they arrived, could not seize property which belonged to the king of France. Although at first the pope was greatly offended with Arnauld for this act, he subsequently forgave him, and also the Barberini. In gratitude for the services which Arnauld rendered them, the family of the Barberini caused a medal with his effigy to be struck, placed his portrait in their houses, and erected a statue to him in their palace at Rome, on which they inscribed this verse, which Fortunatus had composed for Saint Gregory of Tours:—

"Alpibus Arvernis venienus mons altior ipsis."

The verse applied very well, for the Arnaulds came from Auvergne, and their family arms were a mountain surmounted with a chevron and two branches of a palm-tree. Arnauld returned to France in 1648, having had some differences with Fontenay, the French ambassador extraordinary.

In France, Arnauld's reward was the bishopric of Angers (30th January, 1649). He was consecrated at Port-Royal on the 29th of June, 1650. He entered his diocese on the 15th of November of the same year, and from this moment a complete change took place in his character. Up to this date his actions show a skilful politician, and a clever man of the world who did not trouble himself with theological disputes; but, from the period of his promotion to the bishopric of Angers, he became as ardent a Jansenist as the other members of his family. He was one of the four bishops of France who, out of the whole number of bishops, refused to sign the "Formulary" without an explanation attached in favour of the book of Jansenius. [ANNAT, FRANÇOIS.] At the same time, the remainder of his life was marked by proofs of the greatest piety and charity. One remarkable circumstance is recorded of him, that during forty-one years and upwards, from the day that he entered the diocese of Angers, he never quitted it, notwithstanding various pressing invitations which he received from his friends, but once, and that was for the purpose of holding a religious conference with the Prince de Tarente,

which ended in the conversion of that prince to Roman Catholicism, and his reconciliation with the Duc de la Trémouille, his father. He used to rise at two o'clock in the morning, only allowing four hours for sleep, and the rest of the day he spent in prayer, the reading of the Scriptures, visiting the sick, and his episcopal duties. When a friend proposed to him to rest during one day in the week, he answered, "I am willing to do so, provided you give me one day on which I am not bishop." Every Sunday he visited the hospital of his episcopal town. He was peculiarly affable and easy of access. He remained faithful to the king of France during the "war of the princes," and was, in consequence, prevented from entering Angers by the Duc de Rohan in 1652. When the queen-mother, in the same year, advanced to punish Angers for its revolt, Arnauld went to meet her, and, failing in appeasing her anger against the town, he said to her one day, as he administered to her the communion, "Receive your God, who pardoned his enemies as he died upon the cross." These words turned the queen from her purpose, and the town was spared. Arnauld himself kept a list of those who had done him an injury, in order that he might remember to return them good for evil. On one occasion, when there was a great scarcity of provisions at Angers, he spent ten thousand livres to relieve the wants of the inhabitants; and so secretly was this act of charity performed, that it was attributed to the governor of Bretagne, the Maréchal de la Meilleraye, and it was only by accident that Arnauld was discovered to be the benefactor. During the last five years of his life he was blind. He lived to the age of ninety-five years, retaining to the last, says Madame de Sévigné, the vivacity of mind which characterized the Arnauld family. He died at Angers, on the 8th of June, 1692. His people, who regarded him as a saint, were eager to obtain possession of anything that he had used. Arnauld composed several works relative to Jansenism, but the only important work which he wrote is entitled "Négociations à la Cour de Rome et en différentes Cours d'Italie," edited by Burtin at Paris, 1748, 5 vols. 12mo. These negociations contain several interesting particulars. (*Nécrologe de l'Abbaie de Notre-Dame de Port-Royal-des-Champs*, Amsterdam, 4to., 1723; *Nouvelle Histoire abrégée de l'Abbaye de Port-Royal*, vol. iv. p. 87, &c.; *Mémoires pour servir à l'Histoire de Port-Royal*, &c., Utrecht, 1742, 12mo. tom. i. p. xx.; Arnauld, l'Abbé, *Mémoires*.) C. J. S.

ARNAULD, JACQUELINE MARIE, who was so celebrated during the seventeenth century in France, as the reformer of Port-Royal, is generally known by her religious name, MARIE ANGE'LIQUE DE SAINTE-MAGDELEINE. She was born on the 8th of September, 1591. She was the second daughter and the third child of Antoine Arnauld "l'Avocat," and Catherine Marion. Her disciples called her the "great," and "the first," to distinguish her from Angélique, her niece. Jacqueline, and her sister Jeanne, who was afterwards called Agnès, were destined from their infancy to a religious life by their grandfather Marion, the advocate-general; and he determined to provide his grand-daughters with abbeys, at a time when Jacqueline was about seven years and a half old, and Jeanne about five and a half. This object was effected in a way which violated the rules of the Roman Catholic church. Marion, by the influence which he had with Henri IV., obtained from the king, in 1599, the abbey of Port-Royal, of the order of Cîteaux, for Jacqueline; and the abbey of St. Cyr, of the order of St. Benedict, for Jeanne. Henri was not very particular in such matters, but when application was made at Rome for the requisite bulls, though the two sisters were represented as older than they really were, yet the age stated was considered too young, and the bulls were refused. However, the abbot of Cîteaux, the superior M. de la Croix, who was very deferential to the Arnauld family, and was, as Angélique tells us, "a man of very little merit," induced the abbess of Port-Royal, Madame Jeanne de Boulehart, to make Jacqueline coadjutress. As the office of abbess at St. Cyr was vacant, Madame des Portes was appointed to hold it provisionally, till Jeanne was of the proper age, twenty years (1599).

Jacqueline took the dress of novice, and received the usual benediction from the abbot of Cîteaux, 2nd September, 1599. To prepare her for the office which she was to hold, and to train her for a religious life, she was placed at Maubuisson, a convent of the order of Cîteaux. The Arnaulds chose a strange person to take care of Jacqueline. The abbess of Maubuisson, who was Madame Angélique d'Estrées, and a sister of "la belle Gabrielle," was a most profligate woman. It is said that she had twelve children by various fathers; but probably her character was not known at the time. Jacqueline was confirmed 29th September, 1600, and changed her name, Jacqueline, to Angélique. The substitution of name enabled her relatives subsequently to practise an imposition upon the pope. The year of the noviciate having expired, Angélique took the vows, 29th October, 1600. She was then nine years old. She remained at Maubuisson till July, 1602, when Madame de Boulehart, the abbess of Port-Royal, died. During the interval from 1601 to 1602, and after Angélique had taken the vows, application was again made at Rome for the requisite bulls: nothing was said of the Jacqueline to whom they had been refused; the request was made for an Angélique, aged seventeen, as they said. And this

age seemed too young at Rome. Cardinal d'Ossat, a great politician, was employed in the negociation, and he has left a letter on the subject. There were other difficulties besides the age. The famous speech of Antoine Arnauld, and some recent exertions of Marion against the Jesuits, and the ultra-montan ideas, were not forgotten at the papal court. The bulls were at last obtained before the death of Madame de Boulehart, who died 4th July, 1602. The day after her death the young abbess Angélique was installed, and took possession of her abbey, after a pretended election by the nuns. When she was eleven years old the abbot of Cîteaux, the same M. de la Croix, who had been so serviceable before, offered to give her the abbatial benediction, which her father would hardly have ventured to ask for so young a person. She was blessed as abbess 29th September, 1602, when she was a little more than eleven years old.

The history of the life of Angélique is a history of Port-Royal, while it remained under her superintendence. The abbey of Port-Royal was situated about six leagues from Paris, towards the west, near to Chevreuse. It was built at the bottom of a deep valley enclosed with hills, and the valley and the hills were covered with woods. The appearance of the place at present does not correspond with the ancient descriptions, which represent it as a "frightful and savage desert." The abbey was founded in the year 1204. Mathieu I. de Montmorenci-Marli, when he set out, in 1202, on the fourth crusade, preached two years before by Foulques de Neuilly, left fifteen livres a year, to be taken from his revenues and applied to pious purposes. His wife, Mathilde de Garlande, at the advice of Eudes de Sully, bishop of Paris, built a monastery for twelve nuns with the money. The place where the monastery and the church were built is generally called in the most ancient charters Porrois. The abbé Lebeuf, in his "Histoire du Diocèse de Paris," derives the word Porrois from "Porra," or "Borra," a barbarous Latin word, which signifies "a hollow full of thickets, where the water sleeps." This definition agrees very well with the ancient site of the abbey. The first charter in which the name of Port-Royal (de Portu Regio) appears, is of the date 1216, that is, twelve years after the foundation of the abbey. The origin of this name is uncertain, but there was a legend adopted at Port-Royal to explain it. Philippe Auguste, king of France, as the story runs, lost his way one day in the chace amidst the woods of the place; but in the narrow part of the valley he found an humble chapel, dedicated to St. Laurent. Here his attendants rejoined him; and the king made a vow to build a monastery on the spot, as it had been to him "a harbour of safety" (port de salut). None of the historians of Port-Royal have attempted to reconcile this tradition with the authentic account which makes Mathilde de Garlande the foundress of the abbey. There was a chapel consecrated to Saint Laurent in the valley when Port-Royal was founded. It was pulled down, and a new church was built in 1229, and consecrated to "Our Lady the Virgin" (Notre-Dame). The abbey of Port-Royal was called the "Abbaye de Notre-Dame." It is not clear whether at the first the abbey of Port-Royal was subject to the authority of the bishop of Paris, or the order of Cîteaux; but as early as 1225 it was under the jurisdiction of the order of Cîteaux ("ordo Cisterciensis," of the rule of St. Benedict, reformed by St. Bernard).

Pope Honorius III. by a bull, dated 1223, granted the abbey great privileges. Religious services might be performed at Port-Royal, though all France was under an interdict. The very reverse was the case during the time of the Arnaulds, when Port-Royal was the only place in France which was under an interdict. By the same bull the nuns were allowed to receive in their convent such women as wished to leave the world and lead a life of penitence, without binding themselves with vows. By means of this privilege the great ladies, De Liancourt, De Luines, De Vertus, De Longueville, made "retreats" to Port-Royal to practise penitence in the time of Angélique.

Very different was the state of things in the convent of Port-Royal at the time when Angélique first entered it as abbess, from what it afterwards became under her administration. In one of the "relations" inserted in the "Mémoires pour servir à l'Histoire de Port-Royal, &c.," we find this account:—"The confessor was a Bernardin monk, who was so ignorant, it is said, that he did not understand the 'Pater.' He did not know a word of his catechism, and never opened any other book but his breviary. His exercise consisted in hunting. For more than thirty years no one had preached at Port-Royal, except on seven or eight occasions, when vows were taken . . . . . The Bernardin monks who came to the convent spoke to the nuns of nothing but the amusements of the abbeys of Cîteaux and Clairvaux, which they called 'the good customs of the order.' There was no communion administered except monthly, and on the great festivals. The festival of the Purification was excepted, as it was the time of the carnival, when there was a masquerade in the house, in which the actors were the confessor and the servants." The nuns wore fine linen, gloves, and masks, according to the fashion of the day, and they were not careful to hide their hair. All this was contrary to the rules of Saint Bernard.

Angélique herself led a life which gave no promise of the future reformer. We have in the "Mémoires" quoted above, the most circumstantial accounts of the early years of Angélique, regular depositions, carefully drawn

up by the principal nuns who survived her, and headed by the names of the writer. Among them is one statement, written by Angélique herself, but left unfinished (vol. i. p. 262, &c.), and other accounts taken down from her mouth by her nephew, the orator Antoine le Maître. During the latter parts of her life, Angélique was regarded by the members of Port-Royal as a saint, and they carefully treasured up all her words. They carried their zeal to collect all the facts relative to her life so far, that they even unsealed the letters which she wrote, and took a copy of them. By this means the greatest part of her correspondence with the queen of Poland, Louisa Maria de Gonzaga, was preserved. Le Maître, who took great delight (it was his "devotion," says Du Fossé,) in hearing from each fresh inmate of Port-Royal a history of their personal and spiritual life, naturally felt this devotion in a still greater degree towards his "holy" aunt. He used, whenever he could, to bring the conversations which he held with Angélique to the subject of her early life; and as soon as he left her he would write down all that she had said. It was with great difficulty that Angélique could be induced to write the account of herself which is extant: the nuns used the most pressing solicitations, but failing, they applied to Singlin, who was then the spiritual "director" of the community; at his desire Angélique complied, from the principle of religious obedience. Retiring to a cell called "La Guette," she traced the history of the commencement of her spiritual life; but an opportunity presented itself, and she discontinued the work.

Mosheim is entirely mistaken when he says that Angélique at first led a profligate life; Angélique was never guilty of any impropriety of conduct, but her life was not devout. She said the offices punctually, but she changed the hour of matins to four o'clock in the morning, for greater convenience. The rest of the time she passed in walking within the enclosures and in amusements. When the season was wet, she read the history of Rome, or some Romance. Madame Arnauld, who always felt some anxiety at the state of things in the convent, frequently paid sudden visits to her daughter, but she never discovered anything criminal in her, or in any of the nuns, except in the case of one, whom she had removed by order of the abbot of Cîteaux. The general of the order, M. Boucherat, successor of M. de la Croix, in a visit which he made in December, 1604, expressed himself satisfied.

Things continued in their original state from 1602 till 1607. The young abbess, as she advanced in age, conceived an extreme disgust at her profession. She concealed her feelings from pride; she bore, she says, this unsupportable yoke, diverting herself in the best way that she could, without making any one a confidant of her secret anguish. But she could not prevent ideas of the holiness of her profession from intruding themselves into her mind. Her mother reproached her with tears because she began to exchange visits with her neighbours. At length the torture that she felt at her condition of a nun increased to such a degree, that she began to entertain the idea "of quitting Port-Royal, and returning to the world, without informing her parents, and marrying if she could." She was prevented from executing her design by a fever, the result of the conflict of her mind, in July, 1607. Her parents removed her to Paris, and their kindness caused her to relinquish her project; but the sight of her relations, and among them "her aunts, all covered with velvet and satin," only increased her desires for the world. Her father one day, suspecting probably her intentions, presented her a paper suddenly to sign, without allowing her to read it. It was a ratification of her vows that he thus extorted. She signed it in silence, but "bursting (she says) with secret indignation."

Angélique returned to her convent more resigned in heart. "At last," to use the language of Port-Royal, "the moment of God, which no one expected, arrived." This important period in the religious history of the abbess was the Lent of 1608. A Capuchin, named Father Basile, arrived one night, and asked permission to preach. The abbess, who had just come in from a walk in the garden, thought it too late; but, on second thought, she consented. She did not know that the father was a man of profligate life, but he preached so powerfully upon the subject which he chose—the incarnation of the Son of God, and his humiliations in his birth and the manger; that, though the abbess could not afterwards remember what he had said during the sermon, she tells us, "God so worked upon my heart, that from this moment I considered myself more happy at being devoted to a religious life, than I had ever thought myself miserable before." But though her aversion for the monastic life ceased, a new source of anguish was opened. The responsibilities of her office, and the irreligious state of her monastery, pressed upon her thoughts, and she conceived the idea of renouncing her office, and becoming a mere nun. She wished to reform her nuns, but they refused to comply with her wishes. She betook herself to the practice of extraordinary austerities. Not content with wearing the coarsest cloth, and sleeping on the hardest bed, she was seen to rise at night by a nun who slept in her chamber, and when she thought no eye observed her, she cauterized her naked arms with boiling wax. Her father, hearing of these exeesses, brought her home, and remonstrated strongly. He found her a prey to the deepest melancholy, and

"a quartan fever." She returned to her monastery with her fever still upon her, and resolved to wait for a favourable opportunity to execute the reform which she meditated. Another memorable day arrived during the Advent of 1608; and a new sermon put an end to all hesitation, and determined her, without delay, to reform her abbey.

After great difficulty she gained one point, that they should have all things in common. One day the nuns brought her all that they possessed. Thus the observance of the vow of poverty was obtained. But the great thing to be carried was, that none should ever go beyond the walls of the convent, and that no one, even their relatives, should enter the sacred precincts. They were not to penetrate beyond the parlour, which was near the convent-gate. The great difficulty did not lie with the nuns, but with her own family. Her father and mother, to whose liberality all the members of the community owed so much, were to be included in this rigorous rule. The day was drawing near when her father usually paid her a visit. She wrote to her sister to warn him of her intention: the sister told the mother, but not the father. On the 25th of September, 1609, the whole family came down. To their astonishment they found the gate closed. The nuns fled on their arrival: Angélique by herself approached to the wicket and told them of her resolve. Threats, outcries, and at last entreaties were used; but the abbess was firm. The whole scene is described at length by the second Angélique, in the "Mémoires," vol. i., p. 41, &c., and it is powerfully written. This day, the 25th of September, is still more memorable in the annals of Port-Royal than the other two which have been specified. It was ever after called "the day of the wicket:" "La journée du guichet;" and the Port-Royalists spoke of it just as a soldier would speak of "the day of Waterloo."

After this memorable day the abbess, now seventeen years of age, found no further opposition to her meditated reform. She soon induced her nuns to abstain from the use of meat. Her sister Agnès became now the object of her solicitude. Angélique undertook to make her resign her dignity of abbess of Saint-Cyr; and although the thing was not easy, for Agnès was proud of her office, and always wore a small cross of gold, she succeeded at last. Agnès resigned her abbey to the king in 1610, and entered as a novice at Port-Royal; and her sister subjected her to a long and mortifying probation. Agnès was the first conquest that Angélique made in her own family; but her four remaining sisters in course of time took the vows in her convent, much against the will of their father.

The reform which Angélique had established at Port-Royal caused a great stir in the order of Cîteaux. Many superiors of convents wished to introduce it among their own communities. Several of them came to Port-Royal, and passed some years in studying the system of Port-Royal; but in general either Angélique or her principal nuns were sent to the houses where their presence was demanded. In all cases of difficulty Angélique went in person; for she possessed in an eminent degree the art of spiritual government. Thus she became known as the Saint Theresa of her order.

In one place, the abbey of Maubuisson, where she had herself been placed in her youth, a singular scene occurred. The vices of Madame d'Estrées, the abbess, had become so open, that it was necessary to remove her, and Angélique was sent by the abbot of Cîteaux to replace her, and reform the convent (19th February, 1618). Madame d'Estrées was shut up among the "filles pénitentes," but she contrived to escape, and one day came to Maubuisson, attended by her brother, who was as profligate as herself, and some other gentlemen. They were admitted by one of the nuns. These gentlemen came in with drawn swords, and endeavoured to drive Angélique out of the convent by threats. One of them discharged a pistol, thinking to frighten her; but she refused to go, and was at last forcibly ejected. Thirty of the nuns followed her. They proceeded in a file, two by two, to the neighbouring village of Pontoise. As soon as Madame d'Estrées had entered, Angélique dispatched a courier to Paris to inform her family. A decree was obtained from the "Chambre des Vacations" to replace Angélique at Maubuisson, and a hundred and fifty musketeers were sent to enforce it. They reached Pontoise about ten in the night. Immediately Angélique put herself at the head of her nuns, and they returned on foot two by two to Maubuisson as they had left it, accompanied by a multitude of people, and by the musketeers riding on horseback, by their sides, each carrying a torch. She continued at Maubuisson till 1623, when she returned to Port-Royal. During her stay at Maubuisson she endeavoured to resign her office of abbess at Port-Royal, and to gain her object more easily, she proposed to substitute in her place her sister Agnès; but her proposition was rejected, and Agnès was made coadjutress in 1620.

Subsequently to these events Angélique introduced important changes in Port-Royal. In 1626, as the house in "the fields" was too small to hold the nuns, who were eighty in number, and as they were continually suffering from the marshy nature of the grounds, the community was removed to Paris. A house was prepared for them in the Faubourg Saint-Jacques, which was then almost in the country. Their community was called Port-Royal-de-Paris. Only some domestics, and a chaplain to perform the religious services, were left at Port-Royal-des-Champs. Angélique, however, and her nuns always con-

sidered "Port-Royal-in-the-fields" as their real house; and the interest connected with the name of Port-Royal is attached to the house in the fields. This translation of the community to Paris brought the monks of Cîteaux into conflict with the Archbishop of Paris. At the solicitation of Angélique, who always felt great reverence for Episcopacy, a brief was obtained (June, 1627) from Pope Urban VIII., by virtue of which Port-Royal passed from the jurisdiction of the order of Cîteaux under the superiority (sous l'ordinaire) of the Archbishop of Paris. This change proved disastrous, for, not long afterwards, the Archbishop of Paris, urged on by the Jesuits, became the instrument of all the troubles of Port-Royal.

A third important change took place. The office of abbess was made triennial. Angélique herself solicited the alteration with the view of resigning the dignity of abbess. She considered it necessary to humble herself by learning to obey, but it was not without difficulty that the king, Louis XIII., consented to give up his right of nomination (January, 1629). In July, 1630, Angélique resigned her office of abbess, and her sister Agnès her post of coadjutress. In May, 1633, an institution for the perpetual adoration of the Holy Sacrament (la maison du Saint-Sacrement) was founded at Paris. Angélique was made superior of this community, but she left it in February, 1636, to return to Port-Royal-de-Paris, as mistress of the novices, while her sister Agnès was abbess. In 1646 Port-Royal-de-Paris itself was dedicated to the perpetual worship of the Holy Sacrament, as the other institution was suppressed: and the nuns were called the nuns of the Holy Sacrament. Up to this time the nuns had worn the black scapulary of the order of Saint Bernard; but in October, 1647, they adopted the white scapulary with a scarlet cross on the breast, which had been the dress of the original "house of the Holy Sacrament." This continued ever after to be their dress, but the order was not changed with the dress: Port-Royal continued to be an abbey of the order of Saint Benedict. In 1648, as the number of nuns was more than a hundred, and the house in Paris could not hold them, Angélique returned with some of them to the house in the fields on the 13th of May. Permission was granted that the two houses should form one abbey under the direction of one abbess.

Meanwhile a society of men had established themselves at Port-Royal-des-Champs. They were bound by no vows. The formation of this society commenced in the year 1637. Le Maître set the example, by quitting the bar at the moment when his fame was highest, and, at the age of twenty-nine, to bury himself in the solitude of Port-Royal. He was followed by his brother, De Séricourt, who had been a soldier, by De Saci, Arnauld d'Andilly, and many others, laymen and ecclesiastics. This community at first occupied the chambers which the nuns had left empty on their removal to Paris, and, on the return of the nuns in 1648, they built themselves huts in a place called "Les Granges," on the heights surrounding the valley in which the convent was situated. Angélique, on her return, carefully excluded them from intercourse with her nuns. Some of these men administered the temporal affairs of their society, others cultivated the grounds and repaired the buildings. One of them, who was esteemed the first swordsman of France, learned to make shoes; another, who had been a captain, became a cook: and another officer became one of their servants. In course of time such men as Arnauld the doctor, Lancelot, Nicole, Tillemont, and Pascal, joined their number. In this retreat these men wrote most of their famous works. In 1643 the schools of Port-Royal were established. At first the number of scholars was very small, but the school soon became celebrated. The chief teachers were Nicole and Lancelot, but Le Maître at times took a part in their instruction. Lancelot wrote for these schools the treatises which were once so generally used, the "Méthodes de Port-Royal," and Arnauld composed for their use his works on Logic, Geometry, and General Grammar. The poet Racine received his early education in these schools. He subsequently published sarcastic letters against the institution, but he made atonement by writing a brief history of Port-Royal, which most Frenchmen consider a model of prose composition, and he was buried in the church. There is but little doubt that the celebrity which the writings and the schools of Port-Royal attained, contributed greatly to the hatred which the Jesuits perseveringly exhibited towards this institution, till they utterly destroyed it. Their jealousy was excited to the highest pitch, as they had been accustomed to hold the first rank in literature, and to have the education of the youth of France in their hands.

Such motives as these the Port-Royalists assign for the animosity of the Jesuits against Port-Royal, but these motives do not explain the severity which was shown to the institution by the court of France and the popes of Rome. The causes of their severity are to be found in the spirit of Jansenism itself, and in the nature of the institution of Port-Royal. There was an independence in the spirit of Jansenism which rendered it odious to Rome. The founder of Jansenism in France was St. Cyran, a reformer in religion. Considering that the theological system prevalent at the time was based upon the scholastic teaching, he endeavoured to introduce a new system which he professed to derive from antiquity, the fathers, and especially Augustin. But still more, he established over his followers

a spiritual dominion which was inconsistent with the supremacy of the pope, and was regarded as dangerous by the statesmen of France. If the system which St. Cyran introduced at Port-Royal had extended through all France, there would have been a number of bishops, priests, and especially of spiritual directors, possessing unlimited sway over their penitents, exacting and receiving the most reverential submission. Louis XIV. saw the danger of this power, and he accordingly destroyed Port-Royal.

After the return of Angélique to Port-Royal-des-Champs, the civil war of the Fronde began, in 1639, and Angélique displayed the greatest charity. She received within her convent a great number of persons who sought a refuge from the troops which overran the country. She took in the furniture and provisions of the peasantry. The house was filled with implements of every kind, with cows, sheep, horses, and poultry. Even a part of the church was given up for the reception of goods. As the peasantry were ruined by the depredations of the soldiery, she distributed among them the fruits of the harvest of the preceding year, which had been very plentiful. During this war the youngest of the nuns of Port-Royal-de-Paris were transferred to a place of safety. When the war ceased they returned to their own house, 15th March, 1649. When the second war broke out in 1652, which is generally called "la guerre des Princes," the house in the fields became so unsafe that all the nuns were removed to Paris. They returned to Port-Royal-des Champs in 1653. Through all the life of Angélique a great number of persons, both at Paris and in the country, were supported by the charity of the two houses. At Port-Royal-des-Champs there were for a long time a physician and a surgeon who devoted their whole time to the sick in the neighbouring villages. When Port-Royal had no longer the means of keeping either a physician or a surgeon, the nuns established a species of infirmary for women in the convent, and several of their number acted as nurses. Whatever opinion may be formed of the excessive austerities by which the members of Port-Royal tormented their lives, their charity must command admiration. The austerities practised at Port-Royal, however severe, were not equal to the austerities of La Trappe. The different members of the community varied as to the degree of privation which they inflicted upon themselves. Two killed themselves, namely, Le Maître and another named M. de Pontchâteau.

In 1653 appeared the bull of pope Innocent X., condemning the five propositions attributed to Jansenius. The troubles that ensued to Port-Royal have been mentioned in the article Annat, François. In the midst of these troubles Angélique died on the 6th of August, 1661, at Port-Royal-de-Paris, aged sixty-nine years and eleven months. A short time before her death, at the earnest solicitations of her nuns, she wrote a letter in behalf of her house to the queen-mother, who had always retained a regard for her brother Arnauld d'Andilly. It was supposed that the mind of Louis XIV. had been strangely prejudiced against Port-Royal, as he authorized all the severe enactments against it, and it was considered requisite to make a last effort to undeceive him. The letter is extant, and is most eloquent. She dictated it at various intervals, for almost at every line she was interrupted by violent convulsions. After the letter was written, she would not hear of any temporal matter, and turned her whole thoughts to eternity. Subsequent to the date of her resignation, Angélique had been re-elected abbess the 2nd of October, 1642, and she continued in the office till 1654.

Eight years after the death of Angélique, in 1669, the two abbeys of Port-Royal-de-Paris and Port-Royal-des-Champs were separated, and rendered independent one of the other, by a decree of the king, and a division of the property was made between them. The king reserved to himself the right of nomination to the abbey at Paris, but the office of abbess at Port-Royal-des-Champs continued elective and triennial. The decree of the king was confirmed by a bull of pope Clement X. in 1671. Soon after this separation differences arose between the two abbeys. In 1709 Louis XIV., stirred on by the Jesuits, ordered the abbey of Port-Royal-des-Champs to be utterly demolished. Its property was assigned over to Port-Royal-de-Paris. The nuns were removed to various houses, the whole abbey with its church was destroyed, and all the bodies that were in the cemetery were dug up. This last act took place about the commencement of 1712. The bodies and hearts of several distinguished persons were previously removed by their friends. Among them were the bodies of six of the Arnaulds, the hearts of three other Arnaulds, two of which were those of Angélique and her brother the doctor, the body of Tillemont, the heart of the Duchess of Longueville, the entrails of the Princess of Conti (Martinozzi), the bodies of Le Maître, De Saci, and Racine. The other bodies, which were very numerous, were all cast into a pit together.

It is said that Angélique had a great dislike to "book-making." The only works of Angélique that seem to have been published are—1. "L'Horloge de la Passion," consisting of meditations for every hour of our Saviour's passion. This work was printed at Paris in 1714, together with a work of her niece Angélique de Saint-Jean, entitled "Adorations à notre Seigneur Jésus Christ." 2. "Lettres sur divers sujets," Utrecht, 1742—44, 3 vols. 12mo. A selection from

these letters was published at Leiden in 12mo. An account which she wrote of herself has already been mentioned. Several devotional pieces, which would make two good-sized volumes in 12mo., remained in manuscript, consisting of "Avis," "Entretiens," "Conférences," and "Instructions," which were delivered to her nuns.

The great source for the life of Angélique is the "Mémoires pour servir à l'Histoire de Port-Royal, &c.," Utrecht, 1742, 12mo., of which an account is given in the article ARNAULD, ANGÉLIQUE DE SAINT-JEAN. The number of works on the subject of Port-Royal is prodigious. Some have been already mentioned at the end of the life of Annat, François, and of the various Arnaulds of Port-Royal. The following are the most important works which have not yet been mentioned:—"Recueil de plusieurs pièces pour servir à l'Histoire de Port-Royal," Utrecht, 1740, 12mo.; this work is essential to the history of Port-Royal; "Supplément au Nécrologe de l'Abbaie de Notre Dame de Port-Royal-des-Champs," 1735, 4to.; "Vies intéressantes et édifiantes des Religieuses de Port-Royal," 1751; Claude Lancelot, "Mémoires touchant la Vie de M. de Saint-Cyran pour servir d'éclaircissement à l'Histoire de Port-Royal," Cologne (Utrecht), 1738, 2 vols. 12mo.; Thomas du Fossé, "Mémoires pour servir à l'Histoire de Port-Royal-des-Champs," Utrecht, 1736, 12mo.; Clémencet, "Histoire générale de Port-Royal," Amsterdam, 1755, 10 vols. 12mo.; Besoigne, "Histoire de l'Abbaye de Port-Royal," Cologne (Paris), 1752, 6 vols. 12mo.; Grégoire, "Les Ruines de Port-Royal;" Gabriel Gerberon, "Histoire générale du Jansénisme," Amsterdam, 1700, 3 vols. 8vo. Many good works on Port-Royal exist in manuscript in the "Bibliothèque du Roi," and the library of Saint-Germain at Paris. One, according to Sainte-Beuve (vol. i. p. 295, note), is very valuable for the literary history of Port-Royal. It is entitled "Histoire Littéraire de Port-Royal," 5 vols. 4to., and was written by Clémencet, the author of the "Histoire générale de Port-Royal." Two important works are in the course of publication, one by Sainte-Beuve, "Port-Royal," Paris, 8vo., 1840, the other by Dr. Reuchlin, "Geschichte von Port-Royal (vol. i.) bis zum Tode der Angelica Arnauld, 1661," 8vo., Hamburg, 1839. Reuchlin's work is the most systematic. The work of Petitot, "Notice sur Port-Royal," which is prefixed to the "Mémoires" of Arnauld d'Andilly in Petitot's "Collection des Mémoires, &c.," tom. 33, may serve as an antidote to the Port-Royalists' accounts, but it is written with an extraordinary animosity and bitterness against the institution. He was a deserter, says Sainte-Beuve, from the Jansenist camp.

C. J. S.

ARNAULD, JEANNE CATHERINE AGNÈS, generally called La Mère Agnès, was an important personage at Port-Royal. Her religious name was Catherine Agnès de Saint-Paul. Agnès was born on the 31st of December, 1593. In 1599, when she was about five years and a half old, Henri IV., King of France, named her to the abbey of Saint-Cyr, of the order of Saint Benedict. [ARNAULD, JACQUELINE MARIE.] At the solicitation of her sister Angélique, Agnès resigned her abbey to the king, and entered Port-Royal as a novice (1610). During her noviciate Angélique made her mistress of the novices. When Angélique was sent to reform the abbey of Maubuisson in 1618, she left Port-Royal under the care of Agnès. Agnès was made coadjutress of Port-Royal in 1620, and resigned that office in 1630. She was sent soon afterwards to introduce at the Abbey du Tard at Dijon the reform established at Port-Royal. The nuns of Du Tard elected her abbess, and she held this office for six years. She then returned to Port-Royal. The office of abbess at Port-Royal was then elective and triennial. Agnès was elected abbess of Port-Royal on the 19th of September, 1636, and when her three years were finished, she was continued in the office till 1642. She was re-elected on the 13th of December, 1658, and continued abbess till the 12th of December, 1661. She died at Port-Royal-des-Champs on the 19th of February, 1671, aged seventy-seven years.

Agnès seconded her sister Angélique in all her projects for reforming Port-Royal. Her character was different from that of Angélique. The character of Angélique was masculine and impetuous. She made herself feared as well as loved. "In Agnès, on the contrary, one saw an uniform evenness, a gravity accompanied with softness, which inspired confidence and respect." At Port-Royal human nature was considered totally corrupt, and the height of perfection was to subdue every natural passion. Agnès arrived at this summit of virtue. Her countenance always indicated a perfect tranquillity of spirit. The following anecdote may serve to show the spirit of Port-Royal. When the mother of Agnès, who had lived for some years in the convent, as the sister Catherine de Sainte Félicité, was expiring, the nuns were assembled at matins, and Agnès was sent for to receive her mother's last sighs. She saw her expire, and returned to the church to finish matins, and no one could tell by her countenance what had happened. But when she recited aloud the "Pater," at the words "Thy will be done," nature resumed her rights, and Agnès burst into tears.

In 1628 Agnès wrote a mystical treatise, called the "Chapelet Secret du très Saint Sacrement," which caused a great disturbance at the time, and of which a long history is given in the "Mémoires pour servir à l'Histoire de Port-Royal, &c.," tom. i. p. 456

—474. This "Chapelet Secret" was a meditation divided into sixteen points, to correspond with the sixteen centuries which had elapsed since the institution of the Holy Sacrament. In each point some mystical virtue was attributed to Jesus Christ in the Holy Sacrament. The work was condemned by some doctors of the Sorbonne in 1633, and sent to Rome, where, without being precisely condemned, it was ordered to be suppressed. The account given of the composition of this work (p. 458) illustrates one of the principles which was prevalent at Port-Royal, that pious persons should, without consulting their reason, follow the first motions and impulses of their mind, as the immediate dictates of heaven. Agnès herself tells us how she wrote her works. "I never think of what I write before I write, and I give my mind no trouble when I write. I place myself before God; I pray him to give me what he wills that I should give, and, after this prayer, which is either long or short, I take up my pen, waiting for his holy inspiration, and without making any effort of mind" (tom. iii. p. 246). Besides some other works, Agnès also wrote—1. "Constitutions du Monastère de Port-Royal du Saint-Sacrement," Mons, 1665, 12mo.; Paris, 1721, 18mo. 2. "L'Image d'une parfaite Religieuse et d'une imparfaite, avec les occupations intérieures pour toute la journée," Paris, 1711, 12mo. The first edition was published in 1665. Some of her letters are preserved in manuscript in the "Bibliothèque du roi, manuscrits, Oratoire 206," at Paris. (*Mémoires pour servir à l'Histoire de Port-Royal*, Utrecht, 1742, 12mo., passim, but particularly tom. iii. p. 201—273; Sainte-Beuve, *Port-Royal*, i. 387; Quérard, *La France Litteraire*.) C. J. S.

ARNAULD, ABBE' DE POMPONNE.

[POMPONNE.]

ARNAULD D'ANDILLY, ROBERT, was the eldest son of Antoine Arnauld the advocate, and Catherine Marion. He was born at Paris, in 1589, and educated at home. His tutor was a son of the celebrated Lambinus. One of his uncles, Isaac Arnauld, who was appointed by Henri IV., in 1605, "Intendant des Finances," made him his chief clerk when he was only sixteen years old. After the death of Henri IV., he was allowed to attend the sittings of the Council of Finance, and his place was behind the chairs of the king, Louis XIII., and the queen-mother. "This," he tells us, "gave me no little knowledge of affairs." His father married him, at the age of twenty-four (1613), to Catherine, daughter of Le Fèvre de la Boderie, who had been ambassador in England and also in the Low Countries. His father gave him the estate of Andilly, and by his wife he received the estate of Pomponne, from which his second son, the Marquis de Pomponne, derived his title. Arnauld d'Andilly was much attached to his wife, who was a woman of great sense. His uncle continued to employ him till the time of his death, in 1617. Powerful friends solicited for him the place made vacant by his uncle's death; and the king was willing that he should have it; but M. de Luines, who was then all-powerful, and who was for some reason hostile to D'Andilly, contrived to prevent him from obtaining the post. The Port-Royalists tell us that De Luines feared the integrity of D'Andilly. He continued, however, to be employed about the court. In 1619, when the Comte de Schomberg was appointed "Surintendant des Finances," he gave D'Andilly the chief place under himself. D'Andilly discharged his duties with great industry and exactness. He believed himself to be De Schomberg's right hand, and no doubt his financial knowledge was of great use to the minister. The satirist Tallemant des Réaux says that D'Andilly was very fond of making all the world believe that he could do anything with the minister; but De Schomberg did not like it, and said, "My God, this man is a great talker." He extended his connections by the services which he was able to render to different persons, and his influence was soon sufficient to enable him to obtain for Colonel d'Ornano the office of governor to Gaston, duke of Orleans, the only brother of the king.

In August, 1620, D'Andilly accompanied the court to Poitiers, and here he first met with the leader of the Jansenists, Jean du Vergier, or du Verger, de Hauranne, better known by the name of the Abbé de Saint-Cyran. This remarkable man made a proselyte of D'Andilly at once. D'Andilly conceived the most enthusiastic attachment for him, and from this moment "he was a Jansenist in a court-dress." But however unfashionable Jansenism was at court, under the ascendancy of the Jesuit confessors, D'Andilly continued to be himself a great favourite with the king, and especially with the queen. In 1622 Louis XIII. offered him the place of Secretary of State, on condition that he should pay a hundred thousand livres to the heirs of the man whom he was to succeed. D'Andilly refused this appointment unless he received it as a gift; but, much as he was in favour, he did not obtain the post on his own terms.

In 1623 the Comte de Schomberg, to whom he continued attached, fell into disgrace, and was replaced by La Vieuville in the office of Superintendent of Finances. D'Andilly's credit at court was not shaken by De Schomberg's fall; but it seemed more firmly established than ever. The post of Intendant of Finances, which he had before solicited in vain, was now offered to him, but he refused it, and attached himself to the little court of Gaston, the king's brother, who was regarded at that time as heir presumptive to the crown.

Cardinal Richelieu was then commencing

his ministerial career (1624). He was pleased with D'Andilly's amiable qualities, held long conversations with him on politics, and admitted him to his cabinet, where he would leave him by himself, giving him work to do. He left no means untried to attach D'Andilly to himself; and thinking that he had succeeded he made him Intendant-general of the house of Gaston. D'Andilly would have us believe that Gaston created this office in his household expressly that he might have him about his own person. D'Andilly had considerable influence himself over Gaston at first, but the jealousy of D'Ornano, the prince's governor, did not allow him to retain it long. He was dismissed from the household of the prince, but he returned into favour in 1626, when D'Ornano, being implicated in an intrigue, was sent to the prison of Vincennes, where he died soon afterwards. Two other of Gaston's favourites, Puylaurens and Le Coigneux, who were much more skilful in the art of flattery than D'Andilly, contrived to make him lose his credit with his master again, and he was dismissed a second time definitively (1626).

D'Andilly continued for a long time unoccupied, and devoted himself to the making of proselytes to Saint-Cyran. His lively wit and frankness of manner gained him admittance to the best society of Paris, and he introduced Saint-Cyran wherever he could. In 1634 he was appointed Intendant of the Army of the Rhine, which was commanded by the Marshals de la Force and de Brézé. It is amusing to read his own account of this appointment in his memoirs; how he was drawn from his retirement, and how "they sent to seek me in my house, as in times past they sought the dictators at the plough." There was, however, an article in his instructions very much to his honour: he was allowed to spend ten thousand livres a month on any purpose that he considered necessary, without accounting for the sum to the generals. He spent the money well, in supplying the army with medicines and the other requisites for the sick and wounded. The next year, 1635, he suffered so much in a long and difficult retreat during winter, that he fell ill, and was replaced by De Thou, one of the sons of the celebrated historian.

He returned to Paris for a time, and resumed the life which had most attractions for him. He frequented the hôtel de Rambouillet, and the connections which he formed amidst its society were very useful for the great object which he had in view, the advancement of his youngest son, Simon Arnauld, afterwards Marquis de Pomponne. In 1637 he suffered greatly by the loss of his wife, and her death led him to form a still closer connection with the abbé de Saint-Cyran. The affection which he felt for the abbé was returned by Saint-Cyran, who loved D'Andilly above all his disciples. It is recorded as a great honour to D'Andilly, that Saint-Cyran used to call him by no other name than that of "friend." Their friendship is compared by the Port-Royalists to that of Jonathan and David. When Saint-Cyran was incarcerated in Vincennes, in 1638, by order of Richelieu, D'Andilly continued to profess his regard for him publicly, and paid him frequent visits in prison, till he received an order from the court not to go so often to Vincennes. He contrived various means for enabling the abbé to hold communication by letter with the persons whose spiritual director he continued to be in his prison. When Saint-Cyran was released, in 1643, he carried the order to Vincennes, took him home in his carriage, and a few days afterwards introduced him to the king's brother, who wished strongly to see Saint-Cyran after all that D'Andilly had said of him. Saint-Cyran died soon afterwards, October 11, 1643, and he left his heart as a legacy to D'Andilly, on condition that he would quit the world and retire to Port-Royal-des-Champs. D'Andilly accepted the legacy and consented to the condition. He buried the heart at Port-Royal, but he was a long while in taking his farewell of the world. He did not fulfil the condition till upwards of two years afterwards, towards the end of 1645 or the beginning of 1646. He thought it necessary to take solemn leave of the court, "that he might not appear before men to blush at what he did." We are told that his audience with Cardinal Mazarin was long, and that no one was permitted to enter while it lasted.

D'Andilly was fifty-seven years old when he retired to Port-Royal, in 1646, and he spent a considerable portion of the remaining twenty-eight years of his life in this retreat.

His retirement caused a considerable stir at Paris and the court, and contributed very much to call the attention of the government to the institution. His life at Port-Royal was uniform, divided regularly into three parts, which he spent in devotional exercises, in study, and manual labour. D'Andilly was the gentleman of the institution: whenever personages of distinction came to visit Port-Royal, he did the honours. D'Andilly was also the gardener of the institution: he planted trees, built terraces, and changed the whole face of the surrounding grounds, which before were wild and uncultivated. He cultivated particularly a certain kind of fruit, which he named "monstres" (monsters) from their prodigious size. Every year he would send presents of his fruit to the ladies of the court, and particularly to the queen. Cardinal Mazarin's bon-mot was that it was "holy fruit" (fruits bénits). But while Port-Royal benefited by his care, his eldest son, the Abbé Arnauld, suffered. To ornament his gardens D'Andilly cut short an allowance which he had made the abbé when he first retired to Port-Royal.

The only disagreeable feature in D'Andilly's character was the harshness which he showed through life towards this eldest son, and his excessive partiality to his second son, the Marquis de Pomponne.[9] At the same time that he was pinching the elder, he contrived to have two pensions which he had received, one from the queen-regent, the other from Gaston, conferred upon the younger. For the purpose of advancing this son he kept up while at Port-Royal his connection with the great personages whom he had known in the world, the Duc de la Rochefoucauld, Madame de la Fayette, and Madame de Sévigné, who procured De Pomponne powerful friends. In other respects D'Andilly is a pleasing character. He was fond of literature, a good writer, very sincere, somewhat vain, "naïf, brusque," that is, very animated, yet polished in manners, a great favourite with every one, and particularly with females. Of his religious gallantry Madame de Sévigné says, in a letter of the 19th of August, 1676, "We made war upon the bonhomme D'Andilly, and told him that he cared more about saving a soul in a beautiful body than any other." His piety never came up to the austere standard of his friend Saint-Cyran, who writes of him in 1642, "It is true that he has not the virtue of an anchoret, but I know no one of his condition who is so solidly virtuous." Fontaine, who had a great affection for D'Andilly, has left this animated portrait of him: "I confess that I still feel myself transported when I think of the ardent fire that always burnt in this holy recluse. Age, which weakens everything, seemed to have redoubled his ardour. I fancy that I see him and hear him speak to me with that look of fire, those animated manners and words, and all his air, which belied his great age, and which in a body of eighty years had the activity of a youth of fifteen." In the same terms he proceeds to speak of "his keen eyes, his quick firm step, his voice of thunder, his vigorous upright body, his white hairs, which agreed so wonderfully with the vermilion of his countenance, his grace in mounting and holding himself on horseback, the retentiveness of his memory, and the quickness of his mind." All the Port-Royalist historians quote this sentence of De Balzac: "He was a man who, while he possessed every virtue, whether moral or Christian, felt no vanity at the first, and blushed not at the last." De Balzac cared more for an antithesis than for anything else.

D'Andilly continued at Port-Royal for ten years, till 1656, leaving it but seldom to attend to the interests of his younger son, or to pay visits. In 1656, after Arnauld "the doctor" had been expelled from the Sorbonne, all the "solitaires," who lived in buildings which they had built for themselves in the grounds of Port-Royal-des-Champs, were obliged by an order from the court to quit it. D'Andilly was one of the number. At the end of a month's "exile" he was allowed to return. Again in 1664 he was ordered to quit Port-Royal, nor did he return in 1669, when all the other recluses were permitted to establish themselves again at Port-Royal, in consequence of the "Peace of the Church." The reason was, that he was afraid to injure his younger son's interests by returning, as Louis XIV. was hostile to Port-Royal. His younger son was ambassador in Sweden in 1665, and in 1671 he became secretary of state. D'Andilly made his appearance again at court, after a long absence, on the 6th of September in that year. D'Andilly returned to Port-Royal-des-Champs a short time before his death. He died in September 27, 1674, at the age of eighty-five years and five months. He had fifteen children: five died in their infancy, the ten who remained were four sons and six daughters. Five of his daughters were nuns at Port-Royal, and one son, Charles Henri de Suzanci, retired to Port-Royal-des-Champs.

While D'Andilly was at Port-Royal he wrote several works both in verse and prose. His prose works are chiefly translations. During his life-time he had considerable reputation as a writer, and he kept up even at Port-Royal a correspondence with Gomberville, Chapelain, Godeau, Scudéry, and the other writers of the hôtel de Rambouillet. His literary friends consulted him on their works. Mademoiselle de Scudéry sent him some of her verses to look over. She has drawn a very flattering portrait of D'Andilly in one of her romances, the "Clélie," under the character of Timante (*Clélie*, tome vi. p. 1138, &c. of the edition of 1657). Segrais says, that M. de la Rochefoucauld sent D'Andilly a copy of his "Mémoires," with a request that he would correct the style. Pascal submitted to him the plan of each of his "Provinciales." D'Andilly rendered considerable service to the French language, and contributed, as well as Balzac and Vaugelas, to render it more pure and elegant.

The style of his writings is easy, but diffuse: his sentences are very long. Vigneul-Marville (that is, D'Argonne) observes correctly that D'Andilly affected a grand and copious manner, after the fashion of the Spaniards, as being more serious and imposing (*Mélanges*, vol. i. p. 170, Paris, 1725, 12mo.)

D'Andilly's works are numerous, but the most important are as follows:—1. The most valuable are his "Mémoires," which are of considerable use for French history. The best edition of them is in Petitot's "Collection complète des Mémoires sur l'Histoire de France," Seconde Série, vols. xxxiii. and xxxiv., 8vo., Paris, 1824. Petitot has prefixed a laborious but very un-

just "Notice sur Port-Royal," and also an account of D'Andilly, in which he has distorted every action of D'Andilly's life. These "Mémoires" were written in 1666 and 1667, but they were not published till 1734, when they were edited by the Abbé Goujet, the author of the "Bibliothèque Française," with a life of D'Andilly. The "Mémoires" terminate with the year 1655. They contain an account of all the Arnauld family from its origin, and the history of D'Andilly himself. 2. The work next in importance is the "Histoire des Juifs en viii. livres, écrite par Fl. Josèphe, sous le titre d'Antiquités Judaïques, et Histoire de la Guerre des Juifs contre les Romains, traduite du Grec," Paris, 1667-69, 2 vols. folio. This is the first edition; there are several other editions,—Paris, 1700, 2 vols. 4to.; Brussels, 1701-3, 5 vols. 8vo., an edition illustrated with plates; and elsewhere. Richelet says that D'Andilly told him that he wrote this translation ten times over, and took pains to use shorter periods than in his other works. The translation is exceedingly elegant, but not always faithful. Although D'Andilly knew Greek, he seems to have followed the Latin translation of Josephus by Sigismond Gelenius, and wherever Gelenius has erred, D'Andilly repeats the error. The translation has the merit of reading with all the ease of an original work. Madame de Sablé, who could not bear to read histories, derived a taste for historical works from perusing this translation. 3. "Les Vies des SS. PP. des déserts et de quelques Saintes," 1733-36, 3 vols. 8vo. The first edition was printed in 1647-52. These lives are translated from the Greek. The third volume contains a small work by Saint-Jean Climaque, entitled "De l'échelle Sainte, ou degrés pour monter au ciel," and "Le Traité du mépris du monde," by Saint Eucher, and "Le Prè spirituel," by J. Moschus. Philippe de Champagne, the French painter, has drawn from the "Pères des Déserts" the subjects of several pictures representing the events of the life of Mary, niece of Abraham. 4. "Confessions de St. Augustin, traduites du Latin," Paris, 1761, 12mo.; published first in 1649. 5. "Œuvres de Sainte Thérèse, traduites du Latin," Paris, 1670, fol., which is the first edition; Lyon, 1818; Avignon, 1828, 6 vols., 12mo. D'Andilly did not translate the letters of Saint Theresa. D'Andilly's poetry is not very good. His "Stances et Poésies Chrétiennes," published first in 1642, are the best. All his works, with the exception of the "Mémoires," were published in the year after his death (1675) at Paris, 8 vols. fol. Segrais says that D'Andilly refused to accept a vacant place which was offered him in the "Académie Française," which had just been established under the auspices of Cardinal Richelieu, and that Richelieu, in consequence, caused the clause to be inserted in the articles of the academy, that no one should be admitted until he had at first solicited it. If this statement is true, the circumstance must have occurred about the beginning of 1634. It may be seen in the "Histoire de l'Académie," by Pellisson, that the statute in question is of this date. D'Andilly seems to have refused a second time the place in the academy which was offered him after he had published his translation of the "Confessions of Saint Augustin," in 1649. Vigneul-Marville (*Mélanges d'Histoire et de Littérature*, tom. i. p. 170) confounds the two occasions. (Robert Arnauld d'Andilly, *Mémoires*, passim; Petitot, *Notice on the Life of D'Andilly*, prefixed to the edition of the *Mémoires* in his *Collection*, &c.; Nicolas Fontaine, *Mémoires pour servir à l'Histoire de Port-Royal*, Cologne, 1735, 2 vols. 8vo.; Sainte-Beuve, *Port-Royal*, vol. ii. p. 242, &c. His authority for the dates of the original publication of D'Andilly's works has been preferred to that of Quérard, *La France Littéraire*.) C. J. S.

ARNAULD, SIMON, generally called Marquis de Pomponne, was the second and favourite son of Robert Arnauld d'Andilly. He was called at first M. de Briotte. His father's greatest object in life was to advance this son. [ARNAULD D'ANDILLY, ROBERT.] Simon Arnauld was born in 1618. At the age of twenty-two he was employed in various negociations. He concluded several treaties in Italy, and was "intendant" of the armies of Naples and Catalonia. In 1659 his father D'Andilly endeavoured to obtain for him the post of chancellor to the young brother of the king, in hopes that his son might obtain the same influence over this prince as D'Andilly himself once had over Gaston Duke of Orleans; but Cardinal Mazarin, in a letter of 25th August, 1659, answered the application by saying that the son of the head of a sect was not a proper person to hold this post. In 1660 Arnauld married Catherine l'Advocat, daughter of Nicolas l'Advocat, maître des comptes, by whom he had at least seven children. He was called De Pomponne after his marriage. In March, 1662, he was ordered to leave Paris, and retire to Verdun; he seems to have been implicated in the affair of Fouquet. He was not allowed to return to Paris till the 2nd of February, 1665. In 1665 he was ambassador extraordinary in Sweden. In 1669 he was sent in the same capacity to the states general of the United Provinces. In 1671 he returned to Sweden, and concluded an important treaty. He was recalled the same year, and made secretary of state for foreign affairs in the place of De Lionne, who had just died. Eight years afterwards, in 1679, he lost the royal favour and his place. The Port-Royalists attribute this circumstance to the machinations of the Jesuits, the sworn enemies of the Arnaulds,

who became all-powerful in 1679, as Port-Royal lost its great protector, the Duchesse de Longueville, who died this year. This may be true, although Pomponne was not much of a Jansenist. The Marquis de Pomponne retired to his estate, Pomponne, where he lived in the midst of his family till twelve years afterwards (1691), when the king recalled him to court, and made him minister of foreign affairs. He died on the 26th of September, 1699, aged eighty-one, leaving the character of an honest and able statesman. His manners were polished and affable, and his disposition amiable. His wife died on the 31st of December, 1711. De Pomponne left a history of his various negociations, which was never printed, but exists in manuscript in the "Bibliothèque du Roi" and the library of the Arsenal at Paris. Some of his letters were published at the end of the *Mémoires de Coulanges*. (Arnauld, l'Abbe, *Mémoires*.) C. J. S.

ARNAULD DE VILLENEUVE. [ARNALDUS DE VILLANOVA.]

ARNAULT DE NOBLEVILLE, LOUIS DANIEL, a physician, whose name is also written Arnauld and Arnaud, deserves to have his history recorded rather for his benevolence and zeal than for his scientific merits. He was born at Orleans in 1701, and for several years assisted his father in business as a sugar-refiner in that town. He had received a moderately good education, and he used to devote all the time he could spare from his business to the study of mathematics. He became at length so fond of the science, that, about 1730, he gave up trade, and went to Paris to study under M. Clairaut (père). In 1732, his taste for science increasing as it was indulged, he began to attend the lectures on chemistry by Lémeri and those on botany by Jussieu; and from these he proceeded to study anatomy under Ferrein. He now determined to devote himself to medicine, and, after studying in the hospitals and schools for eleven years, he took the degree of doctor in the faculty of Reims, in 1743. Having returned to Orleans, he was pressed to take some good medical appointment and to enter into private practice; but he refused, saying, that his brethren might have charge of the rich, he would give himself solely to that of the poor. He kept this resolution all his life: he spent annually a large income upon his patients; and bequeathed a house for the members of the College of Medicine of Orleans to meet in weekly, that they might give gratuitous advice to the poor. The only public office which he held was that of director of the Hôtel Dieu of Orleans, and he introduced into that establishment a new and very benevolent system of management. He died in 1778.

Arnault's works are as follows: — 1. "Manuel des Dames de Charité," Orleans, 1747, 12mo. Numerous editions of this were published in Paris, and it was repeatedly translated. Its design was to give a popular outline of the practice of medicine, that any who had the will might also acquire the necessary knowledge to administer charitable medical assistance. In this object it succeeded as far as is possible; and it served moreover for many years as a first text-book for medical students. 2. "Ædologie, ou Traité du Rossignol franc, ou Chanteur," Paris, 1751, 12mo.: an ingenious essay on the management of the nightingale, and on its natural and educated voice, which the author had been led by his love for music, as well as for natural history, to study very closely. 3. "Histoire Naturelle des Animaux pour servir de continuation à la Matière Médicale de Geoffroy," Paris, 1756, 6 vols. 8vo. The last three volumes of the portion of this work, relating to vegetable medical substances, which had been left unfinished, was also completed by M. Arnault de Nobleville, with the assistance of M. de Salerne, and was published in 1756. The addition of the six volumes on the animals rendered the system of materia medica the most complete of its time; but it has long been superseded by others which are more complete in a much smaller space. 4. "Description abrégée des Plantes usuelles employées dans le Manuel des Dames de Charité," Orleans, 1767, 12mo. In this also M. de Salerne gave his assistance. 5. "Cours de Médecine pratique rédigé d'après les principes de Ferrein," Paris, 1769, 3 vols. 12mo.: a kind of report of Ferrein's lectures; a singular task for a physician to undertake at the age of sixty-eight. 6. "Tableau des Maladies," a revision of the Abbé Mascrier's translation of Lommius's "Observationum Medicinalium Libri Tres." M. Arnault wrote also, in 1744, "An Essay on the Soil of Orleans," which was communicated to the Academy of Sciences of Paris, but was not published. (*Eloge de M. Arnaud de Nobleville*, in the *Histoire de la Société Royale de Médecine*, t. ii. 1777—1778.) J. P.

ARNAVON, FRANÇOIS, was born at Lisle, a little town on the Sorgue, near the fountain of Vaucluse, about the year 1740, studied at the Sorbonne, and became curate-prior of Vaucluse. After the outbreak of the French revolution, when parties were divided on the question of the union of his native district of the Venaissin, which had hitherto been under the dominion of the Pope, to the crown of France, Arnavon was the deputy sent in 1790 to Pope Pius VI., by the party which wished to remain under his government. The Venaissin was united to France by the decree of the 14th of September, 1791, but Arnavon did not venture to return till 1800, when he applied, apparently in vain, to the consular government, for the expenses of his mission. After the re-establishment of public worship in France in

1802, he became titulary canon of the church of Paris, and also obtained the honorary title of vicar-general of the archbishop of Corfu. He died at Paris on the 25th of November, 1824, at the age of more than eighty years. Arnavon published, in 1773, in 1 vol. 8vo., a "Discours apologétique de la Religion Chrétienne," in answer to some assertions in the "Social Contract" (of Rousseau), and against the paradoxes of some writers of the age; but this was an admitted failure, and what reputation he possesses must be considered as resting on his works connected with his native Vaucluse. These are: 1. "Pétrarque à Vaucluse, &c.," Paris, 1804, 8vo. In the title he calls Petrarch "The Prince of the Lyric Poetry of Italy, the most famous Orator and Philosopher of his age, and no less celebrated for the constancy of his passion for the virtuous Laura." The style of this title, and that of the preface, in which the writer declares that "the fountain of Vaucluse is the most deserving of admiration of all the objects of national property with which nature has embellished the soil of France," is of a character to raise no high expectations of the value of the book, which appears, indeed, to be a rhapsodical compilation from common sources, chiefly the Memoirs of Petrarch, by De Sade. 2. "Voyage à Vaucluse," Paris and Avignon, 1804, 8vo. 3. "Retour de la Fontaine de Vaucluse," Paris, 1805, 8vo. All these works were re-published, combined in one volume, and with a new title-page, in 1814, with a dedication to Louis XVIII., whom the author had had the honour of showing over Vaucluse in 1777. (Mahul, *Annuaire Nécrologique*, 1824, p. 9, &c.; *Biographie Universelle* (chiefly from Mahul), lvi. 440; Quérard, *France Littéraire*, i. 98; Arnavon, *Pétrarque à Vaucluse.*) T. W.

ARNAY, JOHANNES RUDOLPHUS D', was born in 1710, at Milden in the canton of Berne, where his father was the officiating clergyman. In 1734 he was made professor of eloquence and history at the University of Lausanne, and died in 1766, after having enjoyed the highest civic honours as a member of the Council of the "Two Hundred," and of the Council of the "Forty," in that place. His writings are:—1. "Tentamen de Literarum vel potius Literatorum nævis," Berne, 1730, in 4to. 2. "Oratio de Ordine, modo ac fine quo Authores Latini legendi sint," Lausanne, 1734, in 4to. 3. "Materia Speciminis pro Cathedra Ethico-Græca in Academia Lausannensi rite consequenda," 1734, in 4to. 4. "Histoire ou Traité de la Vie privée des Romains," Lausanne, 1732, in 12mo., reprinted in 1757 and 1760, and afterwards appearing at Paris in 8vo., under the title "Habitudes et Mœurs privées des Romains," 1795. (*Allgemeines Helvetisches Eidgenössisches oder Schweizerisches Lexicon*, von Hans Jacob Leu; *Supplement to the same*, edited by Holzhalb; *Catalogue de la Bibliothèque Publique de Genève, 1ère Partie*, p. 601; *Catalogue de la Bibliothèque Cantonale, 3ème Suppl.* p. 41.) A. H.

ARND, CARL, son of Josua Arnd, a voluminous author, and one of the earliest bibliographical writers, was born, 1673, at Gustrow. He studied at Rostock, in 1703 was made rector of the school at Melchin, in 1704 professor extraordinary of poetry at Rostock, and in 1708 professor of Hebrew and Christian catechizing in the same university. He died in 1724, from grief at the loss of his wife. The following are his chief works:—1. The biography of his father, under the title "Fama Arndiana reflorescens, i.e. Vita et Scripta Josuæ Arndii, conscripta à Carolo Arndio, Josuæ filio," Gustrow, 1697, 4to. 2. "Schediasma de Phalaride, M. Antonini scriptis, et Agapeti Scheda regia," Rostock, 1702, 4to. 3. "Schediasma Bibliotheceæ Græcæ difficilioris," ib. 4. "Bibliotheca Politico-Heraldica selecta," Rostock, 1705, in 8vo. 5. "Bibliotheca Aulico-Heraldica selecta," ib. 6. "Systema Literarium, complectens præcipua scientiæ literariæ monumenta," Rostock, 1714, in 4to. 7. "Dissertatio Philolog. triga. de Cancellariorum et pro-Cancellariorum apud Hebræos vestigiis: de Apostolo Paulo Doctoris titulo condecorato; de præconiorum promotiones hodiernas antecedentium rudimentis apud Hebræos," Rostock, 1714, in 4to. 8. "Dissertatio de Cultura Ingenii," Rostock, 1708, in 4to. 9. "Oratio de Scientiæ Literariæ et in Theol. Catechetica, et in Philologia et Antiquitatibus Hebr. præsidio et subsidio," Rostock, 1711, in 4to. 10. Many pieces in the "Miscellanea Lips." No. I, 5, 8, 9, 11. (Alb. Joach. de Krakewitz, *Programma Funebre*, Rostock, 1724, fol.; *Annal. Liter. Meklenburg. ad Ann.* 1721, p. 37—57; Jugler, *Biblioth. Lit.* t. iv. p. 1450; Jöcher, *Allgem. Gelehrten Lexicon*, and Adelung's *Supplement.*) A. H.

ARND, CHRISTIAN, was born, 1623, at Gustrow. His father, Samuel Arnd, officiated as the clergyman of that place. He is known through his two learned sons, Josua and Christian, the latter of whom studied in Leiden, Wittenberg, Leipzig, and Strassburg. Christian Arnd taught logic for three years at the University of Rostock, and died there in 1653, at the age of thirty. He is the author of the following works:—1. "Dissertatio de Philosophia Veterum," Rostock, 1650, in 4to. 2. "Discursus Politicus de Principiis Constituentibus et Conservantibus Rempublicam," Rostock, 1651. 3. "De vero usu Logices in Theologia," Rostock, 1650. 4. "Programma de elegantioribus Logices Appellationibus," Rostock, 1650, in 4to. (Jo. Corfinius, *Programma in eum Funebre, in Christ. Henrici Vitis eruditissimorum in re Literaria Virorum*, p. 353—367; Adelung, *Supplement to* Jöcher, *Allgem. Gelehrten Lexicon.*) A. H.

ARND, JOHANN, one of the greatest ornaments of the Lutheran church, and the

author of the work "On True Christianity," was born 2nd December, 1555, in Ballenstädt, a town at the foot of the Harz mountains. His father, Jacobus Arnd, was the clergyman of the place; his mother was Anna Söchtings. At a very early age Johann lost his father, in 1565. His mother had no fortune left to her, but, through the interest of kind friends, she was enabled to send him to the best schools in the neighbourhood—at Aschersleben, Halberstadt, and Magdeburg. He intended to devote himself to medicine, but having fallen into a dangerous illness, he made a vow that, if he should recover, he would give himself up to the study of theology. Embued by nature with generous feelings, and inspired by circumstances with a devotional frame of mind, he easily came into that way of thinking about divine matters which characterized Luther, Tauler, Thomas à Kempis, and St. Bernard. In 1576 he went to the university of Helmstädt, and thence to Wittenberg, where he contracted a lasting friendship with professor Polycarpus Lyser, a strong adversary of Calvin on the doctrine of the Eucharist. Johann afterwards visited the university of Strassburg, and finished his studies in Basel, where he heard Simon Sulcer and the celebrated philosopher Theodorus Zwingerus. He also delivered private lectures himself on rhetoric, ethics, physics, and St. Paul's Epistle to the Romans. During his residence here he was saved from being drowned in the Rhine by a pupil. In 1583 he returned to his native place, and became parson of Badeborn, a village not far from Ballenstädt. For seven years he remained in this spot, endearing himself to his parishioners by exemplary attention to his duty and by private charity. They lost his talents and kindness in 1590, when he was deprived of his situation, on account of his firm resolution to use the exorcismal formula at the baptismal service, in spite of the contrary orders of his superiors, who had adopted Calvin's opinion on this point. Arnd did not remain long without a flock. Mansfeld and Quedlinburg invited him to their churches: he accepted the offer of the latter. From 1590 to 1599 he lived in that town, a model of a clergyman, never forgetful of his duty, ill paid as his services were by the ingratitude of the rich, who were annoyed by his ascetic life and primitive manners. In 1598, when the plague broke out, which carried off 3000 men, he never left the hospitals; he administered medicine and consolation to those who suffered. In 1599 he was invited to Brunswick, whither he went with the expectation of improving his prospects. He was however deceived. That place was then in constant agitation, arising from political dissensions, at first between the prince and the people, and afterwards between different factions. How Arnd behaved in those party struggles is not known; but that he did his duty in his own sphere may be concluded from the circumstance of his sermons having been copied by friends, that they might be read by those who could not hear them. When he was fifty years old he published the first book of his work "Vom wahren Christenthum" ("On True Christianity"). It is dedicated to the Duke Augustus the younger of Brunswick. Arnd says, in the dedication, that he had published the work for four reasons: 1. In order to withdraw clergymen and students from disputatious theology, lest it should degenerate into a "theologia scholastica." 2. To lead believers from barren faith to one that bears fruit. 3. To convert the study of theology into a practice full of energy. And, 4. To show what ought to be the life of a Christian when it corresponds to Christian faith.

The effect of this work was just that which might be expected from a book written with a deep conviction of truth, with a wonderful strength of mind, and a capacity to fathom all the depths of a subject, and to comprehend it in its full extent. The tone of this work is so sincere, and, with all its earnestness, so mild, that it lays hold of the reader, and masters both his intellect and feelings. To this must be added, that the work possesses ornaments rarely found in German books of that period, purity of language and clearness of style, which stamp it as a masterpiece of composition. It is no wonder, then, that it gained the author friends and devoted admirers; but it also excited cavilling and enmity among the clergy, particularly among his own colleagues, who henceforth charged him with heresy. This circumstance, and the depravity of his place of residence, in which civil dissension had loosened all the bonds of morals and good manners, induced him to accept, in 1608, the invitation of the Counts of Mansfeld, to take up his abode in Eisleben. In 1609 he published the second, third, and fourth books of his "True Christianity." The plague also broke out in Eisleben during his residence: Arnd's conduct was the same that it had been in Quedlinburg on a former occasion, benevolent and fearless.

In 1611 he was invited, by Duke Ernest of Brunswick and Lüneburg, to Zelle, as superintendant-general, one of the greatest distinctions that can be conferred in the Lutheran church. In this new and enlarged sphere Arnd exerted himself with energy and prudence in all matters connected with the instruction and moral training of the people. He published an Anthology of the wise sayings of the Fathers of the Church, for the use of students, and a set of Sermons on the Evangelists. In 1617 he celebrated the anniversary of the Reformation, by publishing a Commentary on the Psalms, of which he was accustomed to say, that the Psalms

are in the Bible what the heart is in the human frame. He also added the fifth and sixth books to his "True Christianity;" and he annexed to it, under the title: "Paradiesgärtlein," an excellent prayer-book for all occasions in life. On the 3rd of May, 1621, having preached on the words in *Psalm* cxxvi. 5 and 6, "They that sow in tears," &c., he said, on coming home to his wife, "I have now preached my funeral sermon." On the 11th of the same month he expired. In the church of Zelle there is a full-length picture of him, with the inscription—

"Qui Jesum vidit, qui mundum, Dæmona vicit,
Arndius in scriptis vivit ovatque suis."

Arnd was married to his wife Ann Wagner in 1583. Lukas Osiander, a divine of Tübingen, was his chief adversary, and published a work against Arnd in 1624, entitled "Judicium Theologicum;" it was answered by Varennius (v. "Wernsdorf" and "Witte," in the "Memoria Theologorum," t. xi. p. 171). The work "Vom wahren Christenthum" has been translated into nearly all European languages; into English, by Boehm, in 1712, and by William Jaques, in 1815. No book, with the exception of the Bible, has been so often reprinted and read in Germany. The last edition, together with the "Paradiesgärtlein," appeared in 1 vol. 8vo., 1842, at Leipzig, with an introductory preface and a life of the author, by Dr. F. W. Krummacher.

Besides the four works already mentioned, Arnd wrote, 5. "Catechismus predigten." 6. "Informatorium Biblicum" (which Wernsdorf says is not by him). 7. "De Unione Credentium cum Christo." 8. "Seelenarzney wider die Pestilenz." 9. "Geistliches Brodkörblein." 10. "Haus- und Herz-Kirch." 11. "Predigten von den 10 Ægyptischen Plagen." 12. "Geheimniss der Bosheit," in the shape of a preface to the "Reformatio Papatus." 13. "Grosses Geheimniss der Menschwerdung Christi des ewigen Wortes." 14. "Iconographia, oder Bericht von den Bildern, deren Ursprung und Gebrauch und Missbrauch im Alten und Neuen Testament," Halberstadt, 1596. 15. "Bedenken über die Deutsche Theologie." 16. "Christianismus genuinus ex sacra Scriptura unici nostri Salvatoris vita, interno conscientiæ, externo naturæ testimonio repræsentatus," 1616 and 1658. 17. "Spirituale Itinerarium Israelitarum in Palæstinam," 1664. Besides these, Arnd has edited and prefaced, 1. Jo. Tauler's "Postille." 2. Thomas a Kempis "Deutsche Theologie und Nachahmung Christi"; and, 3. Alexandri a Sachten, "Tractat. de vera medicina, s. carmen de lapide philosophorum." (Wernsdorfius, *Dissertatio de Arndii vero Christianismo*; Jöcher, *Allgem. Gelehrten Lexicon*, and *Suppl.*; Chaufepié, *Nouveau Diction. Historique*; "Johann Arnd, ein biographischer Versuch," von Fr. Arndt, Berlin, 1838, 8vo.) A. H.

ARND, JOSUA, the brother of Christian Arnd, was a prolific writer on theology, antiquities, philosophy, and history, and even a poet of some merit. He was born at Gustrow, 9th Sept., 1626. When he was sixteen years of age, he went to Rostock, where he studied Oriental languages, classical literature, and theology. He took his degree of Master of Arts in his eighteenth year. From 1645 to 1648 he lived in Copenhagen as tutor to the children of J. N. Lundius. From 1648 to 1651 he continued his studies in Wittenberg, where he was offered the professorship of history. Here also he received the news of the death of his brother, and of his father's wish that he should return to his native country. From 1653 to 1656 he occupied his deceased brother's chair as professor of logic in Rostock; but in 1656 he left it for the parsonage in Gustrow, and the office of librarian at that place. The Duke of Mecklenburg, with whom he was a favourite, made him his chaplain, and in 1662 a member of the consistory. Arnd died on the 5th April, 1687. Among his numerous writings the following are the principal:—*Theological.*—1. "Diatriba de Mysterio Trinitatis," Wittenberg, 1650, 4to. 2. "Manuale Legum Mosaicarum," Gustrow, 1666, 8vo. 3. "Lexicon Antiquitatum Ecclesiasticarum," Greifswald, 1669, 4to. 4. "Antiquitatum Judaicarum Clavis," Rostock, 1710. (No mention is made of a previous edition, and therefore it was first published after his death.) *Philological.*—"Dissertatio de Contemptu Philologiæ," Rostock, 1645, 8vo. *Historical.*—1. "Trutina Statuum Europæ, olim scripta ab Illustr. duce de Rohan, in gratiam studiosæ juventutis nunc edita," Rostock, 1668, 8vo. 2. "Vita Alberti Walsteinii Ducis Friedlandiæ, ex Italico Galeacii Gualdi in Latinum Sermonem translata," Rostock, 1668, 8vo. *Poetical.*—1. "Memoria Martini Lutheri, carmine heroïco celebrata," Rostock, 1645, 8vo. 2. "Genealogia Scaligerorum, sive carmen heroïcum, continens seriem stirpis Scaligerianæ," Copenhagen, 1646, 8vo. 3. "Satyra qua sæculi mores et vitia passim dominantia jucunde narrantur." 4. "Satyra de poesi ejusque abusibus variis," 1649, 8vo. 5. "Satyra de studiis liberalibus, eorumque misera conditione," 1669, 8vo. (Jöcher, *Allgem. Gelehrten Lexicon*; *Mémoires de Niceron*, vol. xliii.; *Fama Arndiana reflorescens*, i.e. *Vita et Scripta Josuæ Arndii conscripta a Carolo Arndio, Josuæ filio*, in *Pippingii Memoriis Theologorum.*) A. H.

ARNDT, GOTTFRIED AUGUST, was born at Breslau, on the 24th Nov., 1748. He studied in Kloster Bergen, near Magdeburg, and afterwards at Halle and Leipzig. At Leipzig he became Master of Arts in 1773, and collegiate of the Frauen Collegium. In the same year he undertook a journey through Germany, by which he made

himself acquainted with the constitutions of the different states, and with the judicial proceedings of the imperial tribunal. After his return he was made extraordinary professor of philosophy in 1780, and in 1791 ordinary professor of moral philosophy and political economy. In 1809 he gave up this professorship for one newly founded, in order to teach the science of politics and police (Staats und Polizeiwissenschaft). He died 10th Oct., 1819, after having devoted forty years of an industrious life to his students, and to the superintendence of the Frauen Collegium. He was three times rector of the university of Leipzig, and enjoyed the highest civic honours, having been made senior of the Frauen Collegium in 1789, decemvir in 1811, and senior of the Polish nation in 1815.

Of his numerous works connected with the history of Germany, the following are the principal:—1. "Quatenus Taciti de Germania libello fides sit tribuenda," Leipzig, 1775, 4to. 2. "Programma, Quibus causis commotus Henricus I. rex Germanorum, urbem Misenam condiderit," 1776, 4to. 3. "Vollständige Sammlung politischer Schriften zur Geschichte von Baiern, seit dem Tode des Kurfürsten Maximilian III.," Frankfort and Leipzig, 1778, 1779, 5 vols. 8vo. 4. "Die Wahlcapitulation, die Ferdinand I. am 7ten Jan., 1531, bei seiner Erwählung als Römischer König unterzeichnet," 1780, 4to. 5. "Archive der Geschichte von Sachsen," 1 vol., 1784; 2 vol., 1785; 3 vol., 1786, 8vo. 6. "Neue Archive der Geschichte von Sachsen," 1804, 8vo. 7. "Progr. Variarum observationum statum regni Saxoniæ publicum cum pristinum tum hodiernum illustrantium," 1808, 1809, 2 Partes, 4to. 8. "Progr. de Pactione Ferdinandi regis Romanorum ac Mauritii ducis Saxoniæ, Pragæ, d. 16 Octob. 1546, confecta," 1815, 4to. (*Hallische Allgem. Literatur Zeitung*, Jahr 1819, iii., p. 415, and p. 847; Meusel, *Gelehrte Deutschland*; Denina, *Prusse littéraire*, t. i. p. 118, sq.; Weidlich, *Biographische Nachrichten*, t. iii. and iv.) A. H.

ARNDT, JOHANN GOTTFRIED, the first historian of Livonia, who is still worth reading, was born 12th Jan., 1713, in Halle, and brought up in the orphan asylum of that place. In 1737 he went as a tutor to Livonia, and he was made rector of the school at Orensburg, in the island of Œsel, in 1740, and in 1748 corrector of the Gymnasium at Riga, where he died 1st Sept., 1767. He translated, 1760, into German, the "Origines Livoniæ Sacræ et Civiles," which had then been edited by J. D. Gruber. Arndt filled up the blanks in the Latin text from another manuscript, and accompanied the whole with notes, and published it under the title "Der Liefländischen Chronik erster Theil," Halle, 1740, in fol. This volume comprises the period of 130 years, from 1196 to 1226, and contains the history of Livonia under its bishops. The second volume, compiled by Arndt himself, appeared in 1750. It embraces 361 years, from 1201 to 1562, and treats of the history of Livonia under its grand masters. There are annexed to it several tables: 1, of the names of the archbishops and bishops of Riga, Revel, Dorpat, and Œsel; 2, the seals of the grand masters of the Teutonic order; and, 3, the arms of the Livonian cities. Besides this work, Arndt wrote a programme: "Ueber den Anfang der Schönen Wissenschaften in Liefland," 1756, in 4to., and many historical treatises in the weekly periodical of Riga, from the year 1762. (Ersch and Gruber, *Allgemeine Encyclopädie der Wissenschaften*; Jöcher, *Allgem. Gelehrten Lexicon*; Gadebusch, *Abhandlung von den Liefländischen Geschichtschreibern.*) A. H.

ARNE, CECILIA, the wife of Dr. Arne, was one of the most celebrated singers of her time. After the decease of Purcell, the English dramatic school, which he had created and nurtured, gradually declined—the singers who had enjoyed the benefit of his instruction were successively removed by death, or found their talents no longer in request—the Italian Opera enjoyed the exclusive favour of the public, and, within a few years after the arrival of Handel in this country, the race of English singers was nearly extinct. In 1714 Geminiani came to England, who, although chiefly known as an instrumental composer and performer, yet devoted himself occasionally to vocal instruction. His most celebrated pupil was Miss Cecilia Young, whose first appearance was at Drury-Lane Theatre in 1730. In 1740 she married Mr. Arne; but it formed no part of the policy of the English managers of that time to patronise musical talent of any kind, and the composer of the music in "Comus" and his wife were alike unable to obtain employment from them. After a residence of two years in Ireland, where they were kindly and cordially received, Arne and his wife returned to England, to enter upon an engagement with the manager of Drury-Lane Theatre. But though engaged, Arne was little employed as a composer, and Mrs. Arne's name only appears at her own benefit, March 20th, 1744, when her husband's "Alfred" was performed; while on the same occasion, in the following year, no attempt was even made to perform an opera, and Otway's "Orphan" was represented for the benefit of the principal singer. Notwithstanding the few opportunities which Mrs. Arne enjoyed of establishing herself in the public favour, she appears to have largely acquired it; for on this occasion the boxes and pit were laid together, as the demand for places was more than double what the boxes would contain. In 1745 she was engaged with her husband at the newly-opened Vauxhall Gardens, and here she introduced to the public some of those songs which exhibited her

husband's powers as a melodist, and which, after the lapse of a century, have lost none of their original power to charm: among them, "Where the bee sucks," "To fair Fidele's grassy tomb," and "Gentle youth, ah! tell me why,"—all of which, though originally written for Vauxhall Gardens, were afterwards used by Dr. Arne at the theatre. Mrs. Arne's prime was passed in the struggles of the English lyric drama to regain its former station, and in the latter part of her life she was succeeded by her husband's younger pupils, especially by Miss Brent. She died in 1776. (Busby, *History of Music; Periodicals of the time.*) E. T.

ARNE, MICHAEL, the son of Dr. Arne, inherited much of the musical taste and no inconsiderable portion of the talent of his father. Like him, too, his love for music displayed itself early; for at the age of eleven years he had acquired sufficient command of finger to execute the harpsichord concertos of Scarlatti and Handel with facility and correctness; and even then he had the reputation of being one of the best performers on his instrument at sight in the kingdom. His first attempt at dramatic composition was in 1764, when, in conjunction with Battishill, he produced the opera of "Almena." Arne wrote the overture and some of the songs, the rest of which and the choruses were supplied by his coadjutor. The drama is such a jumble of absurdity and insipidity, that the excellence of the music was thrown away, and the piece was soon laid aside. On Garrick's return from his continental tour, he wrote an entertainment in which the attractions of scenery, processions, and dances, were added to that of music. Its title was "Cymon," and it was founded on Dryden's fable of "Cymon and Iphigenia." The drama was not owned by Garrick, but he was generally understood to have been the author, and he employed Michael Arne to compose the music. It was produced Jan. 2, 1767, when the principal vocal parts were sustained by Vernon, Champness, Miss Wright, Mrs. Baddeley, and Miss Reynolds. The success of this opera must be ascribed to the composer, the singers, and the scene-painter, rather than to the author of the drama, which is feeble and uninteresting. Several of the songs acquired and retained deserved popularity, especially "This cold flinty heart," and "These flowers, like our hearts," as well as the duet "Take this nosegay, gentle youth." Young Arne, on whom his father's talent had evidently descended, seemed now likely to occupy the position which the latter had already filled for forty years, when, in pursuit of an *ignis fatuus*, he gave up all his professional avocations and prospects. He built a laboratory at Chelsea, where for some years he occupied himself in the vain endeavour to discover the philosopher's stone, and when at length he became convinced how hopeless was the pursuit in which he had engaged, it was abandoned, and his musical career recommenced. But, like many other members of the same profession, he was taught by dear-bought experience that a musician who abandons the field and withdraws his name from public attention can rarely expect to regain his former position. Michael Arne quitted the tide of popularity "at the flood;" other competitors, more alert and more persevering, had succeeded him; and on his return to professional life, his place was occupied. He wrote no more for the theatres, except a few occasional songs in comedies and farces. At Vauxhall and Ranelagh he still found occasional occupation, and some of the songs which he composed for Mrs. Weichsel, Mrs. Kennedy, Mrs. Martyr, and Mrs. Arrowsmith, were among the most popular of their day, especially "Sweet Poll of Plymouth," "The topsails shiver in the wind," and "Homeward bound." He died in 1785. (Victor, *History of the English Stage;* Bingley, *Musical Biography;* Davies, *Life of Garrick; Play-bills of the time.*) E. T.

ARNE, THOMAS AUGUSTINE, was the son of an upholsterer in King-street, Covent-Garden, London. His father, designing him for the legal profession, sent him to school at Eton, where his musical propensities first disclosed themselves. The study of the law was afterwards reluctantly, and therefore unsuccessfully, pursued; every hour that could be stolen from the desk, and many from sleep, were devoted to musical study and practice. He secreted a spinnet in his bed-room, and there acquired his first knowledge of a keyed instrument, which fear of his father's displeasure obliged him to practise with muffled strings. He continued to take lessons of Festing on the violin; and his father, accidentally calling at the house of a friend, caught young Arne in the fact of leading a party of amateur performers. Anger and remonstrance were alike vain, and he was at length allowed to follow the path which inclination so clearly pointed out. His sister possessed a similar degree of musical enthusiasm, and, gifted with a remarkably sweet voice, she willingly derived from him sufficient instruction to qualify her for a public singer. The English lyric drama at this period had reached its lowest point of declination. Under the management of Wilkes, Cibber, and Booth, Drury-Lane Theatre, which had been the scene of Purcell's triumphs, was closed against any attempts to connect music with the stage. Addison's unfortunate alliance with a shallow coxcomb named Clayton, in his opera of "Rosamond," and its merited failure, with some other efforts as ill-advised and as abortive, seconded the views of the managers: the public sympathy for the national opera was never aroused; the race of English dramatic singers was nearly extinct; Purcell's operas were thrown

aside as barbarous and obsolete; Handel had succeeded to the management of the Italian Opera, having under his command the finest singers in Europe: the decision of the best judges and the voice of fashion were, for once, in accordance, and the fate of English dramatic music appeared to be sealed. It was under circumstances so unpropitious, and with means so slender, that young Arne attempted to revive the long-dormant taste of his countrymen for their national music. His first attempt was to reset Addison's "Rosamond," which was brought out in 1733 at the theatre in Lincoln's-Inn-Fields. The cast of this piece, singularly enough, united two singers of different generations and schools, yet equally celebrated in their day: old Leveridge, for whom Purcell had written some of his finest bass songs, and who was the last survivor of that great master's dramatic corps; and Miss Arne, afterwards the celebrated Mrs. Cibber, for whom Handel wrote some of the most beautiful airs in his Oratorios. The piece ran ten nights, a degree of success which, under existing circumstances, was thought encouraging; and Arne next brought out a version of Fielding's "Tom Thumb," under the title of "The Opera of Operas."

The first opera which raised Arne to general popularity was "Comus." The bold attempt to adapt Milton's exquisite Masque to the stage was made by Dr. Dalton, who produced it at Drury-Lane in 1738. Arne had little to do with the text of Milton, for the songs on which he was employed are chiefly additions by the adapter, and are, almost exclusively, sung by Comus and his "crew." For this task he was well fitted. To the shout of midnight revelry and to the invitation of pleasure he could give appropriate musical expression, but to sublimity he could make no approach. His mind had no sympathy with that of Milton: he was fitted and he was content to walk in a lower region; and if music had been required for the more elevated portions of "Comus," Arne was not the man to have supplied it. Estimating aright his own powers, he succeeded. The admirable models which the Italian stage now presented to the imitation of English artists had revived the race of native singers, and Arne was fortunate enough to unite the talents of his wife (late Miss Young), Mrs. Clive, and Mr. Beard in the cast of "Comus." In the "Gentleman's Magazine" for May, 1738, is the following notice of the piece, curious for the information which it was then thought necessary to give, and for the writer's apparent ignorance that all the part of the original Masque which Milton designed for music had been set by his friend Henry Lawes:—

"'The Masque of Comus,' now exhibiting at Drury-Lane Theatre, was written by Milton. It is a pastoral kind of poem; and some of as beautiful descriptions and images run through it as are to be found in any of his other writings. The adapting this Masque to the stage, and introducing some vocal music, was thought an attempt not likely to answer: but the fact is the very reverse; for every night that it has been performed the audience have received it with the utmost satisfaction and delight, and were nowhere more attentive than in those scenes and passages which contain such fine moral lessons."

"Comus" continued to be played for several successive months; and Arne's pleasing melodies were sung and admired throughout the kingdom. They were of the genuine English school, of which Lawes may be said to have been the founder, and which was adopted and perpetuated by Eccles, Weldon, and occasionally by Purcell. "The production of 'Comus,'" Burney rightly observes, "forms an æra in English music: its songs were so easy, natural, and agreeable, that they had an effect upon our national taste; and, till a more Italianized style was introduced in succeeding pasticcio operas, were the standard of perfection at our theatres and public gardens."

The success of "Comus," however, failed to procure for Arne any permanent or immediate engagement at either of the theatres; which, perhaps, may be attributed to the appearance of Garrick, and the consequent exclusive attention of the public to tragedy and comedy.

In 1740 he married Miss Cecilia Young; and, in 1742, went with his wife to Ireland, where they remained two years. In 1744 they returned to London, when Arne was engaged, as successor to Gordon, to lead the band at Drury-Lane Theatre, where his talents as a composer were rarely employed.

Meanwhile another field of exertion was presented to him. Mr. Jonathan Tyers, who had a few years before opened the Vauxhall Gardens as a place of summer amusement, engaged Arne as his composer, and Mrs. Arne, Lowe, and Reinhold as his principal singers. During this connection Arne published a yearly collection of his songs, under the title of "Lyric Harmony," the first volume of which contains several airs whose popularity is not yet ended; among them Ariel's song in "The Tempest." In the year 1740 he also published the music to the songs in "As You Like It" and "Twelfth Night." In the same year he was employed as a dramatic composer, although not for the public stage. Thomson and Mallet had been commanded by Frederick, Prince of Wales, to produce an entertainment in celebration of the birth of his daughter Augusta; and the result was "The Masque of Alfred," which was performed for the first time on the 1st of August, 1740, in the Gardens of Cliefden. The music was throughout composed by Arne. It was afterwards, in an altered form,

produced at Drury-Lane, in consequence, according to Dr. Johnson, of an appeal to Garrick's vanity on the part of Mallet, Garrick himself undertaking the part of *Alfred*: but its most perfect operatic form was given to the piece at Covent-Garden, where Beard represented the principal (then rendered a singing) character. The opera in this form favourably exhibits its author's talents: it is full of beautiful melody, and contains a more diversified employment of music than the contemporary Italian operas were accustomed to furnish. A desire to imitate the bravura of the age is occasionally apparent, but the finale alone will secure to its author permanent and well-earned fame. Another long interval elapsed before Arne was allowed to exercise his powers as a dramatic composer. Garrick discouraged the production or revival of operas; and Rich's notion of the employment of music on the stage reached no higher than the introduction of a song into one of his pantomimes. The war with France, which commenced in 1755, however, induced Garrick to bring out a musical piece which should fall in with the popular feeling; and Arne was engaged to supply the music to an entertainment called "Britannia," which preserves its author's genuine English style. Its success must be entirely attributed to the composer, for the libretto is altogether worthless. This was succeeded, in 1757, by "Eliza," of which the same may be affirmed. In 1759 he took his degree of Doctor of Music at Oxford. In 1761, on the death of Rich, Beard succeeded to the management of Covent-Garden Theatre; and a musician of eminence had now, for the first time, a chance of judicious and effective support; for, as Dibdin justly remarks—"Music was never encouraged on the stage but when Beard was manager. Garrick and Lacey, if they had possessed the inclination, wanted the necessary knowledge, which Beard eminently possessed." During this period Arne successively produced "Thomas and Sally," "Artaxerxes," "Love in a Village," and the "Guardian Outwitted," at Covent-Garden. Of these operas two only will deserve especial notice.

"Artaxerxes" was a bold attempt to meet the best Italian composers of the day on their own ground, by adopting not only the plan of the Italian opera, and delivering the entire dialogue in recitative, but by translating the words of one of its most popular dramas, the "Artaserse" of Metastasio. Arne is said to have been the translator, as well as the musician; if so, his failure in the former character is as signal as his success in the latter. Nothing, in fact, but merit of a very high order in the music of the opera could have saved it for a single night, still less have ensured it a century of popularity. Comparing the songs in "Artaxerxes," which were avowedly written on the Italian model, they will in no respect be found inferior; while those in which the composer's own style was preserved have still the freshness and charm which must always attach to graceful melody. The part of Mandane has been a favourite with every English *prima donna* from the time of Miss Brent to that of Miss Stephens. "Artaxerxes" is deficient in concerted vocal music; but this defect existed in the model which he had adopted, for the Italian operas of his time were little else than a succession of songs, with now and then a duet.

"Love in a Village" is simply a comedy liberally interspersed with songs, which are scarcely essential to its representation. These are, in part, avowedly taken from various Italian and English composers, and in part supplied by Arne, whose judgment is sufficiently evinced in preserving such a uniformity of style that the opera might pass for the work of the same hand.

In 1769 Garrick projected the Stratford Jubilee: and here he was glad to avail himself of Dr. Arne's talents, whom, in the address which he delivered previous to the performance of his ode, he styled "the first musical genius in the country." On this occasion Arne's oratorio of "Judith" was performed at Stratford church, and formed the principal feature in the first morning's entertainment. The year following he revived Purcell's opera of "King Arthur." This last and most perfect effort of that great composer's genius had been cast aside with all his other dramatic productions, for the reasons already stated; but Arne had sufficient discernment to estimate aright its value, and sufficient good taste to bring it again before the public, with whom the charm of novelty was now added to its various intrinsic excellencies. Like most of Purcell's dramatic compositions, "King Arthur" had never been published; and it appears most probable that at the period of its revival no complete copy of the opera was to be found. Arne, therefore, had to reset several of the songs; and, in accordance with the taste of his own time, he made some curtailments and alterations in what remained of Purcell's work; but the great and striking features of the original opera are retained; and quite enough remains, even in Arne's edition, to show that it was more pregnant with genius, more varied in style, and a more perfect display of the use and power of music as a dramatic agent, than any opera even of Arne's time. Handel had produced an opera very similar in incident; but as a work of original power, as well as dramatic excellence, it is far behind that of Purcell. Eighty years had elapsed since the first performance of "King Arthur," and the public welcomed the music of its author with enthusiasm. Many of the songs and scenes rose into new popularity, and have been favourites with the public

ever since. In 1772 Mason's "Elfrida" was acted at Covent-Garden, and in 1776 his "Caractacus;" and to each drama Arne furnished the music. Whatever be the merits of these poems intrinsically considered, they are little fitted to excite and fix the attention of an audience; and Mason, who had no inconsiderable knowledge of music, might have found either in Boyce or Battishill a more competent associate; for much of the music of these pieces demanded a degree of choral grandeur which Arne's style wanted, and which they would have successfully imparted to it. "Caractacus" was Arne's last dramatic production: for nearly half a century he had, at uncertain and sometimes distant intervals, contributed to enrich the lyric drama of his country; and the same style is distinctly visible from first to last, except where he chose to appear as the avowed imitator of the contemporary Italian school. He died on the 5th of March, 1778, retaining his faculties to the last. He was educated a Roman Catholic; but his life was one of gaiety and gallantry, and he attended little to his religious duties till approaching death awakened his apprehensions and urged him to repentance.

The manner of Dr. Arne's death is thus related by his contemporary William Parke: —"The day after his decease, Vernon, the favourite singer at Drury-Lane Theatre, came into the music-room, and in my presence described it as follows:—'I was talking on the subject of music with the Doctor, who was evidently much enfeebled and exhausted, when, in attempting to illustrate what he had advanced, he began singing an air in a faint and tremulous voice, which became gradually more faint until he breathed his last—thus making a swan-like end—fading in music.'" He was buried in St. Paul's, Covent-Garden; but no monument there or elsewhere has been erected to his memory. In 1793 Mrs. Billington, Incledon, Dignum, Dr. Arnold, and some other members of the musical profession, projected a public performance, selected from Arne's compositions, in order to raise the sum which, in addition to their own subscriptions, would have sufficed for a monument to his memory. The night was fixed and announced; but the manager of Covent-Garden Theatre having refused permission to his singers to assist at the performance, it was abandoned; and no stone marks the spot where the remains of the composer of "Rule, Britannia" are deposited.

Dr. Arne is scarcely remembered as a sacred composer. He had neither training, temperament, nor power sufficient to qualify him to attempt the production of an oratorio with success. The rival of Handel on the stage, he is here immeasurably beneath him; and his "Death of Abel" and "Judith," which brought him no profit during his life, have ensured him no posthumous fame. His attainments as a musician were sound, but not deep. He took little delight in the more laborious displays of contrapuntal skill, trusting rather to his power of producing sweet and appropriate melody, than to the art of enriching it with novel or interesting harmony.

His biographers have, one and all, omitted any mention of Dr. Arne as a glee composer, although he was one of the earliest of our writers who addressed himself to this class of composition under its present character. The term "glee" was given by H. Lawes and some of his contemporaries to vocal compositions; but with them it had reference only to the words, and was applied to a dialogue, a duet, or round, indifferently, if they were of a cheerful character. The term "glee," in its modern acceptation, is used to describe any composition, either serious or cheerful, for three or more single unaccompanied voices, but is never applied to compositions for less than three voices. Dr. Greene was the first to revive this sort of vocal writing, which, he says, "had undeservedly grown obsolete," but under the appellation of "songs for three parts." Travers's somewhat similar attempts were styled "canzonets." It was about the middle of the eighteenth century that the English glee assumed its present name and character; and Arne was the father of the prolific race of modern glee-writers. In 1761 the "Nobleman's and Gentleman's Catch-Club" was formed, under the patronage of Lord Sandwich, Lord Eglintoun, and some other lovers of festive harmony. A certain number of professional musicians —composers and singers—were elected honorary members of the Club, to whom a prize was annually offered for the best glee, catch, and canon. Arne's name stands at the head of this list, and his glees were chiefly written for this Society—among them his celebrated and yet popular one, "Poculum elevatum." Arne's glees have neither the variety nor the polish which appears in the subsequent similar compositions of Webbe, Stevens, Callcott, and Horsley: he was adventuring on new ground, of which neither the extent nor the capability could at once be discerned, nor was his forte vocal or instrumental *part* writing: his harmonies are simple, and he seldom attempted that melodious elaboration in his inner parts which Battishill carried out with such success. But several of Arne's glees have always maintained a certain degree of popularity—those especially which exhibit the talent he so eminently possessed.

It must not be forgotten that to Dr. Arne we owe the two most popular songs in our language, "God save the King" and "Rule, Britannia;" for although the former was written long before his time, it had no practical existence. In the year 1745, he wanted a loyal song for the theatre, and, happening to find or recollect this old forgotten melody,

used it for the occasion, when it instantly gained the popularity which it still retains. The title of the "National Anthem," which newspaper phraseology has, of late years, given to it, is a misnomer. It is neither "national" nor an "anthem;" but, according to Arne's title, "a loyal song." The epithet "national" might with more propriety be given to the second song and chorus, of which the subject is Britain. This noble and characteristic melody alone will serve to place Arne among the first of song-writers, and will never fail to "arouse the generous flame" of patriotism in the hearts of his countrymen.

We shall not be able to form a due estimate of what Dr. Arne accomplished for his art, without a regard to his position and his means. The musical composer, and especially the dramatic composer, is essentially a dependent person. His works have no practical existence except by the agency, the good-will, and the ability of others: his operas may be written, but the period of their birth is the first night of representation. The publication of an unrepresented opera is a thing unknown. The difficulties which every dramatic composer has to encounter were opposed to Arne's progress; but he had also to meet and to overcome others. Like his great predecessor Purcell, he had not only to produce compositions for the stage, but to create the means of performing them. He had to train singers, and to discipline an orchestra; and, in the early part of his career, with little cordial support from the manager of either of the great theatres. Each was alike unable to estimate the merit of an opera—to judge of the amount of talent it contained, or to prophesy its success or failure. Hence Arne was reluctantly and rarely admitted to Drury-Lane; and it was not till Beard succeeded to the management of Covent-Garden that the talents of English composers were fairly and judiciously tested. Another difficulty which Arne had early to encounter was the power of his great rival, who possessed every resource that could enable him to win and to maintain popularity. At such a time, and against such a competitor, any attempt to revive the sympathy of the English public in favour of their national opera must have seemed almost hopeless. Nevertheless, Arne persevered, and succeeded in the effort.

In addition to the operas already mentioned, Dr. Arne composed the following musical pieces:—"Fall of Phaëton," 1736; "Zara," 1736; "Blind Beggar of Bethnal Green," 1739; "Temple of Dullness," 1745; "Colin and Phœbe," 1745; "Don Saverio," 1750; "The Oracle," 1752; "Thomas and Sally," 1760; "Fairy Tale," 1764; "Guardian Outwitted," 1765; "Birth of Hercules," 1766; "Ladies' Frolic," 1770; "Achilles in Petticoats," 1774.

His sets of songs and cantatas are also numerous. His glees will be found in Warren's "Collection." (Burney, *History of Music*; Victor, *History of the English Stage*; Dibdin, *History of the English Stage*; W. T. Parke, *Musical Memoirs*; *Gentleman's Magazine*; *Harmonicon*.) E. T.

ARNEMANN, JUSTUS, was born at Lüneburg in 1763. He studied at Göttingen, where he became a Doctor of Medicine in 1786, and Professor Extraordinary of Medicine in 1787. In 1792, having in the interval travelled in Italy, France and England, he was appointed Ordinary Professor; but he soon after removed from Göttingen to Altona, near Hamburg, where he practised medicine and surgery. In 1807 he committed suicide.

The works which Arnemann has left are numerous, but not of high merit. The chief of them are the following:—1. "Commentatio de Oleis Unguinosis," Göttingen, 1785, 4to. 2. "Ueber die Reproduktionskraft der Nerven," Göttingen, 1786, 8vo. 3. "Experimentorum circa Redintegrationem partium Corporis, . . . Prodromus," Göttingen, 1786, 4to. 4. "Versuche ueber die Regeneration an lebenden Thieren," Göttingen, 1787, 2 vols. 8vo. The first volume is occupied by experiments on the regeneration of nerves, and is an enlarged edition of the two last preceding works. It contains some accounts of microscopic examinations of the nerves, but they are obscure and valueless. The results of Arnemann's experiments appeared to be that, after wounds of nervous trunks, the nervous tissue is never regenerated, and that the function is never wholly restored; both of which conclusions have been proved incorrect by previous and later experiments. The second volume, which has the title "Versuche ueber das Gehirn und Rückenmark," contains experiments on the repair of the brain after injuries. Some interesting facts might be gleaned from them; but, like those on the nerves, the experiments were coarsely and inconsiderately performed, and by themselves are inconclusive. The relation of them is followed by a short account of the anatomy of the brain, observations on its injuries and the recoveries from them, and an absurd hypothesis that the nerves produce motion by themselves contracting and elongating. 5. "Commentatio de Aphthis," Göttingen, 1787, 8vo.; an essay which obtained the second prize offered by the Royal Society of Medicine of Paris. 6. "Programma; de Morbo venereo Analecta ex manuscripto Musei Britannici Londinensis," Göttingen, 1789, 4to.; containing arguments in favour of the American origin of the disease. 7. "Entwurf einer praktischen Arzneimittellehre," Göttingen, 1791-2, 2 vols. 8vo. Sprengel speaks of this as an excellent work, orderly and clearly arranged, and accurate in its accounts of remedies. There are several editions of it. 8. "Bemerk-

ungen ueber die Durchbohrung des Processus Mastoideus," Göttingen, 1792, 8vo. This is a compilation of cases to prove the propriety of trephining the mastoid process, in order to cure certain cases of deafness by injections from the mastoid cells into the diseased Eustachian tube; an operation which could never be preferable to that of injecting the tube from its nasal orifice, and which has been long abandoned. 9. "Synopsis Nosologiæ," Göttingen, 1793, 8vo. 10. "Uebersicht der . . . . Chirurgischen Instrumente älterer und neuerer Zeiten," Göttingen, 1795, 8vo. 11. "Einleitung in die Arzneimittelkunde," Göttingen, 1797, 8vo. 12. "System der Chirurgie," Göttingen, 1798-1801, 2 vols. 8vo.; an elementary system compiled from various works, and not well arranged. It is taken in great part from English works on surgery.

Arnemann was the editor of several medical journals, namely—1. "Nachricht von dem Chirurgischen Clinicum zu Göttingen," of which six parts were published between 1790 and 1797; 2. "Magazin für die Wundarzneiwissenschaft," Göttingen, 1797-1804, including three volumes of four parts each; 3. "Bibliothek für Chirurgie und praktische Medicin," Göttingen, of which three parts only appeared between 1790 and 1794; 4. "Bibliothek für die Medicin, Chirurgie, und Geburtshülfe," Gottingen, 1799, 1800, 2 vols. 8vo. He also edited, with J. C. T. Schlegel, the first four parts of the "Neue Medicinische Literatur," Leipzig, 1787-1789, 8vo.: and in all these, as well as in other journals, he published numerous short essays of his own. He edited also a work called "Kleine Beobachtungen ueber Taubstumme, mit Anmerkungen," Berlin, 1800, 8vo. (*Biographie Médicale;* Sprengel, *Geschichte der Medicin;* Arnemann, *Works.*) J. P.

ARNEST, or ERNEST, OF PARDUBICZ, the first archbishop in Bohemia, was born towards the close of the thirteenth century, but in what year is not known. His father, who bore the same name, was of a noble family, and in possession of the estate of Pardubicz. Arnest received the elements of education at a school established at Glatz by the Knights of Rhodes, where he learned to express himself as fluently in Latin and German as in his native Bohemian, and he afterwards acquired a knowledge of Italian and French. To the place of his education he preserved such an attachment, that when, later in life, he founded a magnificent Augustine convent at Glatz, he expressly prohibited the monks from engaging at all in teaching, for fear the competition might injure the school of the knights. He afterwards studied theology, and both civil and canon law, at Prague, Bologna, and Padua. On his return to his native country, he was elected Dean of Prague, which was the first step in a career of dignities. In 1342 he was chosen bishop of Prague, and, a year after, was raised to the dignity of Archbishop of that city, at the request of his patron the emperor Charles the Fourth, King of Bohemia. Charles's pride had been wounded before he attained the imperial title, when he was only King of Bohemia, by the reproach of a certain Nancer, Bishop of Breslau, who called him a kingling (regulus), and on being asked his meaning, replied that he who had not an archbishop in his dominions was not worthy of the name of king. On the application of Charles, Pope Clement the Sixth healed this defect in his dignity; and Arnest, on the same day that he received the investiture, in the year 1343, laid the first stone of a new cathedral. He was afterwards made by Charles his principal minister for Bohemia; and Michael de Nissa, in his "Chronicle of Glatz," written in 1457, excuses himself from commemorating his illustrious deeds, on account of their being already written at great length in the History of the Kings of Bohemia; but the history he alludes to is lost, and with it the memory of most of the actions of Arnest. It is, however, known that it was by his advice that, in 1347, Charles founded the University of Prague on the model of that of Paris, and Arnest became its first chancellor. The king himself frequently attended the disputations of the infant University, and, on being reminded by his courtiers, in the midst of one of them, that it was meal-time, replied that the disputations of the learned might well be the supper of kings. Balbinus, the biographer of Arnest, affirms that he, in the same year, burnt a heretic who had written a book called "Confessor Pacis," and commends his zeal against the introducers of new doctrines, though in fact the archbishop appears to have advised the emperor to a more lenient course than he was otherwise disposed to adopt towards the Flagellants. The emperor employed him in different embassies to the courts of France, Italy, and Germany; and his reputation stood so high, that it is said he was named as a candidate for the Popedom, on the death of Innocent VI.; in 1362, though not yet a cardinal, and that he received the cardinalate shortly before his death, which took place on the 30th of June, 1364. On his death-bed he made a strong and circumstantial statement of a miracle which he affirmed he had witnessed when a school-boy at Glatz, when he saw the image of the Virgin avert its face from him, and afterwards, on his earnest prayer, turn it to him again, unseen by any one else. In memory of this miracle he left a large sum to perform services before the image of the Virgin at Glatz, which Balbinus relates were still kept up at the time that his biography of Arnest was published in 1664, just three hundred years later; and he also ordered himself to be buried in front of this image.

Arnest was a patron of the learned. He

procured for the celebrated Bartolus, the jurisconsult, the right of citizenship in Bohemia. He was also himself an author. His most popular production was a hymn to St. Wenceslaus, in Bohemian, which he introduced to public notice by granting, in his capacity of Penitentiary, a forty days' absolution to whoever learnt it by heart. Three hundred years after his death it was still, according to Balbinus, "on the lips of all Bohemia," the most popular song in the language. In Latin he wrote, 1. "Mariale," a book in praise of the Virgin Mary. Balbinus tells a curious story of the discovery of a manuscript of this work by himself, in the Trebnitz Library, at Prague, in 1647, and of his jestingly saying, that as the sweating of the tomb of Arnest, at Glatz, was supposed to be a sign of evil to Bohemia, he was afraid the discovery of his long-lost book would also prove to be a harbinger of misfortune. In the next year, on the 25th of July, 1648, the Swedes took Prague by storm. A monk, who was wandering some days after among the confusion caused by the plundering of the town, found the book, and saved it, and it was the only volume in the Trebnitz Library which was not either destroyed or sent to Sweden. The "Mariale" was published by Balbinus, under the patronage of the emperor Ferdinand III., who read it through. It is written in a style far superior to that of most works of its time, a circumstance which has led to a doubt if it be really of the age of Arnest. His only other work is, 2. "Statuta Synodi Pragensis," Statutes for the regulation of his diocese, copied from those of Mentz, with the requisite modifications. They were printed in the year 1517, at Pilsen, and again in 1606, under the superintendence of G. B. Pontanus, of Breitenberg. Arnest is generally considered the most exemplary prelate Bohemia has had since Adelbert. (Balbinus, *Vita venerabilis Arnesti*, Prague, 1664; Balbinus, *Bohemia docta*, p. 132, &c.; Pelzel, *Abbildungen Böhmischer und Mährischer Gelehrten und Künstler*, i. 4, &c.) T. W.

There exist in the cathedral of Prague six folios, beautifully written on vellum, containing masses, motets, and other compositions for the church, which had been copied at the charge of Arnest. His arms are emblazoned at the commencement of the first volume, with this inscription: "Anno Domini MCCCLXIII. Dominus Arnestus, Pragensis Ecclesiæ primus Archiepiscopus, fecit scribere hunc librum, ut Domini canonici eo utantur in Ecclesia predicta. Obiit autem predictus Dominus Arnestus, Ann. Dom. MCCCLXIV., ultimo die mensis Junii. Cujus anima requiescat in pace. Amen." The portrait of Arnestus was engraved by Mathias Greischer, and inserted in a work which was published at Prague, in 1690, at the expense of Prince Paul Esterhazy. (Gerber, *Lexicon der Tonkünstler*, 1st Edit.) E. T.

ARNEX. [ARNAY.]

ARNGRIMSSON, EYSTEIN, an Icelandic monk of the fourteenth century, is first mentioned in consequence of a revolt which he conducted, in 1342, against his superior, the Abbot of Tychvabaa, whom he, with some other monks, flagellated and drove out of the monastery. For this offence Eystein was in the next year put in chains by Jon Sigurdsson, Bishop of Skalholt, but he made his peace by a profession of penitence, and removed to the monastery of Helgafell. Here a fresh quarrel with Bishop Girder, successor to Sigurdsson, occasioned him to go to Norway, from which, in 1357, he returned in the character of visitor from Archbishop Olaus of Drontheim, and rendered himself odious by his exactions. The next year the dispute between him and Girder broke out anew. Eystein annoyed his adversary by satirical poems, and the bishop retorted by excommunication. This terrible punishment brought Eystein to repentance: he entreated the bishop's pardon, and, as a proof of his sincerity, composed a religious poem called "The Lily," in honour of the Virgin Mary. This occasioned Girder not only to forgive him, but to become his friend and patron, and during his own absence from his diocese he appointed him his official. In 1361 Eystein died at Drontheim, soon after his arrival there, from a disastrous voyage, during which he had suffered shipwreck.

The only composition now extant that can with certainty be ascribed to Eystein is "The Lily." This poem is generally considered the finest in the Icelandic language; and it is still a common saying in Iceland that "öll skálld vilidu Liliu kvedit hafa," or "Every poet would wish to have been the author of the Lily." Its popularity in Roman Catholic times was unbounded; many persons were in the habit of repeating it once a day, and it is said to have been held a mark of irreligion in any one not to repeat it once a week. The poem consists of exactly a hundred stanzas, of eight lines each, composed in a kind of alliterative metre without rhyme. It commences with an address to the Deity, which is followed by another to the Virgin. The Fall of Man is then narrated, the Annunciation, the Nativity, the Crucifixion, and the Resurrection; and the whole concludes with a fervent appeal for the intercession of the Saviour and the Virgin. The finest passages are those at the commencement and conclusion, especially the latter, in which the poet expresses himself in a strain of piety and humility strangely at variance with the character that might have been ascribed to him from the tenor of his life.

The "Liliu" has passed through several editions. The first, in Icelandic only, from the press of Holum in Iceland, in 1612, was edited by the celebrated Arngrim Jonæ, or

Jonsson, who took the liberty of omitting or altering the passages relative to the Virgin Mary which were not consonant with Protestant theology, and, in so doing, destroyed much of the poetical value of the work. Another edition, from the same press, in 1748, was similarly mutilated; but in the second volume of the "Historia Ecclesiastica Islandiæ" of Finn Jonsson, published in 1774, the poem was for the first time printed complete, from a comparison of ten manuscript copies, and accompanied with a double Latin translation—a close one by Jonsson, and a poetical one in elegiac verse by Paul Haller. Fifty separate copies of this edition of "The Lily" were struck off, one of which is in the British Museum. In 1818 Finn Magnusson published another edition of the original, with a Danish translation by himself. (Finnus Johannæi, or Finn Jonsson, *Historia Ecclesiastica Islandiæ*, i. 453, 587, ii. 105, 365, 398; Nyerup and Kraft, *Almindeligt Litteratur-Lexicon for Danmark, Norge, og Island*, p. 370.) T. W.

ARNGRIMSSON, TORQUIL, was born in 1629, at Melstad in Iceland, of which his father, Arngrim Jonsson, a celebrated Icelandic author, was pastor. In 1647, after the death of Arngrim, he went to Copenhagen, where he studied for two years under Olaus Wormius, his father's friend and patron; and from a letter printed in the correspondence of Wormius he appears to have been, in 1651, at Leiden, where he was diligently studying natural history and mineralogy, but with slender hopes of being able to stay long enough to become a proficient, on account of the emptiness of his purse. In 1655 he was sent to Iceland to ascertain if any metals were to be found in it; and, in 1658, when he was appointed pastor of the parish of Garda in Alftanes, he was enjoined to write a natural history of Iceland, in consideration of which he obtained the promise of some other ecclesiastical preferment. He died in 1677. The learned Finn Jonsson believed, but was unable to state with certainty, that he had published two or three dissertations. A translation into Icelandic of Thomas à Kempis's work "On the Imitation of Christ" was published at Holum in Iceland, by Arngrimsson, in 1676. (Finn Jonsson, or Finnus Johannæi, *Historia Ecclesiastica Islandiæ*, iii. 359; Worm, *Lexikon over Danske, Norske, og Islandske lærde Mænd*, i. 39; iii. 28; *Olai Wormii et ad eum Epistolæ*, 115, 1069, 1113, &c.) T. W.

ARNHEIM, or ARNIM, GEORG BARON VON, was one of the most distinguished among the numerous generals and statesmen whose names became conspicuous during the Thirty Years' War. He was born about 1586, at Boitzenburg in the Mark of Brandenburg, and was descended from a noble family which had held extensive estates in that country as early as 926. The counts and barons of Arnim, as the family is now generally called, still belong to the first nobility of Prussia.

Georg von Arnheim entered the Swedish service at an early age, and learned the principles of warfare under King Gustavus Adolphus in his campaigns in Livonia and Poland. His name became so well known that Wallenstein, Duke of Friedland, the imperial generalissimo, who had made his personal acquaintance during his earlier transactions with Sweden, persuaded him to quit Gustavus Adolphus and to enter the service of the emperor. Although Arnheim was a zealous Protestant, he accepted the proposal of Wallenstein, who gave him the command of a regiment in 1626. Wallenstein had just finished his campaign against Mansfeld, and was preparing for another against that part of the Danish army which was between the Elbe and the Oder, the other part, between the Elbe and Weser, being engaged with Tilly. The main body of the imperialists was commanded by Wallenstein, who left Cottbus on the 21st of August, 1627, and took Dömitz in Mecklenburg on the 30th of the same month, having made a march of 250 miles in eight days; Arnheim, who commanded the right wing of the imperial army, seconded his commander-in-chief with quickness and success, driving the Danes before him from the Oder to the confines of Holstein. While Wallenstein carried on the war against Denmark in Holstein and Schleswig, Arnheim was intrusted with several commissions which required no common talents, both military and diplomatic. The intention of Wallenstein was to deprive the King of Denmark, Christian IV., of all his estates, to depose him with the assistance of his discontented subjects, and to have the emperor Ferdinand II. chosen King of Denmark. But as Gustavus Adolphus, King of Sweden, was then collecting a great force in the southern part of his kingdom, and manifested an intention to interfere in the civil troubles of Germany by means of an alliance with the emperor, Wallenstein ordered Arnheim to propose to the king to make common cause with him against Christian, and to conquer and keep Norway and Scania, while the emperor should receive Denmark proper. During the negotiations he hoped to discover the real intentions of Gustavus, as well as the way in which he thought of carrying them into execution. Arnheim conducted the negociations with admirable skill, and the result proved that Wallenstein's deep distrust of Gustavus Adolphus was well-founded. This led to a lasting friendship between Arnheim and Wallenstein, whose confidence in his lieutenant was so great, that notwithstanding his ambition to direct everything according to his own views, he wrote to Arnheim that although he wished that he should take no step, except on the supposition

that Gustavus Adolphus was a cunning and dangerous man, he would willingly give up his own opinion if Arnheim should doubt its correctness. Arnheim soon found out that the real object of Gustavus Adolphus was the conquest of the German coast of the Baltic, and the establishment of a Swedish empire round this sea, with which view he intended to assume the title of Protector of the Protestant Faith in Germany. Under these circumstances Wallenstein hastened the conclusion of the peace of Lübeck (12th of May, 1629), which enabled him to turn all his activity against his rival in the north. He checked the design of Gustavus Adolphus by adopting it as his own, and he persuaded the emperor that the house of Austria would acquire unlimited power in Germany if its authority could be established on the Baltic, the principal condition of which would be a powerful fleet. For this purpose he wished to be invested with the duchy of Mecklenburg, and to possess the seaports and fortified places of Pomerania. Arnheim was requested to help him in both objects, and he succeeded. The Dukes of Mecklenburg, Hans Albrecht and Adolph Friedrich, who governed the country in common, had adhered to the Danish alliance; but when the Danes were driven beyond the Trave, they separated their troops from the Danish army, and begged the emperor to pardon their union with Denmark, to which they had been compelled by force of arms. This was true, but Wallenstein wanted the duchy, and concerted with Arnheim a plan for making the awkward position of the dukes still more awkward by annoying them in every way, so as to drive them to seek the aid of Gustavus Adolphus, upon which it would be easy to accuse them of high treason and to seize their forfeited possessions. This plan was concerted a considerable time before the peace of Lübeck. Arnheim was then military governor of Mecklenburg, and the dukes soon fled to Sweden, upon which Wallenstein was created Duke of Mecklenburg. Quite as much skill was shown by Arnheim in his negociations with the Duke of Pomerania, who, after having obstinately refused to surrender his ports and fortresses, at last yielded, partly to the flattery, partly to the threats of Arnheim. During the frequent absences of Wallenstein, Arnheim commanded the whole imperial army; he was created a field-marshal; he executed with severity the orders of Wallenstein to keep the troops under the strictest discipline; and he directed a certain plan of Wallenstein, which was kept so secret, that, although there are a great number of official letters which refer to it, we can only conjecture that it was the burning of the Swedish fleet in Karlscrona. For some time Arnheim conducted the siege of Stralsund (June and July, 1628): when the siege was raised, Wallenstein sent him, with 14,000 men, to help the King of Poland, Sigismond III., against the Swedes. During the siege of Stralsund, Arnheim was annoyed by numerous libels which the inhabitants of Stralsund composed against him and Wallenstein; one of them, a song, was so constructed, that the initial letters of the verses put together produced the words — "Arnheim is a fool." Arnheim remained only a short time in Poland, and, after the dismissal of Wallenstein in 1630, he quitted the imperial service and entered that of the Elector of Saxony, who appointed him field-marshal and commander-in-chief of the Saxon army. Saxony having been compelled to conclude an alliance with Sweden, Arnheim joined Gustavus Adolphus, under whom he commanded the left wing of the united army in the battle of Breitenfeld, or Leipzig, on the 17th of September, 1631. In this affair the Saxons were defeated by Tilly, but Gustavus Adolphus restored the battle, and Tilly was completely routed. From the moment that Arnheim fought against the emperor his conduct became suspicious, and the Swedish generals accused him of serving the emperor rather than the Swedes. It certainly appears that he considered the Swedes as intruders, and that he took great care of the interests of his master, the Elector of Saxony, whom he persuaded to separate his troops from those of Gustavus Adolphus, and to occupy Silesia, while Gustavus Adolphus marched upon Bavaria. In 1632 Wallenstein was once more put at the head of the imperial armies, and, after the battle of Lützen and the death of Gustavus Adolphus (6th of November, 1632), he marched against his friend and former lieutenant, Arnheim, who had conquered the greater part of Silesia. Arnheim compelled Wallenstein to raise the siege of Schweidnitz, but shortly afterwards he concluded a truce for eight days with him (7th of June, 1633), and a second for three weeks on the 22nd of August. During the armistice the most active negociations were carried on between the two generals, the object of which was to detach Saxony from the Swedes. It has been alleged by Swedish historians that Arnheim was empowered by Wallenstein to make some strange propositions to the Swedish chancellor, Oxenstierna, connected with the pretended conspiracy of Wallenstein against the emperor, but these are mere inventions. It is now well known that Wallenstein never conspired against the emperor, nor did he ever make any propositions to Oxenstierna through Arnheim, whom he dissuaded from going to Gelnhausen, where the Swedish chancellor then was. There was, nevertheless, a firm belief at the court of Vienna that Wallenstein and Arnheim were acquainted with the several designs of each other; and it would seem that this was true with regard to the policy of Saxony and the schemes of Wallenstein for his private ag-

grandisement. After the assassination of Wallenstein (25th of February, 1634), the war between the Imperialists and the Saxons assumed a more serious character, and Arnheim obtained a complete victory over the emperor's troops at Liegnitz, on the 3rd of May, 1634. Still he continued negociating, for the purpose of detaching Saxony from the Swedish alliance, and his efforts were crowned by the peace of Prague, on the 30th of May, 1635, in consequence of which the Elector of Saxony and nearly all the other Protestant princes of Germany renounced the alliance with Sweden, and made their peace with the emperor. Arnheim, though treated with great esteem by the Elector of Saxony, thought himself not sufficiently rewarded for his eminent services: he resigned his commission, and retired to his castle of Boitzenburg. There he was surprised and seized, in 1637, by the Swedish general, Wrangell, who sent him to Stockholm, as one of the most dangerous opponents of the Swedish cause in Germany, but Arnheim escaped from his prison to Germany. Immediately on his return, the Elector of Saxony, then allied with the emperor, offered him once more the command of his troops, and Arnheim resolved to take vengeance on the Swedes. He was ready to open the campaign against them, when he died suddenly, before he had taken the field, on the 29th of June, 1641. He left no issue, having never been married. Arnheim was a good general and a great diplomatist. Cardinal Richelieu, when he was informed of his death, said that Arnheim was the ablest Protestant whom the pope could have made a cardinal. It was in Arnheim's castle of Boitzenburg, which is still in the possession of the family, that Dr. Friedrich Förster discovered the entire original correspondence between Arnheim and Wallenstein, which he published under the title "Waldstein's Briefe," Berlin, 1828-29, 3 vols. 8vo. This work, and "Wallenstein, Herzog zu Mecklenburg, Friedland, und Sagan, als Feldherr und Landesfürst," &c., Potsdam, 1834, 8vo., by the same author, are the chief sources of information with regard to Arnheim. (Samuel Pufendorf, *Commentariorum de Rebus Suecicis Libri XXVI.* ed. 1686, pp. 68—98, 114—126, 151—196, 297, 409, 442.) W. P.

ARNI'GIO, BARTOLOMME'O, an obscure Italian poet, was born at Brescia, in 1523, and died there, of the plague, in 1577. He was the son of a blacksmith, was educated by the charity of benevolent persons, and, devoting himself to medicine, took his doctor's degree at Padua. He made two unsuccessful attempts to practise his profession; in one of which, indeed, his bold experiments had results so equivocal, as to provoke the peasants to drive him out of the district with showers of stones. During the latter years of his life he was reader or lecturer to the literary academy of the "Occulti" at Brescia, and enjoyed considerable reputation in the province. Mazzuchelli gives a long list of small volumes bearing his name, and published between the years 1555 and 1602. Several of them are prose tracts, ethical, critical, and miscellaneous; but his most numerous compositions were poems, chiefly lyrical, of which a good many re-appeared in collections published during the latter half of the sixteenth century. In modern times his prose and his verse have been alike neglected. (Mazzuchelli, *Scrittori d'Italia;* Crescimbeni, *Istoria della Volgar Poesia,* v. 94; Tiraboschi, *Storia della Letteratura Italiana,* vii. 185, 186, ed. 1787-94; Papadopoli, *Historia Gymnasii Patavini,* ii. 230.) W. S.

ARNIM, GEORG. [ARNHEIM.]

ARNIM, LUDWIG ACHIM VON, a distinguished German poet, was born at Berlin, on the 26th of January, 1781. After the completion of his preparatory education he went to the university of Göttingen, where he studied medicine, and more especially the natural sciences. He took his degree of doctor of medicine, though he never practised. After having, at an early age, written several works, both of a scientific and poetical character, which showed his extraordinary powers of imagination and the leaning of his mind towards the romantic simplicity of the middle ages, he travelled through Germany to make himself acquainted with the habits of his countrymen in the various forms produced by the various localities which they inhabit. During these pursuits the natural tendency of his mind became firmly established, and he conceived that love of primitive simplicity, of popular legends and poetry, which appears in all his productions. For some time he lived at Heidelberg, where he formed an intimate friendship with Clemens Brentano, whose sister Bettina (the celebrated child-correspondent of Göthe) he afterwards married. Brentano was a man of kindred genius, and these two friends published together their famous collection of popular songs, under the title of "Des Knaben Wunderhorn," Heidelberg, 1806, 3 vols. 8vo. A second edition of the first volume appeared in 1819. His life, which after his marriage he spent partly at Berlin and partly on his estate, Wiepersdorf, near Dahme, in the district called Bärwalde, presents no incident worth notice. He died on the 21st of January, 1831.

Arnim must be classed, as intimated above, among the poets of the Romantic school, though he was perfectly independent of them as a school; he had no leaning towards Roman Catholicism, so peculiar to that school, and followed his own way. His numerous works did not, at the time of their appearance, meet with the attention and sympathy which they deserve, for he was a genuine poet, richly endowed by nature with an al-

most gigantic imagination, great power, depth and delicacy of feeling, and originality. His great drawback was his inability to understand the actual world in which he lived, and to reproduce in it any tangible form in his works. One who knew Arnim says, "He always appeared to me like a man who, in the company of youthful and cheerful people, puts himself apart from the rest, and amuses himself in his own way." His imagination took from the outward world only those things which pleased or struck him, and after they had once entered the domain of his imagination, they assumed a new and different form. His productions are generally the reflexion of his world of imagination, which is little understood by the actual world, and not unfrequently is in opposition to it. But for the collection of popular songs, which are held in the highest esteem in Germany, his productions would, perhaps, have attracted even less notice, for, independent of the above-mentioned defects, his earlier works are carelessly written, and all of them have something eccentric and unartistic in their style and form. All his personal as well as poetical peculiarities are fully developed in his novel entitled "Armuth, Reichthum, Schuld und Busse der Gräfin Dolores," Berlin, 1810, 2 vols.; though this is, perhaps, the best of all his works. Poetry is here skilfully blended with real life, the characters are clear and distinct, the plot is simple and consistent, and the poet pours forth in profusion all the wealth of his imagination, without injuring the artistic construction of the whole. It is a work in which persons of every age and sex find something to please, comfort, and cheer. The following list contains the principal works of Arnim, not mentioned above:—1. "Theorie der elektrischen Erscheinungen," Halle, 1799, 8vo. In this work he endeavours to point out the supernatural part of the phænomena of nature, partly by philosophical reasoning and partly by experience. 2. "Hollin's Liebeleben," ("Hollin's Life of Love,") a novel, Göttingen, 1803; to which is added, a parallel biography of Rousseau, written for the purpose of comparing a purely human life with a philosophical one. 3. "Ariel's Offenbarungen," ("The Revelations of Ariel,") Göttingen, 1804. 4. "Tröst-Einsamkeit, alte und neue Sagen und Wahrsagungen, Geschichten und Gedichte," Heidelberg, 1809, 4to. 5. "Der Wintergarten, eine Sammlung von Novellen," Berlin, 1809. 6. "Halle und Jerusalem, Studentenspiel. und Pilgerabenteuer," Heidelberg, 1811. This is a work full of the boldest humour. 7. "Isabelle von Aegypten, Kaiser Karl V., erste Jugendliebe," Heidelberg, 1811. 8. "Melnik, die Hausprophetin aus Arabien;" "Die drei liebreichen Schwestern und der glückliche Färber;" and "Angelica, die Genueserin und Cosmus der Seilspringer." These three are among the best tales in German literature. 9. "Die Schaubühne," Berlin, 1813. 10. "Die Kronenwächter," Berlin, 1817. This is a novel, the subject of which belongs to the history of the emperor Maximilian I.; it is very original, and full of lively description. 11. "Landhausleben," Leipzig, 1826. Several of his works are scattered about in journals and annuals. A collection of his works has not yet been made. There is an excellent description of the character of Arnim and his poetry by Görres, who is somewhat like him, in the "Literaturblatt zum Morgenblatt" for 1831, No. 27—30. (O. L. B. Wolff, *Encyclopaedie der Deutschen National-Literatur*, i. p. 82, &c.; Gervinus, *Neuere Geschichte der Poet. National-Literatur der Deutschen*, ii. p. 660, &c., 684; Gelzer, *Die Deutsche Poetische-Literatur seit Klopstock und Lessing*, p. 439, &c.)

L. S.

ARNISAEUS, HENNINGUS, a native of a village in the neighbourhood of Halberstadt, and a writer of some note, was born during the latter part of the 16th century. He appears to have studied and taken the degree of doctor of medicine in the University of Helmstädt. He lectured privately for some time on moral philosophy at Frankfurt on the Oder. In 1613 he was appointed one of the professors in the medical faculty at Helmstädt. In 1620, having accepted the offer of appointment of physician to Christian IV. of Denmark, he settled at Copenhagen, where he continued to reside till his death, in 1636.

The principal works of Arnisaeus are metaphysical, political, medical, and on questions in medical jurisprudence. The list of them has been swelled by attributing to him theses of medical students, on the title-page of which his name appeared as presiding at the disputation. Grotius praises some of the political writings of Arnisaeus. Subjoined is a list of such of the writings of Arnisaeus as the writer of this notice has seen and examined:—1. "Doctrina Politica in genuinam Methodum quae est Aristotelis reducta," Amsterdam, 1643, 12mo. This work, published after the author's death by Ludovic Elzevir, is a mere compilation from the writings of a number of authors. 2. "Henningi Arnisaei Halberstadensis de Republica, seu Reflectionis Politicae Libri II.: quorum primus agit de Civitate et Familiis; secundus, de Rerum Publicarum Natura et Differentiis," Frankfurt, 1615, 4to. The dedication is dated at Helmstädt, in the same year. 3. "Henningi Arnisaei Halberstadtensis de Jure Majestatis Libri Tres: quorum Primus agit de Majestate in genere; Secundus, de Juribus Majestatis majoribus; Tertius, de Juribus Majestatis minoribus," Frankfurt, 1610, 4to. 4. "Henningi Arnisaei Halberstadtensis de Subjectione et Exemptione Clericorum; item de Potestate Tem-

porali Pontificis in Principes; et denique de Translatione Romani Imperii," Frankfurt, 1614, 4to. This is an answer to Bellarmine's arguments respecting the relative positions of the temporal and spiritual authorities. It may be here observed that the servile doctrines respecting the power of princes, maintained by Arnisaeus, appear to have been impressed on his mind, and on the minds of many of his Protestant contemporaries, by their desire to elevate the temporal authority at the expense of the spiritual power. 5. "Henningi Arnisaei Halberstadensis de Jure Connubiorum, Commentarius Politicus," Frankfurt, 1613, 4to. This is a medico-politico-legal treatise on marriage. The third section of the first chapter, devoted to the exposition of the "incommodities of marriage" is a curious diatribe. In the large catalogue of the books in the library of the British Museum, now in the course of preparation, a number of medical tracts are attributed to Arnisaeus; they are, however, without exception, the theses of medical students at whose doctor-disputations he presided. The following writings, attributed by Bale and Bartholinus to Arnisaeus, we have not seen:—1. "Epitome Metaphysices," Frankfurt, 1606, 8vo. 2. "Epitome Doctrinae Physicae," Frankfurt, 1607, 8vo. 3. "Disquisitiones de Partûs Humani Legitimis Terminis," Frankfurt, 1641, 12mo. 4. "Disputatio de Lue Venerea cognoscenda et curanda," Oppenheim, 1610, 4to. (Bayle, *Historical and Critical Dictionary*; Albertus Bartholinus, *De Scriptis Danicis*; Jöcher, *Allgemeines Gelehrten Lexicon*. The *Prefaces* to the works quoted above as seen by the writer of this sketch.)

W. W.

ARNKIEL, TROGILLUS, a divine, was born in the middle of the seventeenth century at Tollstedt near Apenrade, in the duchy of Schleswig. After having finished his preparatory studies in the gymnasium of Lübeck, he studied divinity and philology in the universities of Leipzig, Dorpat, and Kiel where he took the degree of A.M. in 1670. A short time afterwards he became minister at the church called Kloster-Kirche at Apenrade, and in 1672 Christian Albrecht, Duke of Holstein-Gottorp, appointed him minister and ecclesiastical superintendent at Apenrade. The part of the duchies of Schleswig and Holstein which belonged to Duke Christian Albrecht having been invaded by King Christian V. of Denmark, Arnkiel refused to do homage to the king, by whose order he was deprived of his office (1684). In 1686 the duke appointed him superintendent of the Lutheran church in Holstein, and after peace was made between the duke and the king, in 1689, he returned to Apenrade, where he held his former office till his death, in 1713. Arnkiel was a pious, active, and learned man. He wrote several good works on theological, philosophical, and historical subjects. Philip Jakob Spener says of him, that he was full of zeal for the glory of God, and most active in building his holy church. Mollerus, cited below, gives a complete catalogue of the works of Arnkiel. The principal are:—I. In Latin:—1. "Disputatio de Officio Redemptionis Christi," Kiel, 1668, 4to. 2. "Disputatio de Paradiso Terrestri," Kiel, 1668, 4to. 3. "Disputatio Physica de Stella Regis Judaeorum," Kiel, 1670, 4to. 4. "Tractatus de Philosophia et Schola Epicuri," Kiel, 1671, 4to. This work, which greatly contributed to the author's reputation, is divided into four sections, the first of which treats of the life of Epicurus, and in the three remaining sections the author gives a systematic view of that philosopher's doctrines. II. In German:—5. "Himmlische Weihnachts-Gedanken bei der Krippe Christi," Kiel, 1669, 4to. 6. "Theologische Betrachtung des grossen schrecklhaften Cometen der A. 1680 und 1681 gesehen ist," Schleswig, 1681, 4to.; these are two sermons on *Gen.* i. 14, and *Luke* xxi. 25, which were chiefly intended to destroy the superstitious opinions and fears of the lower classes concerning comets. 7. "Das Güldne Horn, &c., eine denkwürdige Antiquität," 2 vols., Kiel, 1683, 4to.; Hamburg, 1703, 4to. The chief subject of this work, which contains a vast deal of valuable information on Scandinavian and Saxon antiquities, is the beautiful golden horn, of ancient workmanship, which was found in 1639 in a field near Tondern, in the duchy of Schleswig, and which has occupied the pen of so many antiquarians, among whom was the celebrated Olaus Worm. 8. "Cimbrische Heiden-Religion," &c., Hamburg, 1691, 4to.; 1703, 4to. This is one of the best commentaries on the ancient religion, moral, social, and political state of the Saxons, the Frisians, the Goths, and the Wendes; it contains many engravings of objects of antiquity. 9. "Christliche Confirmation der Catechumenen von der Apostel-Zeit an bisher," &c., Schleswig, 1693, 4to. 10. Der Uhralten Mitternächtischen Völker Lebeu, Thaten, und Bekehrung," &c., Hamburg, 1703, 4to. This is a collection of several treatises by the author, on the antiquities, earlier history, and final conversion of the nations of Northern Germany. Besides No. 7 and 8, cited above, it contains "Cimbrische Heiden-Begräbniss," a treatise on the funeral ceremonies and the tombs of those nations, and "Cimbrische Heiden-Bekehrung," a treatise on their conversion to the Christian faith. Arnkiel left several MSS. on similar subjects, which have been used and published in extract by later writers, as may be seen in Mollerus. A son of Arnkiel, Frederick, is said to be the author of "Rettung des ersten Nordischen Christenthums wider Arnold's Verstellung in der Kirchen- und Ketzer-Historie," Glückstadt,

1712, 4to.; but his authorship has been justly doubted. (Mollerus, *Cimbria Literata*, vol. i. 22—24.) W. P.

ARNO, Prior of the abbey of REICHERSBERG in Bavaria, is the author of "Scutum Canonicorum Regularium," which was first published by Raymundus Duellius, and forms the first book of his "Miscellanea," Augsburg, 1723, 4to. He also wrote, together with his brother Gerhohus, an extensive work, "De Eucharistia," which was directed against Folmar, Præpositus of the abbey of Triefenstein near Würzburg in Franconia, who had issued a little work, "De Carne et Anima Verbi," which, according to Arno and his brother, contained heretical opinions. Folmar was obliged to revoke his errors, which he did in a letter to Eberhard, Archbishop of Salzburg, about 1160. Gerhohus was prior of Reichersberg before his brother, who succeeded him on his death in 1169. Arno held the office from 1169 till 1175, when he died. (Fabricius, *Biblioth. Mediæ et Infimæ Latinitatis*, "Arno" and "Folmarus.") W. P.

ARNO, the tenth Bishop and first Archbishop of SALZBURG in Germany. Previous to his promotion to this see he was councillor to Thassilo, Duke of Bavaria, who, in 787, sent him as ambassador to Charlemagne, who was then in Rome. Thassilo was married to Luitberga, the daughter of Desiderius, King of the Longobards, who was deposed by Charlemagne, in consequence of which Luitberga excited her husband to take up arms against Charles. The Bavarian duke, being hard pressed by the Franks, tried to make his peace with Charles, by the mediation of Pope Adrian I., the intimate friend of the Frankish king. Arno conducted the negociation with great skill. It seems that if Thassilo had followed his advice, he would have escaped ruin, for he and his son Teudo, or Theodo, were both confined in a convent by Charles in 792; and Bavaria, from a vassal state, became a province of the Frankish empire. The talents and the upright character of Arno were noticed by Charles, at whose recommendation he was appointed archbishop of Salzburg in 796, according to the "Annales Patavienses," quoted by Canisius, cited below; but in 798 according to the diploma of Pope Leo III., the original of which is still extant, and a copy of which is given by Canisius. Arno was very active in propagating the Christian religion among the Slavonians in Bohemia, and the Avari in Hungary and the adjacent countries, for whom he consecrated the first bishop, Theodoric. In 806 he presided at the Synod of Salzburg. He died on the 20th of January, 821. He is sometimes erroneously called Aquila. His character was spotless; Charlemagne held him in high esteem, and Pope Leo III. calls him "sanctus" and "sanctissimus." Arno is the author of a treatise entitled "De Donis Ducum Bavariæ, Salisburgensi Ecclesiæ datis," which is not without interest for the earlier history of Bavaria and Salzburg. This treatise, with the Notes and Observations of J. Basnage, is contained in the third volume of Canisius, cited below. (Hund a Sultzenmos, *Metropolis Salisburgensis*, Ingolstadt, 1582, fol. pp. 3, 4; *Monumenta Salisburgensia*, in Canisius, *Thesaurus Monumentorum Ecclesiasticorum*, 2nd ed., vol. iii. pp. 343, 430, 450, &c.; Otho Frisingensis, *Chronicon*, l. v.) W. P.

ARNOBIUS, AFER, or, as he is sometimes called, THE ELDER, to distinguish him from another writer of the same name, was born in the latter half of the third century of our æra. In early life he was a rhetorician in the town of Sicca Veneria in Numidia, and in that capacity wrote a treatise on rhetoric ("De Rhetorica Institutione,") which, however, is not extant. He was for many years a bitter enemy to Christianity, and spared no opportunity of showing his contempt and hatred of that faith which he afterwards so zealously defended. It is said on the authority of a passage in Saint Jerome, (*Chronic.* lib. ii.), that Arnobius was led by dreams to embrace the Christian religion; that immediately upon his conversion he requested baptism from the Bishop of Sicca, but that his previous notorious enmity to Christianity induced the bishop to suspect him of deceit, and to require some strong proof of his conversion before admitting him to the privileges of the church; and that upon this Arnobius wrote his famous work, "Disputationes contra Gentes" ("Disputations against the Gentiles"), to prove the truth of his conversion, and the sincerity of his intentions. But the genuineness of the whole of this passage has been suspected, and the suspicion is strengthened by the anachronism which refers the conversion of Arnobius, and the publication of his "Disputations," to so late a period as the year 326. If the conversion of Arnobius preceded the publication of this work only a short time, it will presently be shown, from the work itself, that the conversion must have occurred twenty-three or twenty-four years earlier than the date assigned to it in the "Chroniele." But if we should allow the genuineness of the passage, the statement as to the manner of his conversion is nevertheless liable to exception. Arnobius nowhere in his "Disputations" alludes to the instrumentality of dreams in convincing him of the truth of Christianity. On the contrary, it would appear, from the tenor of his writings, that the process of his conversion was slow and painful, and that he became a believer in Christianity after a full examination of its evidences and a thorough conviction of its truth. At the same time, it is not improbable that while he secretly cherished a faith in Christianity, the accident of a

dream may have been subsidiary to his openly joining the ranks of its persecuted followers.

With respect to the time when Arnobius wrote his "Disputations," we should be led into an error by implicitly following his own statement (lib. ii. c. 71), that Rome had then been built 1050 years. This, according to the Varronian æra, would give the year A.D. 297. But they could not possibly have been written at this early period, because in the course of the work he combats the accusation brought against the Christians as the ostensible ground of their persecution under the emperor Diocletian. It had been alleged that the calamities of the empire were owing to the universal neglect of the heathen deities, consequent upon the spread of the Christian religion. Arnobius replies: "If men, instead of trusting to their own wisdom, and following their own opinion, would only endeavour to follow the doctrines of Christ, which bring salvation and peace, how soon would the form of the world be changed, and iron, instead of being required for war, would be employed in the works of peace" (lib. i. c. 6). Now the Diocletian persecution commenced A.D. 302, and it is highly probable that this and similar passages were written not long afterwards. Elsewhere (lib. i. c. 13), Arnobius says: "Nearly three hundred years have elapsed since our Christian community began to exist—perhaps somewhat more or less." Arnobius here evidently uses a round number, as also, perhaps, in the date A.U.C. 1050, unless we should suppose that he used a different computation from that of Varro, then commonly in vogue. The supposition that he wrote it at different times is by no means probable, because there is a certain unity apparent throughout which could not obtain in such a work if it had been written at long intervals. Upon the whole, we shall not err in referring its publication to the year A.D. 303 or 304.

Arnobius is generally supposed to have written his "Disputations" while still a catechumen. They are evidently the work of a recent convert, although by no means of a novice. He shows himself well acquainted with the New Testament, more particularly with the Gospels; but he nowhere alludes to the Old Testament, neither, indeed, does he expressly quote from the New, as perhaps not deeming it necessary, since the Pagans, against whom he wrote, could not possibly have an intimate acquaintance with the contents of the sacred volume. As an advocate and apologist for Christianity, he shows less ability than when he attacks the absurdities of its heathen persecutors. Here he is the fiery Numidian, the recent convert, and the skilful rhetorician. He scrutinizes the whole heathen mythology; the generation of their deities, male and female, their loves and their hates, their follies and their crimes. His sarcasm is tremendous, and only equalled by his just indignation at the immoralities and obscenities of the Pagan worship. He draws a masterly comparison between these and the simple worship of the one God of the Christians, and adroitly inquires, "Why should our books be cast into the fire, and our places of assembly destroyed, in which the highest God is adored, and implored to give grace and peace to magistrates, armies, kings, friends, enemies, the living and the dead?—places in which nothing is heard but what is calculated to make men humane, mild, modest, chaste, liberal of their property, and akin to all those whom the one bond of brotherhood embraces?" (lib. iv. cap. 36.)

Arnobius is not an orthodox writer in the strict ecclesiastical sense of the word. He entertains vague and unsatisfactory notions upon many important points of belief, as on the nature of the soul and some others. Dom Ceillier (*Histoire Générale des Auteurs Sacrés*) accounts for these errors by the fact that Arnobius had not received the grace of baptism when he wrote, and St. Jerome (*Epist. 62 ad Tranquillinum*) classes him with Origen, Tertullian, Novatus, Apollinaris, and other ecclesiastical writers, whose works must be read with caution. Lardner (*Credibility of the Gospel History*) claims Arnobius as a Socinian, but with very little show of reason; indeed the quotations on which he rests go far to prove the exact contrary. But whatever different opinions may be entertained by ecclesiastical writers as to the merits or demerits of this work of Arnobius in certain matters of doctrine, all unite in considering it one of the most brilliant apologies ever penned in favour of Christianity against the Paganism of the Roman empire.

The style of Arnobius is vigorous and energetic; he is frequently eloquent, in the highest sense of the word; but he wants elegance and precision, and his phraseology is often barbarous. He has been styled the Varro, as Lactantius, his disciple, is called the Cicero, of ecclesiastical writers.

The first edition of Arnobius appeared at Rome in the year 1543, fol., under the title of "Arnobii Disputationum adversus Gentes libri octo:" it was edited by Faustus Sabæus, and is a transcript from a MS. in the Vatican. There are in reality only seven books, and the eighth book in this edition ("Liber Octavus") is in fact the "Octavius" of Minutius Felix. The other editions are Basil, 1546, 8vo., and 1560, 8vo.; Paris, 1580, fol.; Antwerp, 1582, 8vo.; Rome, 1583, 4to.; Antwerp, 1586, 8vo.; Geneva, 1597 (doubtful); Leiden, 1598; Hanau, 1603, 8vo.; Paris, 1603, 8vo.; Antwerp, 1604, 8vo.; Paris, 1605, 8vo.; Hamburg, 1610, fol.; Toulouse, 1612, 8vo.; Douay, 1634, 8vo.; Leiden, 1651, 4to.; Paris, 1666, fol.; Lyon, 1677, fol.; Paris, 1715, fol.; Venice, 1768, fol.; Würzburg,

1783, 8vo. The latest and best edition is that of J. C. Orellius, with a "Notitia Literaria," by C. T. G. Schoenemann, prefixed, 2 pts., Leipzig, 1816, 8vo., with an appendix, which appeared the following year. The "Disputations" of Arnobius are also inserted in the different editions of La Bigne's "Bibliotheca Patrum," also in the "Bibliotheca Patrum" of Gallandi. A Dutch translation of Arnobius, by Joachim Oudaen, appeared at Harlingen in the year 1677, 8vo. There is no other version in a modern language. Only one MS. is known to exist: this is now at Paris, and is the same that was used in the first and all the subsequent editions. A commentary on the Psalms has been attributed to the elder Arnobius, but it is now generally agreed to have been the production of a later Arnobius. (Moreri, *Le Grand Dictionnaire Historique*, article Arnobius; Bayle, *Dictionnaire Historique et Critique*, art. Arnobius; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. i. p. 161; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*, edition of 1698 and following years, vol. i. 603—610; Ceillier, *Histoire Générale des Auteurs Sacrés et Ecclésiastiques*, vol. iii. 373—387; Lardner, *Credibility of the Gospel History*, chap. lxiv.; Neander, *History of the Christian Religion and Church during the three first centuries, translated by Rose*, vol. ii. 368—371; Schoenemann, *Notitia Literaria de Arnobio Afro*, prefixed to the Leipzig edition of Arnobius by J. C. Orellius.) G. B.

ARNOBIUS the YOUNGER lived about A.D. 460. He was an ecclesiastic, but whether a presbyter or bishop is uncertain, at Lérins in Gaul, or, according to some writers, at Marseille. He wrote a commentary on the Psalms, which has frequently been attributed to the elder Arnobius. The first edition of this commentary appeared at Basil, by Erasmus, 1522, fol., and since even Erasmus published it as the work of Arnobius Afer, it is not surprising that others were led into the same error. But the work itself presents abundant evidence that it was not written by the elder Arnobius. The dissimilarity of style would prove that it was not written by the author of the "Disputationes contra Gentes." But, waiving this, there is the fact of its being dedicated to Laurentius, or rather Leontius, and Rusticus, two bishops who lived about the year 460. Besides, it contains allusions to the heresy of Photinus, who lived in the latter half of the fourth century, and also to the controversy respecting predestination, which was not agitated before the latter end of the life of Saint Augustine.

The commentary of Arnobius is short: he affixes a mystical and allegorical sense to almost every passage, and refers nearly the whole of the Psalms to the person of Jesus Christ. Arnobius was a Semipelagian, in common with a large portion of the clergy of Gaul, and takes frequent opportunity of showing his dislike to the doctrines of Saint Augustine, more particularly on the subject of predestination.

Besides the edition of the Commentary by Erasmus, there is said to have been an edition at Strassburg, the same year, in 4to. There were also editions at Cologne, 1532, 8vo.; Basil, 1537, 8vo., and 1560, 8vo. This last edition contains also the "Disputationes contra Gentes" of Arnobius Afer. The Commentary of Arnobius is also inserted in the different editions of La Bigne's "Bibliotheca Patrum;" it was also published in an edition of Tertullian by R. L. de la Barre, Paris, 1580, fol. A short work entitled "Annotationes in locos Evangelistarum," was also, perhaps, written by Arnobius: it is in the edition of Tertullian just mentioned, and in the fifteenth volume of the "Magna Bibliotheca" of La Bigne. A work entitled "Altercatio, seu Conflictus Arnobii Catholici cum Serapione Ægyptio de Deo trino et uno, de duabus in Christo substantiis et unica persona, et de gratiæ ac liberi arbitrii concordia," also passes under the name of Arnobius; but it is very unlikely that it was written by him, on account of the admiration expressed in it for the works of Saint Augustine. Casimir Oudin attributes it to Vigilius Tapsensis. It was published in the before-mentioned edition of Tertullian; also in an edition of the works of Irenæus, Cologne, 1596, fol.; and in the different editions of the "Bibliotheca Patrum" of La Bigne. (Oudinus, *Commentarius de Scriptoribus Ecclesiæ Antiquis*, vol. i. 1283—1288; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. i. 449; Moreri, *Le Grand Dictionnaire Historique*, article "Arnobius;" Bayle, *Dictionnaire Historique et Critique*, article "Arnobius;" *Histoire Littéraire de la France*, vol. ii. 342—351.) G. B.

ARNOLD. There have been several German artists of this name, but of little repute. The oldest was a Saxon painter, who lived at Dresden about the end of the 15th century.

FRIEDERICH ARNOLD was an engraver of Berlin, where he was born about 1780. He was the pupil of D. Berger, and he engraved both landscape and figures with great taste. There is a portrait of Marshal Blücher by him, after a picture by Dähling. He died at Berlin, in 1809.

GEORG ADAM ARNOLD, was an historical painter of some ability, of Bamberg in Bavaria, in the latter half of the 17th century.

JONAS ARNOLD was a clever portrait-painter of Ulm, where he was living in the middle of the seventeenth century. He made likewise drawings in pen and ink of various subjects; and he painted on parchment a collection of 200 different kinds of tulips from the garden of Ch. Weikmann at Ulm.

Where this collection is at present is not known. Arnold also etched several plates.

SAMUEL BENEDIKT ARNOLD was also a good portrait-painter, born at Dresden in 1744, where in 1793 he was appointed Court painter. He painted likewise historical pieces. There are some frescoes by him in the palace of Pillnitz near Dresden. He died in 1817. (Fiorillo, *Geschichte der zeichnenden Künste, &c.;* Jäck, *Pantheon der Künstler Bambergs;* Füssli, *Allgemeines Künstler Lexicon;* Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ARNOLD, ANDREAS, the son of Christoph Arnold [ARNOLD, CHRISTOPH], and the grandson of Caspar Arnold, a respectable and learned divine, was born at Nürnberg on the 24th of March, 1656. He studied divinity, and classical as well as modern languages, at the university of Altorf, travelled from 1680 till 1685 in various parts f Europe, and was appointed in 1687 professor of eloquence and Greek at the gymnasium of Nürnberg, where he died in 1694. He published an edition of Athanasius, "Syntagma Doctrinæ," &c., and Theodorus Abucara, "De Unione et Incarnatione," together with "Epistolæ II. Valentiniani et Marciani Imperatorum ad Leonem I.," with valuable notes, the whole in one volume, Paris, 1585, 8vo.; "Oratio de Sacra Mathesi," Altorf, 1676, 4to. (*Vita Arnoldi*, in Moller, *Lamprandologia Norimbergensis*, Altorf, 1706, 4to.; Jöcher, *Allgem. Gelehrten-Lexicon*, and the *Supplement* by Adelung.) W. P.

ARNOLD, BENEDICT, was born on the 3rd of January, 1740, at Norwich in Connecticut, whither his father had removed about ten years before from Rhode Island. The family was of some consideration in that state, an ancestor having been president of the colony under the original charter, soon after its foundation; but the circumstances of the elder Arnold were greatly reduced, partly by losses in mercantile speculation, and partly by his intemperate habits. He apprenticed his son to a druggist in his native town. At the age of sixteen young Arnold ran away, and enlisted in the English army. His discharge was purchased by his friends; but he afterwards enlisted a second time, and on that occasion deserted, in consequence of the irksomeness of the garrison duty at Ticonderoga. He returned to his business, and on the expiration of his indentures set up for himself at Newhaven, Connecticut, as a druggist and bookseller. In March, 1775, he was elected captain of one of the two companies of militia called "Governor's Guards," the raising of which had been authorized by the state legislature. Soon after the battle of Lexington, Arnold collected a body of volunteers, and proposed to the Massachusetts Committee of Safety to attempt the surprise of Ticonderoga. His proposal was accepted, and a commission granted to him as colonel in the service of Massachusetts. On arriving near the scene of action, he found the "Green Mountain Boys" already engaged in the enterprise, and, as the production of his commission only led to murmurs on their part, with some symptoms of mutiny, Arnold consented to join as a volunteer, and leave the command to their own leader, Allen [ALLEN, ETHAN]. After the fort was taken (10th of May, 1775), Arnold again asserted his claims, and, on the Committee of Safety ordering an inquiry into his conduct, which he considered an insult, he resigned his commission, and disbanded his men. In the same year, when the expedition against Quebec was resolved upon, Arnold received a commission from Washington as colonel in the Continental service, and was ordered to join General Montgomery in Canada, with 1300 men, by way of the river Kennebec and the wild country of Maine and the Canadian border. He displayed great energy as well as skill in his march from Boston through trackless forests, in the severe winter of the north, and made his way through all obstacles with such rapidity that he gained the enemy's posts before they were aware of his approach. The men had to carry the bateaux, necessary for crossing the rivers, on their backs, through deep morasses, and often to haul them for miles against the stream of rapid rivers. The army was for thirty-two days in a wilderness where the footstep of man had never penetrated, and all the provisions were exhausted while the advance was yet thirty miles from the nearest human habitation. Arnold persevered in the face of all discouragements, and at the end of two months arrived before Quebec with two divisions only—a third, under another leader, having been compelled to turn back. He attempted to surprise the garrison, but the weakness of his force obliged him to wait the arrival of Montgomery, who held the chief command. The combined attack on Quebec was at length made on the 31st of December, 1775, and proved unsuccessful: Montgomery was killed, and Arnold was wounded in the leg. The attack was then converted into a blockade, which Arnold directed from his bed; but the attempt to take the city totally failed. Arnold afterwards served under Washington, and in the action which preceded the capitulation of Burgoyne his wounded limb was shattered by a ball. Rendered incapable of active service, he was appointed to take possession of Philadelphia on its evacuation by the English, and here, in order to support the splendid style of living in which he indulged, he made use of his official power to cover a system of peculation and petty oppression of the tradespeople of the city, which excited great murmurs against him. A complaint was at length laid before Congress, who referred the matter to the

commander-in-chief, a proceeding which caused the resignation of Arnold. He was tried by a court-martial, and sentenced, on the 20th of January, 1779, to be reprimanded by the commander-in-chief, a duty which Washington performed with great delicacy. Soured and disappointed, Arnold entered into privateering partnerships, which were attended with loss, and followed by quarrels with his partners and expensive law-suits. He had also claims on Congress for stores supplied to the troops in Canada, which he now pressed with vigour. The amount which he claimed was greatly reduced by the commissioners, against whose decision Arnold appealed to Congress, who confirmed their award. From that time he determined to do his utmost for the ruin of the cause which he had hitherto supported.

Accordingly Arnold made secret overtures to the British authorities, through Colonel Beverley Robinson, a well-known American loyalist, who placed him in correspondence with Sir Henry Clinton, at New York. By the interference of powerful friends, and the favour in which he stood with Washington, he had contrived to obtain the command of West Point, on the Hudson river; and this important post he proposed to betray into the hands of the British. What he was to receive for this service was never publicly known, but it is supposed he had bargained for 30,000*l.* in money, and the rank of brigadier-general in the British army, which he already held in the American. The plan was matured in the autumn of 1780, and intended to be executed in the September of that year. The particulars of the negociation through Major André, of the failure of the plan at the last moment, and of André's capture, have been given in another article. [ANDRÉ, JOHN]. The news of André's arrest, owing to the circuitous route taken by the messenger sent with the information that "John Anderson had been taken with a passport from him," did not reach Arnold until the 25th of September, two days after the capture, and a very short time before Washington was expected at West Point. Arnold had been highly exhilarated on that day,—as it was afterwards known, in anticipation of the arrival of the British troops,—but the receipt of this intelligence changed the face of affairs. He retired in confusion, and, on two officers arriving shortly after to inform him that Washington was already at Fishkill, only a few miles off, he resolved on instant flight. He took a hurried leave of his wife and child, and, exclaiming that "André was taken, and he must fly instantly to save his own life," he rushed to the Hudson, threw himself on board his barge, and gave his men orders to pull as fast as possible to the British sloop-of-war the Vulture. In the meanwhile Washington arrived, and was surprised to find the fort deserted by its commander, until the arrival of a messenger with news of the arrest of André cleared up the mystery. He remained silent and thoughtful for a minute, and then, turning to his staff, observed with emotion—"I thought that an officer of courage and ability, who had often shed his blood for his country, was entitled to confidence, and I gave him mine. I am convinced now that we should never trust those, however qualified, who are wanting in probity. Gentlemen, Arnold has betrayed us!"

All the necessary precautions were immediately taken: the commanders were put on their guard; the garrison, dispersed by Arnold's orders, recalled to their posts; expresses sent with the news all over the Union; and instant pursuit was made after Arnold. But by that time he was safe alongside the Vulture, having narrowly escaped being stopped at the fortified post of Feller's Point, the commander of which had his suspicions aroused by the haste with which the barge was proceeding. Arnold's house was entered and his papers seized, but they threw no light on the affair of West Point, although they amply confirmed the charges made against him of fraud and peculation at Philadelphia.

Arnold's futile attempts to save André's life, and the refusal of the British commander to exchange him for André, have been already noticed in the life of the latter. On entering the British army, Arnold issued two proclamations to his countrymen, to induce them to join him, but, although drawn up with great art, and full of brilliant promises, they did not succeed in producing a single deserter. He was employed by Sir Henry Clinton to make a diversion in Virginia, at the head of 1700 men, in January, 1781. He also served on an expedition against New London in Connecticut. He took Fort Trumbull on September the 6th, and, the attack having also succeeded at Fort Griswold and other points, he afterwards set fire to the town. He is accused of unnecessary slaughter of the enemy after the forts were taken; but some allowance must be made for the odium which his treachery had drawn upon his name, which procured a ready credence for all reports to his disadvantage. After the conclusion of the war he resided in England, but paid frequent visits to Nova Scotia and to the West Indies, where he was engaged in commercial concerns, and where, on one occasion, he was taken prisoner by the French. He died at Gloucester-place, London, on the 14th of June, 1801.

Arnold was twice married. By his first wife, whose name was Mansfield, he had three sons, one of whom held a commission in the British army; the others received grants of land in Canada, and were men of property there in 1829. His second wife, Miss Shippen, a Philadelphia lady of great accomplishments, and a friend and corre-

spondent of André, was married to him at the age of eighteen, just before he obtained the command of West Point. Notwithstanding the detestation in which her husband was held after the discovery of his treachery, the Americans sympathised with her situation, treated her with the utmost delicacy, and freely permitted her, with her infant, to join her husband at New York. It is recorded that, on her journey, the very boys in the villages left off the popular amusement of burning the traitor Arnold in effigy until she had passed through. She died in London in 1803. (Sparks, *Life and Treason of Benedict Arnold*, in *Library of American Biography*, vol. iii., occupying the whole volume; Marshall, *Life of Washington*, ii. 344—352, iv. 278—295; Allen, *American Biographical and Historical Dictionary*, articles "André," "Arnold;" Lieber and Wigglesworth, *Encyclopædia Americana*, art. "Arnold.") J. W.

ARNOLD OF CHARTRES. [ARNOLDUS CARNOTENSIS.]

ARNOLD, CHRISTOPH, the son of Caspar Arnold, a German divine of some renown, and the father of Andreas Arnold, the scholar, was born on the 12th of April, 1627, at Hersbruck, in Franconia. He studied divinity and philology at Altorf, travelled in various countries, and became personally acquainted with several of the most learned men of his time. In 1653 he was appointed deacon at Nürnberg; and a short time afterwards he became professor at the gymnasium, called Auditorium Ægidianum at Nürnberg, where he lectured on history, eloquence, poetry, and Greek. He died on the 30th of June, 1685. Christoph Arnold was a very learned and laborious man: his numerous productions consist partly of commentaries on or revised editions of the works of other authors, and partly of works of his own. Adelung gives a complete catalogue of them; the principal are—1. "Ornatus Linguæ Latinæ," Nürnberg, 1657, 1667, 1668, 1694, 12mo; 2. "Kunstspiegel Hochdeutscher Sprache," Nürnberg, 1649, 8vo., an introduction to the art of writing German; 3. "Epistola de Urnis Sepulcralibus," Nürnberg, 1674, 4to.; 4. "Valerii Catonis Grammatici Diræ, cum Commentario perpetuo," Leiden, 1652, 12mo., is now very rare; 5. "Testimonium Flavianum, sive Epistolæ xxx de Josephi Testimonio de Christo" (*Antiquitates*, xviii. 4), Nürnberg, 1661, 12mo., and also in the second volume of Havercamp's edition of "Josephus;" 6. "C. A. Ruperti, Historia Universalis, cum Supplemento," Nürnberg, 1659, 8vo., 1699, 8vo.; Francker, 1661, 12mo., 1698, 8vo. This handbook or universal history of Ruperti was much used in the seventeenth century; and the four editions of Arnold's continuation of it seem to prove that he fulfilled his task with as much skill as Ruperti; 7. "Philippi Caroli Animadversiones in Gellium," Nürnberg, 1661, 12mo., the second edition, together with; 8. "Philippi Caroli Animadversiones in Curtium cum Dissertatione de Curtii Ætate, Scriptis, Commentariis, Stylo," Nürnberg, 1663, 8vo.; 9. "Huberti Giphanii et Francisci Guineti Commentarii de Justiniano Magno cum Præfatione," Nürnberg, 1660, 12mo.; 10. "Anmerkungen zu Busbequii Türkischen Sendschreiben," Nürnberg, 1664, 12mo., is a commentary on "Busbequii Legationis Turcicæ Epistolæ iv.," a German translation of which had appeared in the same year, under the title of "A. G. von Busbek, Vier Sendschreiben der Türkischen Bottsschaft, &c." Nürnberg, 1664, 12mo.; 11. "Prosperi Parisii Numismata Rariora, cum Præfatione C. Arnoldi," Nürnberg, 1683, fol.; 12. "Opera Marci Velseri, cum Vita ejusdem," Nürnberg, 1682, fol.; 13. "Fragmentum Petronii Tragurianum cum J. C. Tilebomeni Conjecturis ac Adriani Valesii et J. C. Wagenseilii Dissertationibus Epistolicis, Aliorumque Judiciis," Nürnberg, 1667, 8vo. (Jöcher, *Allgem. Gelehrten-Lexicon*, and its *Supplement* by Adelung; Will, *Nürnbergisches Gelehrten-Lexicon.*) W. P.

ARNOLD, CHRISTOPH, a German peasant, celebrated for his skill in astronomy, was born at Sommerfeld near Leipzig, in the year 1646. His astronomical observations brought him in correspondence with the best astronomers of his time, whom he anticipated on more than one occasion. He discovered the comet of 1683 eight days before it was observed by Hevelius of Dantzig, and was the first to call the attention of the Leipzig astronomers to that of 1686. He acquired still greater reputation by his observation of the transit of Mercury over the sun in the year 1690. On this occasion the magistracy of Leipzig not only presented him with a sum of money, but exempted him for life from the payment of all taxes. The observatory which he had constructed on his house remained until the year 1794, when it was removed on account of its dilapidated condition. His observations were published at Leipzig in the "Acta Eruditorum." He also wrote "Göttliche Gnadenzeichen in einem Sonnenwunder vor Augen gestellt," Leipzig, 1692, 4to. with plates. Schröter named after him three valleys in the moon. His correspondence is preserved in the Rathsbibliothek at Leipzig. (*Conversations Lexicon*, published by Brockhaus; *Conversations Lexicon*, published by Reichenbach; Lalande, *Astronomie*, i. 205, 2nd edit.) J. W. J.

ARNOLD, D., born in the Low Countries, and thence called "Flandrus," was one of the numerous tribe of Flemish musicians of whose works, in many cases, we only possess the record. He published a set of Madrigals for 5 voc. in 1608, and a Mass for 7 voc. E. T.

ARNOLD, DANIEL HEINRICH, was

born at Königsberg, on the 7th of December, 1706. He studied at Halle, where he took the degree of D.D. in 1733. He was afterwards professor extraordinary of philosophy at the university of Königsberg, and one of the councillors of the Consistorium. In 1735 he was appointed ordinary professor of divinity at the same university; in 1763 he became director of the Collegium Fridericianum; and in 1772 Frederick II., king of Prussia, made him his first chaplain at Königsberg. Arnold died on the 30th of July, 1775. His principal works are: 1. "Historie der Königsbergischen Universität," Königsberg, 1746, 2 vols. 8vo. 2. Zusätze zu der Königsbergischen Universität," Königsberg, 1756, 8vo. 3. "Fortgesetzte Zusätze zu der Historie der Königsbergischen Universität, nebst Nachrichten von 311 Preussischen Gelehrten," Königsberg, 1769, 8vo. 4. "Vernunft- und schriftmässige Gedanken von den Lebenspflichten der Christen," Königsberg, 1764, 4to. Arnold left several works in MSS., among which is "Presbyterologie von Danzig, Thorn, und West-Preussen." (Adelung, *Supplement* to Jöcher, *Allgem. Gelehrten Lexicon.*) W. P.

ARNOLD, FRANZ, a Roman Catholic priest at Cologne, was one of the most violent, though not one of the most distinguished opponents of Luther. Yet Luther was obliged to employ his pen against him. Arnold's works are: 1. "Antwort auf das Büchlein Lutheri wider den Kaiserlichen Abschied," Dresden, 1531, 4to. 2. "Der unpartheyische Laye" (without the author's name), Dresden, 1531, 8vo., is a violent attack on Luther, who defended himself in a pamphlet entitled "Wider den Meuchler zu Dresden" ("Against the Assassin at Dresden"). 3. "Auf das Schmähbüchlein Luther's," Dresden, 1531, 4to., which is the answer to Luther's "Assassin." A more detailed account of Arnold is contained in *Unschuldige Nachrichten*, Jahrgang 1733 and 1734, cited by Adelung, in his *Supplement to* Jöcher, *Allgem. Gelehrten-Lexicon.* W. P.

ARNOLD, duke of GELDERN, or GUELDRES, of the house of Egmond. The history of this ill-fated prince cannot be well understood without a sketch of the genealogical history of the earlier counts and dukes of Geldern and their kinsmen the dukes of Jülich and Berg. The first dynasty of the counts of Geldern, who had inherited the extensive county of Zutphen, became extinct with Wichard III., who died in 1061. His successor was the husband of his only daughter Adelheid, Otho, lord of Nassau, who founded the dynasty of Nassau-Geldern; one of his successors, Reinald II., was created duke of Geldern, in 1339. This dynasty became extinct with Reinald III., who died in 1371. His only sister, Mary, was married to William IV. (I.), first duke of Jülich, by whom she had two sons, William V. (II.), who became duke of Jülich by the death of his father in 1360, and duke of Geldern in 1371; and Reinald IV., who, after the death of his brother William, in 1402, succeeded to both his duchies as well as to his county of Zutphen. Neither William nor Reinald had children, and on the death of Reinald, in 1423, his inheritance was claimed by two of his relatives, Arnold, lord of Egmond, and Adolphus, duke of Berg.

Arnold of Egmond, the subject of this biography, was the grand-nephew of the late dukes of Jülich and Geldern, William and Reinald, whose only sister, Jane, had married John, lord of Arkel; their only daughter, Mary, married John, lord of Egmond, and the eldest son of this marriage was Arnold, mentioned above, who was born in 1410. Arnold's succession to the duchy of Geldern and the county of Zutphen remained undisputed; but having taken possession of Jülich he found a rival in Adolphus, duke of Berg. This prince was a lineal descendant of Gerhard II., count of Jülich and Berg, who lived in the thirteenth century, and left two sons, William, who founded the branch of the counts and afterwards dukes of Jülich, and Adolphus, the younger son, who founded the branch of the counts and afterwards dukes of Berg.

The late duke Reinald, of Jülich, belonged to the elder branch, and duke Adolphus of Berg, the rival of Arnold, was his kinsman, being descended from the younger branch. If the principles of succession among the high nobility of Germany had been well established, the claims of the duke of Berg would have been acknowledged as legal; but not even the succession to allodial property was regulated; and, with respect to counties and duchies, there was originally no succession at all, as counts and dukes were only high functionaries of the emperor. They gradually succeeded in changing the provinces which they governed into hereditary dominions; but the emperors, down to the close of the eighteenth century, tried to check this usurpation, and whenever there were several claimants to duchies or counties, they endeavoured to maintain the ancient imperial privileges, and to confer vacant fiefs and dignities upon such persons as they thought most devoted to their interest.

In 1423 Arnold married Catherine, princess of Cleve, a child of eight years of age, and the emperor Siegmund promised him the succession of Jülich. The duke of Berg, however, by no means intended to give up his rights, and in order to acquire some additional title, he married his son Rupert to Mary d'Harcourt, the widow of the late duke Reinald IV., of Jülich and Geldern. Rupert died without issue in 1429. Arnold succeeded in maintaining himself in Jülich, supported by the emperor Siegmund, duke

Philip of Burgundy, and several other princes, till after the death of Siegmund, in 1437, and of his successor Albrecht II., in 1439, the indolent Frederic III. of Austria was raised to the imperial dignity, an event which contributed to decide Gerhard V., the successor of duke Adolphus, of Berg, to take up arms against Arnold. A decisive battle between the two rivals was fought not far from the town of Jülich, on St. Hubert's day, the 3rd of November, 1444. Duke Arnold, who commanded his troops in person, and who was assisted by his younger brother, William, count of Egmond, was entirely defeated: many of his nobles fell, others were made prisoners, and the duchy of Jülich was lost. In memory of this day, which is still celebrated at Jülich, the duke of Berg founded the military order of St. Hubert, one of the oldest in Europe, and which, after the duchies of Jülich and Berg had been inherited by the counts Palatines, in 1609, and united to Bavaria, in 1778, became and is still the first Bavarian order. The consequences of that fatal battle were disastrous to the finances of duke Arnold, who was obliged to ransom many of the captive nobles. He pledged several of his towns, estates, and privileges, but notwithstanding his embarrassed position, he continued to live in a splendid style, his chief object being to imitate the luxurious court of the duke of Burgundy. If he had only pledged his allodial estates, he would not have caused the discontent of his subjects, but he pledged his ducal rights over several towns to nobles who were noted for rapacity. He showed himself very severe towards other nobles, who accordingly retired to their castles, and refused to serve him; and he was unable to maintain peace with the inhabitants of Nymegen, then a free imperial town, of which count Byland was "burggraf," or the emperor's vicar. This count Byland was a most artful man, in whom duke Arnold put great confidence, which the count only used to ruin the duke in the opinion of his subjects. They were indeed generally discontented with the duke's government, but they liked his personal character: he was jovial, generous, and liberal, and although he was sometimes arbitrary and severe, it was rather the consequence of bad humour than of a bad character. He was very whimsical; and he loved and hated to excess. He could command, but he could not govern; yet he was jealous of authority, and the slightest disobedience roused his passion.

The disorder of his government caused civil troubles, and his adversaries having succeeded in persuading Prince Adolphus, the only son of Arnold, to protect them against the arbitrary measures of his father, that deadly enmity arose between father and son, an account of which has been given in the history of ADOLPHUS, Duke of Gueldres.

After Arnold had been confined in the castle of Buren, Adolphus, who was a cruel man, chose his gaoler and guardians among his father's bitterest enemies; and he often went to Buren and abused his old father in the most outrageous way, hoping to force him to abdicate. But Adolphus did not obtain his purpose: the duke defended his rights with the utmost obstinacy. The moral tortures to which he was thus exposed during a five years' captivity did not break his character; and in the interview which he had with his son, in 1470, in the camp of Charles the Bold, duke of Burgundy, at Hesdin, he treated his son as if he were in the full possession of his power, and Adolphus were his rebellious vassal. The captivity of Arnold excited the compassion of all Europe, and as the dukes of Geldern were allied by marriage and descent to several royal or reigning families, Adolphus and his allies, the citizens of Nymegen, were frequently urged by foreign princes to restore the old duke to liberty. The letters written for this purpose by the emperor and the pope, who calls the duke's captivity an unnatural outrage, and an offence to the whole Christian world, are given by Pontanus. Pontanus also gives letters of the young King James III. of Scotland, the grandson of Arnold, to Adolphus and the citizens of Nymegen; the mother of James III. and wife of James II. was Mary, the eldest daughter of Arnold. The mediation of Charles the Bold in the differences between Arnold and his son was one of the most illegal, arbitrary, and rapacious proceedings recorded in history, and can only be compared with Napoleon's treacherous conduct towards Charles IV. and his son, Ferdinand VII. of Spain. Charles the Bold wanted the duchy of Geldern, which with its dependency, the extensive county of Zutphen, formed a link between his possessions in the southern parts of the Netherlands and those in the northern part, and offered him at the same time a solid footing on the Lower Rhine. Charles not only treacherously seized Adolphus, but brought him as knight of the golden fleece before the assembly of the knights of that order, who declared him to have forfeited his duchy, though Adolphus, as a prince of the empire, could only be summoned by the emperor, and tried by the princes of the empire. On the other hand Charles abused his ascendency over the old duke Arnold, to persuade him to sell his duchy to him (1472), which the poor duke did; but this act was null and void, and was an infraction of the rights of succession of Prince Adolphus, as well as of Count William of Egmond and his descendency. After having thus ceded the inheritance of his ancestors to a rapacious conqueror, Arnold retired to Grave on the Maas, where he died in 1473. He was interred in the church at Grave, where his tomb exists. To his last moments he loved his son notwith-

standing his unnatural conduct, and all the feelings of hatred and enmity which he had uttered against him were only the result of transient passion. After the death of Charles the Bold and Adolphus, in 1477, the duchy of Geldern yielded to Mary, the daughter of Charles, and her husband, Maximilian of Austria, who had Charles, the only son and heir of Adolphus, educated under his superintendence. When Charles was of age he escaped to Geldern, where he found numerous partizans, with whose assistance he defended himself successfully against Maximilian. After the accession of Charles V. in 1519, the position of the Duke of Geldern became very critical, as he was assailed by numerous and well directed forces, but he evinced the qualities of an accomplished general, and after a long struggle forced the emperor to grant him the possession of his duchy, on condition that the emperor should be his successor in case the duke should die without issue. Duke Charles was married to Elizabeth of Brunswick, but their marriage having proved childless, Charles V. acquired the possession of Geldern, after the death of Duke Charles, in 1538.

The captivity of Duke Arnold has furnished the subject of a fine picture of Rembrandt, which represents the outside of the gaol of Buren; the head of the old duke is visible at an open window, and before it stands Prince Adolphus, who threatens his father with his raised fist. This picture is in the Royal Gallery (Museum) at Berlin. (Pontanus, *Historia Gelrica*, p. 416, &c.)

W. P.

ARNOLD, GEORG, born in 1531, at Chemnitz in the present kingdom of Saxony, studied jurisprudence at several universities in Germany, France, and Italy. He took the degree of doctor in law at Pisa, and was afterwards chancellor of the chapter of Naumburg. This was an important post, as Naumburg was a sovereign bishopric, which was disputed between the Roman Catholics and Protestants, and had become remarkable in the history of the Reformation, from the time when Amsdorf [AMSDORF] was consecrated bishop of Naumburg by Luther in 1542, the first Protestant bishop mentioned in history. Arnold is the author of "Vita Mauritii Electoris Saxoniæ," a valuable biography of the elector Moritz of Saxony, the enterprising ally, and afterwards opponent, of the emperor Charles V. It is contained in Mencken, "Scriptores Rerum Germanicarum." A German translation of it by David Schirmer and John G. Arnold, the cousin of George, was published by Immanuel Weber, 1719. George Arnold died on the 30th of September, 1588. (Jöcher, *Allgem. Gelehrten-Lexicon.*)

W. P.

ARNOLD, GEORGE, organist of the Bishop of Bamberg, was born in the Tyrol about the middle of the seventeenth century, where he was first known as organist of Innspruck. He published the following works:—1. "Cantionum Sacrarum de tempore," &c. 2. "Tres Motettos de nomine Jesu." 3. "Cantiones et Sonettæ, 1, 2, 3, et 4 violinis accommodatæ cum basso generali," 1659. 4. "Cantionum Sacrarum de tempore et sanctis, a 4, 5, 6, et 7 voc. ac instrument. concert.," 1661. 5. "Psalmi Vespertini, 4 aut 2 voc. et duobus violinis concertantibus, vel. 7, 10, 15 ad placitum," 1667. 6. "Missarum Quaternio, cum 9 voc. pars 1ma.," 1673; Idem, pars 2da., 1675. 7. "Tres Missæ pro defunctis, et alia laudativa, a 4, 5, et 7 voc. et 3 vel. 4 violinis ad placitum," 1676. (Cornelius à Beughem, *Bibliographia Mathematica.*)

E. T.

ARNOLD, GEORGE DANIEL, Professor of Law at Strassburg, was born in that city, on the 18th of February, 1780. He was left an orphan, and in destitute circumstances at an early age. His biographer has not recorded the means by which he procured a university education; but after studying at Strassburg, under Oberlin, Koch, and Schweighäuser, he prosecuted his studies at more than one other German university. At Göttingen he attended the lectures of Hugo on Roman law, of Martens on international law, of Heeren on history, and of Heyne on classical antiquity.

On the invitation of Koch, Arnold visited Paris, about the year 1806. On account of his talents and acquirements, he was appointed to lecture on the Code Civil, at the law-school of Coblenz, which was then a part of the empire. In 1810 the grand-maître of the university listened to his entreaties, and transferred him to the chair of history at Strassburg. In 1811 he was appointed Professor of Roman Law, on which he continued to lecture till his death, which occurred on the 18th of February, 1829. In addition to his lectures on Roman Law, he delivered annual courses on the History of Jurisprudence and on International Law.

In 1820 Arnold was nominated a member of the Prefet's Council for the department of Bas Rhin, but soon resigned the office. He made a tour through Italy before commencing his professional labours at Coblenz, and visited England, principally, it would appear, for the sake of seeing Oxford, about 1828. In the midst of his professional avocations he found time for literary pursuits. The only legal work published by Arnold was a text-book of the Roman Law, as it is to be found in the compilations of Justinian, with a parallel between it and the Code Napoleon: "Elementa Juris Civilis Justinianei; cum Codice Napoleon et reliquis legum Codicibus collata," Strassburg and Paris, 8vo., 1812. His literary essays consisted of contributions to the journals. Two only of these have been published separately:—1. A fragment of a projected literary history of Alsace, entitled "Notice Lit-

téraire sur les Poètes Alsaciens," Paris, 8vo. 1806. 2. "Le Lundi de la Pentecôte, Comédie en cinq actes, et en vers, en dialecte Strasbourgeois," Strassburg, 8vo. 1816. This latter piece is valuable as a picture of the manners of the citizens of Strassburg, and a repertory of its dialect and traditional jokes. Göthe has pronounced a high eulogium on this work, in his "Kunst und Alterthum."

A number of funeral orations, delivered on the occasion of Arnold's death, were published in a small octavo volume, at Strassburg, in 1829. (*Supplement* to the *Biographie Universelle.*) W. W.

ARNOLD, GOTTFRIED, a Protestant divine of great reputation, was born at Annaberg in Saxony, either on the 4th or on the 5th of September, 1666. He studied at Wittenberg, and in 1697 became professor of history at the University of Giessen; but he gave up that place in the same year. He was afterwards appointed minister of St. Jacob's at Perleberg, in Brandenburg, and historiographer of Frederic I., king of Prussia. His obstinate temper brought upon him many quarrels and literary feuds, and was the cause of his death. Some recruiters having entered his church and seized some young men to whom he was going to administer the eucharist, he got into a violent passion, the consequence of which was an inflammatory fever, of which he died in ten days, on the 30th of May, 1714. Arnold is the author of a prodigious number of works, chiefly on theological and ecclesiastical matters, a complete catalogue of which is given by Coler and Strieder cited below. He showed a remarkable tendency to mysticism, and was charged by the orthodox Lutherans with having professed heretical doctrines. His ecclesiastical history was especially attacked, and was noticed as an extraordinary work not only in Germany but also in foreign countries, as we may see from the English work—"Certain Queries, with their Answers, by way of introduction to the Rev. Mr. Godfrey Arnold's 'Impartial History of the Church and Heretics,' translated from the High Dutch," London, 1744, 8vo. His biographer, Colerus, a very orthodox Lutheran, known by his writings against Spinosa, judges him very unfavourably. "If learning," says he, "consists in a general knowledge of a great number of books, combined with the talent of making a new book out of several old ones, and of representing old errors under a new form, Arnold was certainly a learned man; but if learning is the knowledge of useful and necessary things, combined with a sound judgment, and represented in such a way as to become useful to others as well as to the author himself, Arnold did not belong to the class of truly learned men." Colerus also says that Arnold despised Latin because it was the language of Antichrist, and that he did not know Greek. But this is very exaggerated; Arnold wrote Latin very well, but, misled by fanaticism, in his later years he purposely adopted a barbarous style, on the ground of Latin being the language of Antichrist. The principal works of Arnold are—1. Unpartheyische Kirchen- und Ketzer-Historie, von Anfang des Neuen Testaments bis 1688," Frankfort, 1699—1700, three vols. fol.; 2nd edit. 1729, four vols. 4to; 3rd edit., Leipzig, 1732, four vols. 4to.; 4th edit. Schaffhausen, 1740—1743, three vols. fol. A Dutch translation of it was published at Amsterdam, 1701—1729, two vols. fol. Arnold was accused of having misrepresented and corrupted the whole of ecclesiastical history—a reproach which was more dictated by fanaticism than by criticism, but it induced him to justify himself in a work entitled "Supplementa, Emendata, et Illustrata zur Kirchen- und Ketzer-Historie," Frankfort, 1703, 4to: 1716, 4to., which is also contained in the later editions of the "Kirchen- und Ketzer-Historie." 2. "Erste Liebe, oder Wahre Abbildung der ersten Christen," Frankfort, 1700, fol., ran through five editions in 4to. and in fol., and was translated into Dutch at Amsterdam, 1701. Arnold was led to write this book from reading Cave's works on Primitive Christianity ("Apostolici" and "Ecclesiastici"). It is divided into eight books: the first treats of the duties observed by the primitive Christians towards God; the second, on their public and private worship; the third, on their conduct towards each other; the fourth, on their duties with regard to their own persons; the fifth, on their conduct towards the wicked and impious; the sixth, on their private and domestic life; the seventh, on their graces and miraculous gifts; and the eighth, on the decline of Christianity. 3. "Historisch-Theologische Betrachtungen merkwürdiger Wahrheiten," Frankfort, 1709, another defence of his Ecclesiastical History, which is now very scarce. 4. "Leben der Gläubigen in den Zwei letzten Jahrhunderten," Halle, 1718, 1732, contains the lives of eminent divines, such as Luther, Arnd, &c. 5. "Historia et Descriptio Theologiæ Mysticæ seu Theosophiæ arcanæ et reconditæ, itemque veterum et novorum Mysticorum," Frankfort, 1703, 8vo. This work made some learned Jesuits believe and affirm that Arnold had adopted the Roman Catholic faith. 6. "Des Heiligen Clementis Historie, &c." Berlin, 1702, 8vo. 7. "Eheliches und Unverehlichtes Leben der ersten Christen," Frankfort, 1714 (?), 8vo.; 2nd edit. 1732, 8vo. A treatise concerning the celibacy and married state of the first Christians, cited by Jöcher, probably by mistake, as "Eheliches und *unehliches* Leben der ersten Christen." 8. "Historia Cognationis Spiritualis inter Christianos receptæ," 1702, 8vo.; 1703. 9. "Geistliche Gestalt eines Evangelischen Lehrers, &c.," Halle, 1704, 8vo.; Leipzig,

1723. 10. "Evangelische Botschaft der Herrlichkeit Gottes in Jesu Christo," Frankfort, 1706, Leipzig, 1727, 4to. 11. "Wahres Christenthum des Alten Testaments," Frankfort, 1707, 4to. His historical productions are less numerous and less valuable than his works on religion and ecclesiastical history. The following two deserve to be noticed:— 12. "Dissertatio de Hermunduris," Wittenberg, 1689, 4to., written in not inelegant Latin. 13. "Historia Georgii Ducis Saxoniæ," Giessen, 1697, 4to. The library of the British Museum contains only two of the works of Arnold. 14. "Endliche Vorstellung seiner Lehre und Bekäntniss auff Hrn Vieles (Viel was one of his greatest opponents), seines Censoris, und M. Corvini Anschuldigungen," and the Dutch translation of the "Kirchen- und Ketzer-Geschichte." The account of Jöcher (*Allgemeines Gelehrten-Lexicon*) is incomplete; Adelung (*Supplement* to Jöcher) gives a few bibliographical additions, but refers to several original sources, among which the anonymous biography of Arnold, entitled "Gottfried Arnold's Gedoppelter Lebenslauf, wovon der eine von ihm selbst auf gesetzt worden," Leipzig and Gardelegen, 1716, 4to., is the more remarkable, as, though one of the two biographies therein is said to be an autobiography, the other is written with impartiality, and does not contain such fanatical charges and injurious epithets as the work of Colerus. The "Dictionnaire Historique" of Chaufepié contains a very good account of Arnold. (J. Ch. Colerus, *Historia Gothofredi Arnoldi, &c. Præmissa est Dissertatio Critica de Corruptoribus Historiæ Ecclesiasticæ,*" Wittenberg, 1718, 8vo. This work was preceded by the same author's *Summarische Nachricht von G. Arnold's Leben und Schriften*, Wittenberg, 1717, 8vo. Strieder, *Hessische Gelehrten-Geschichte*, vol. i.) W. P.

ARNOLD, HEINRICH, a Courlander, lived in the first part of the sixteenth century. He translated Chytræus "De Statu Ecclesiæ Græcæ" into German, which was published in 1584, 4to., according to Gadebush, *Lievländische Bibliothek*, cited by Adelung, in his *Supplement* to Jöcher, *Allgem. Gelehrten Lexicon.* W. P.

ARNOLD or ARNOLDUS, JOANNES BERGELLA'NUS, lived in the first part of the sixteenth century, and was born at Bergel in Franconia. For some time he was corrector in a printing-office at Mainz. In 1541 he published "Poema de Chalcographiæ Inventione," a short eulogy on the art of printing, which is in the third volume of Joannes, "Scriptores Historiæ Moguntinæ," in the first volume of Wolf, "Monumenta Typographica," in the second volume of Marchand, "Histoire de l'Imprimerie," and in some other collections of earlier typographical productions cited by Adelung, in his *Supplement* to Jöcher, *Allgem. Gelehrten Lexicon.* W. P.

ARNOLD, JOHANN CHRISTIAN, was born at Weissenfels, on the 2nd of February, 1724. In the year 1755 he became Extraordinary Professor of Philosophy, and in 1759 Ordinary Professor of Physics, at the University of Erlangen. He died on the 9th of July, 1765. His works are: 1. "Dissertatio de Viribus vivis earundemque Mensura," Erlangen, 1754, 4to. 2. "Dissertatio de Calore, Motu particularum Corporis eoque rotatorio circa Axes neutiquam explicando," Erlangen, 1754, 4to. 3. "De Salium Aqua solutorum quibusdam phænomenis," Erlangen, 1755, 4to. 4. De Thermometri sub Campana Antliæ pneumaticæ suspensi Variationibus," Erlangen, 1757, 4to. 5. He translated into German Bonnet's "Recherches sur l'Usage des Feuilles dans les Plantes," Nürnberg, 1764, 4to. 6. He took part in the German translation of Montaigne's Essays, in three volumes, Leipzig, 1753, 8vo.; and he contributed translations to the "Allgemeine Magazin," and memoirs to the "Fränkische Sammlungen." (Meusel, *Lexikon der Teutschen Schriftsteller.*) J. W. J.

ARNOLD, JOHANN GERHARD, was born on the 17th of August, 1637, at Friedberg-in-the-Wetterau, and studied divinity at Strassburg. In 1668 he was appointed corrector at the gymnasium of Durlach in Baden, and in 1684 he became head master of this school, and was appointed councillor in the Consistorium. During the war with France he lost all his property and fled to Frankfort-on-the-Main, where he was appointed rector of the gymnasium, which office he held till 1716. He died on the 7th of March, 1717. He has written: 1. "Dissertatio de Numa Pompilio," Durlach, 1670, 4to. 2. "Jurisconsultus Livius cum Additamentis variis et Præfatione amplissima," Frankfort, 1696, 2 vols. 8vo. 3. "Tabulæ Philosophicæ," Frankfort, 1697, fol.; second and augmented edition, 1712, fol. 4. "Fortsetzung der Einleitung Pufendorf's in die Historie der Europäischen Staaten," Frankfort, 1703. This continuation of Pufendorf's "History of the European States" was translated into Latin by J. Fr. Cramer. (Adelung, *Supplement* to Jöcher, *Allgem. Gelehrten-Lexicon.*) W. P.

ARNOLD, JOHANN GOTTFRIED, an eminent performer on, and composer for, the violoncello, was born February 1, 1773, at Niedernhall in Hohenlohe. He received the musical education which forms a part of school instruction in Germany, and at a very early age began to turn it to good account. His predilection for the violoncello was manifested when a child, for he saved up the pence earned by singing at funerals, until, at seven years of age, he was enabled to possess himself of a violoncello. Without the aid of regular instruction, but guided by natural talent, and improved by constant practice, his performance astonished all who heard

him. He was unfortunately placed, at the age of eleven, under the tuition of one of the town musicians of Lünzelsau, from whom he learned little, and whose brutal severity shattered his constitution and shortened his life. At the expiration of five years of bondage he was placed (in 1790) under his uncle, Friedrich Adam Arnold, in the court orchestra at Wertheim. Here he found every inducement to study and practice—he was associated with good performers, and heard and played the best music. Having exercised himself in composition under Herr Frankenstein, the kapellmeister of the place, he produced several concertos for his instrument. The reputation he had now acquired in the town and neighbourhood where he resided induced him in 1795 to visit Switzerland: but the war, which then desolated so large a portion of Europe, rendered this and a subsequent journey in Germany profitless. Anxious for further improvement, he then went to Regensburg, where he studied under Willmann, a celebrated violoncello player, for some months. He afterwards visited Berlin, and then Hamburg, where he had the advantage of hearing Bernard Romberg, by whom his style of performance was perfected. In 1797 he was engaged in the orchestra of the theatre at Frankfort-on-the-Main, where he was also extensively employed as a teacher. He engaged diligently in the work of composition, especially for his own instrument, for which he produced a new concerto every year, besides solos, duets, and trios. Five of his violoncello concertos were published by André of Offenbach. He also wrote a sinfonia, which was so successful as to induce him to commence another: this, however, he did not live to finish. His health had been declining for some years; and he died July 26, 1806, in his thirty-fourth year.

"Arnold," says his biographer, "was a complete master of his instrument. His tone was enchanting—his allegros were full of fire, and his passages were executed with a degree of certainty and ease that showed they were to him no longer difficulties. His adagios were exquisite—he had here proposed to himself as a model the most finished specimens of the vocal art, and in his later years singers might have learned polish and expression from his playing. Every year increased the circle of his friends; and I can scarcely believe that so pure, so benevolent, so excellent a man could have had an enemy." (*Musicalische Zeitung, Jahrgang* xii.) E. T.

ARNOLD, JOHN, one of the greatest improvers of the marine chronometer, was born at Bodmin in Cornwall, in the year 1744, according to Gorton's "Biographical Dictionary." At the usual age he was apprenticed to his father, who was a watchmaker in the above town; but, having quarrelled with him, he quitted his service, and went to Holland, where, being found in very destitute circumstances by a person who took pity on him, and interested himself in his behalf, he obtained employment for several years at the Hague. He subsequently returned to England, and obtained a scanty living as an itinerant mechanic, by repairing watches, clocks, guns, &c., and doing any odd job that fell in his way; until, being recommended to a gentleman from London, who was accidentally at St. Albans, to put his repeater in repair, his superior talent was seen, and he was induced to remove to London. The gentleman who thus discovered his ingenuity established him in business in Devereux-court near the Temple, and he also introduced him to the notice of George III., who presented him with a sum of 100*l.* to enable him to commence experiments for the improvement of chronometers. He was subsequently assisted by several sums from the Board of Longitude for the same purpose; and he made many chronometers for the East India Company, who then used a far greater number than were required for government vessels.

The improvements introduced by Arnold are too numerous and of too technical a character to be fully described here; but those which attracted most notice were the detached escapement, which allows the vibrations of the balance, which is the real measurer of time, to be more free and equal than in an ordinary timepiece, by completely detaching it, during the greater part of each vibration, from the train of wheels; and the expansion-balance, which, being formed of two metals of unequal expansibility, varies in form in such a manner with changes of temperature as to vibrate in nearly equal periods of time at any degree of heat or cold to which a chronometer can be exposed. Subsequent discoveries have proved that the principle of the expansion-balance, as used by Arnold, is radically defective when the instrument is liable to considerable changes of temperature; yet it was a great improvement upon the principle introduced by Harrison, which consisted in applying a compensation for changes of temperature to the balance-*spring*, on the same plan as the regulator of a common watch, excepting that the compensation apparatus was self-acting, instead of having to be altered by hand. Since the time of Arnold the compensation-balance has been used almost universally, and with scarcely any alteration from the form in which he left it. Both the detached escapement and an inferior form of the compensation-balance had been previously invented by the eminent French chronometer-maker Le Roy, as may be seen from a Memoir by him on the best method of measuring time, which was published in 1770, with the narrative of a voyage which had been undertaken by the French Government for the trial of his chronometers, or marine

watches; but it is the opinion of Mr. Dent, whose long partnership with the son of Arnold gave him ample opportunities of examining his experimental models and memoranda, that he was totally unacquainted with the inventions of Le Roy, and that he brought both of the above inventions to a state of comparative perfection by a long and patient series of experiments, which establish a tolerably clear case of independent invention. In the case of the expansion-balance, indeed, it is hardly necessary to contest this point, as Le Roy represents it in a form totally different from that of Arnold, and far less efficient, and also because he states that he abandoned it as not possessing sufficient "solidity," or strength and certainty, and adopted in its stead an ingenious, though less convenient, mercurial compensation. Two experimental watches made by Arnold, and now in the possession of the Royal Society, appear to contain his first attempts at the detached escapement; but we are not aware that any description has appeared of these curious relics, the nature of which was very imperfectly known until they came into the hands of Mr. Dent for repair.

Another very important improvement introduced by Arnold, and adopted by all his successors, was what is commonly called the cylindrical balance-spring, which is more perfect in its action than the ordinary spiral balance-spring. He appears also to have been the first to make balance-springs of gold, for the sake of avoiding corrosion; and he applied silver and platinum to the formation of balances, in order to avoid the evils which had been discovered to arise, during a thunderstorm, from the magnetism of steel. In addition to his mechanical improvements, Arnold may be considered the first *manufacturer* of chronometers in England, or the first who, by systematizing the business of chronometer-making, reduced the price of those important machines to such an amount as to render them generally available.

In 1780 Arnold published, by permission of the Board of Longitude, "An Account kept during Thirteen Months in the Royal Observatory at Greenwich, of the going of a Pocket Chronometer" made by him, with his newly-invented balance-spring, and his expansion-balance, in which he observes that the greatest difference from mean time shown by his chronometer in any one day had never amounted to four seconds of time, or one mile of longitude, which, he observed, enabled it to determine the longitude to as great precision as the latitude was generally determined; and during the thirteen months there were but three days on which the difference amounted to three seconds a day. The whole accumulated error of the thirteen months was not greater than the difference to which two observations of the moon on the same day were liable. He had then, he states, applied himself for nearly thirteen years to the improvement of the chronometer, and he continued to do so until his death, on the 25th of August, 1799. Though a highly ingenious man, he was not a very expert or delicate workman, and the models made by his own hand are comparatively clumsy; but Earnshaw, who was one of his assistants, and who subsequently obtained notice as a labourer in the same department of ingenuity, was well able to make up for this deficiency of mechanical dexterity.

Shortly after the death of Arnold, Earnshaw laid claims before the Board of Longitude, which Arnold's son, the late John Roger Arnold, who died on the 26th of February, 1843, thought fit to contest, in the name of his father. This occasioned a long contest, which terminated in the decision of the Board to award an equal reward to both; and consequently, in December, 1805, they voted such sums to Earnshaw, and to the younger Arnold, on behalf of his father, as would make 3000*l.* to each, with the sums which they had previously received from the Board to enable them to prosecute their experiments; and in the following year the Board published, in a thin quarto volume, illustrated with plates, "Explanations of Time-keepers constructed by Mr. Thomas Earnshaw and the late John Arnold." In addition to this and the above-mentioned pamphlet, the following publications may be consulted for an account of Arnold's improvements:—"A Letter from Mr. Christian Meyer, Astronomer to the Elector Palatine, on the going of a new Pendulum Clock made by Mr. J. Arnold, and set up in the Elector's Observatory at Manheim: from the German," London, 1781, 4to. "On the Longitude; in a Letter to the Commissioners of that Board, containing Remarks on the Accounts given of a Clock at Manheim, and that of a Pocket Chronometer at Greenwich, both made by Mr. J. Arnold," London, 1781, 4to. "An Answer to an Anonymous Letter on the Longitude," London, 1782, 4to. "Explanation of the Escapement of Mr. Arnold's Timekeeper," London, 1804, 4to. (*Gentleman's Magazine*, lxix. 726; Watt, *Bibliotheca Britannica; Catalogue of Printed Books in the British Museum*, 1841; Rees, *Cyclopædia*, art. "Chronometer;" *Private Information.*) J. T. S.

ARNOLD, JOSEPH, M.D., was born at Beccles in Suffolk, in 1783, and was brought up to the profession of medicine. After the termination of an apprenticeship to a surgeon and apothecary, he removed to Edinburgh, where he continued his studies, and obtained his diploma. Having failed in his attempts to establish himself as a physician, he entered the naval service in 1808 as an assistant-surgeon on board the Victory; and he subsequently filled the office of surgeon to several ships successively, until

1814, when his ship was put out of commission. Being much devoted to natural history, he then obtained an office on board the Northumberland, a convict-ship going to Botany Bay; and while in New South Wales he formed a valuable collection of natural objects, which were unfortunately destroyed by fire at Batavia. During his detention at Java in consequence of this accident, Dr. Arnold became acquainted with Sir Thomas Stamford Raffles, who was then governor of that island; and, after returning for a time to England, he went to Sumatra with Sir Thomas, on his appointment as lieutenant-governor of Fort Marlborough, the seat of the English government there. Arnold went in the capacity of naturalist, at the recommendation of Sir Joseph Banks, and under the patronage of the East India Company; but shortly after arriving at his destination his fatiguing exertions in an unhealthy climate brought on a fever, of which he died, at Padang, July 26, 1818, in his thirty-fifth year. Besides his inaugural thesis, Dr. Arnold contributed some papers to the scientific periodicals of the day, and he left behind him numerous valuable manuscripts, some of which are on the subject of naval surgery. He also bequeathed a large collection of fossils and shells to the Linnæan Society, of which he was a member. (*Gentleman's Magazine*, vol. xc. part i. pp. 182-184.) J. T. S.

ARNOLD or ARNOLDUS, LAURENTIUS, a jurist, lived during the latter part of the sixteenth and in the beginning of the seventeenth century. He was a native of Freistadt in Silesia. Arnold was distinguished for his knowledge of criminal law, and held the important office of chancellor of the episcopal chapter of Lebus. He is the author of, 1. "Peinliche Gerichtshandlung," Frankfort-on-the-Oder, 1576, fol., which is a commentary on the "Carolina," or the criminal code issued by the emperor Charles V. 2. "Collatio Philosophiæ Moralis cum Jure Scripto," Frankfort-on-the-Oder, 1606, 4to., one of the earlier attempts to establish a philosophy of law. He also wrote "Tractatus de Torturis," and some other productions. (König, *Biblioth. Vetus et Nova*, p. 64; Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung, *Supp.*) W. P.

ARNOLD, Abbot of LÜBECK, hence called Arnoldus Lubecensis. He was first a Benedictine monk in the Ægidien-Kloster (Monastery of St. Giles) at Brunswick, and is also said to have been provost at Hildesheim. He went to Lübeck about the year 1175, and was the first abbot of the monastery of St. John there. He was living in the year 1212, but the precise time of his death is not known. He continued the Chronicle of Helmold from the year 1171 to 1209, under the title "Derelictorum Helmoldi Supplementum." The first editor of these works was Sigismundus Schorkelius, who printed them at Frankfort in 1556 and 1573, in 4to., with the title "Chronica Slavorum Helmoldi et Arnoldi." Schorkelius, however, gives only the first nine chapters of the first book of Arnold's continuation. The second editor was Reinerus Reineccius, whose edition, printed at Frankfort in 1581, fol., gives all Arnold's continuation, with the exception of the last five chapters of the sixth book, which were printed by Erpoldus Lindebrogius, for the first time, in his work "Scriptorum de Rebus Germaniæ Septentrionalibus Syntagmata," Frankfort, 1609 and 1630, and Hamburg, 1706, fol. Henricus Bangertus gives the whole of the continuation in his edition, printed at Lübeck in 1659, in 4to.; reprinted in 1702, with the addition of Jo. Moller's "Diatriba de Helmoldo ac ejus Continuatoribus." This edition is the most accurate. Arnold's work has also been printed in other collections. Vossius remarks that Arnold is more accurate in his statements relating to the Slavonians than in that part of his work which treats of the affairs of Italy, Sicily, and the Greeks. (Vossius, *De Historicis Latinis*, p. 418; Ersch and Gruber, *Allgemeine Encyclopädie*; Mollerus, *Cimbria Literata*, ii. 41—43.) J. W. J.

ARNOLD VON MELCHTHAL. [MELCHTHAL.]

ARNOLD or ARNOLDUS, NICOLAUS, was born at Lesna in Poland, on the 17th of December, 1618. His father, who died early, was probably a Bohemian refugee, for he was a Calvinist of the Bohemian creed, which religion his son Nicolas was brought up in at Lesna, where Comenius, a well-known scholar and divine, was then professor of Latin. At the age of fifteen Arnoldus was made acolythus, the lowest ecclesiastical dignity, which had been abolished by all the Protestants except the Bohemians, and during the two following years he accompanied Orminius, the superintendent of the Protestant churches in Great Poland, on his visitations of the churches of his diocese. In 1635 Arnold went to Danzig, where he studied philosophy for three years, after which he was appointed head master of the school at Jablonow, an office which he discharged to the satisfaction of all persons, though he was then only twenty years of age. He was advised by some friends among the Polish nobility to continue his theological studies before entering on active life, and accordingly he left Poland for Holland, whence he visited Geneva, then renowned for its professors of Calvinist theology. At Franeker he studied under Coccius and Maccovius, and he also stayed some time at the universities of Groningen, Utrecht, and Leiden, but finally returned to Franeker. In 1644 he came over to England for the purpose of attending the lectures on divinity at Oxford and Cambridge, but the civil troubles obliged him to return to Holland

without having accomplished his purpose. During this time he had made himself a name by his sermons, which he delivered in several modern languages, which he spoke with fluency and remarkable purity; and as he had acquired a particular knowledge of the Dutch language, his friends in Holland persuaded him to settle in that country. He followed their advice, married Remigia van Nitzen, a lady of noble descent, and was appointed minister at Beetgum in 1645. In 1651 he succeeded Cocceius as professor of divinity at the university of Franeker. From the year 1656 till 1658, he was chaplain to the Dutch embassy in Sweden and Poland, and visited several capitals of northern Europe, where he attracted attention by his excellent sermons, and was particularly noticed by John Oxenstierna, grand-marshal of Sweden, and Frederick William, elector of Brandenburg, who offered him the place of his first chaplain. Arnold declined the honour, and returned to Franeker, where he died on the 15th of October, 1680. During his long and laborious life he had taken an active part in the theological discussions by which Holland was then agitated, and he thus came to differ from his former professor and friend Comenius. The greater part of his works refer to theological disputes. His principal works are: 1. "Lux in Tenebris, seu Vindicatio simul et Conciliatio Locorum Veteris et Novi Testamenti," 3rd ed. Franeker, 1680, 4to. 2. "Refutatio Catechismi Socinianni," Franeker, 1670, 4to. "Exercitationes Theologicæ ad Epistolam ad Hebræos," Franeker, 1679, 4to. "Dissertatiunculæ de Theologiæ supra Philosophiam Dominio," Franeker, 1669, 12mo. "Discursus Theologicus contra Comenium," Franeker, 1658. (König, *Bibliotheca Vetus et Nova*, p. 63; Bayle, *Dictionnaire Critique; the Catalogues of the Library of the British Museum;* Marckius, *Oratio Funebris N. Arnoldi*, 1680.) W. P.

ARNOLD, or ARNOLT, DE PRUG, or DE BRUCK, a musician of the sixteenth century, is mentioned in terms of eulogy by Hermann Finck, in his "Practica Musica." Hans Walther has inserted a composition by Arnold in his "Cantionale," which was printed in 1544. The Royal Library at Munich contains some German songs set by him to music, and published in 1534, as well as some unpublished masses. E. T.

ARNOLD, RICHARD, an English chronicler. But few facts are known respecting this writer. He was born about the middle of the fifteenth century, and was a London merchant trading to Flanders. He is sometimes called a haberdasher; but as this kind of trade would ill assort with the occupation of a merchant, it is probable that the title referred to him as a member of the Company of Haberdashers. It appears that he resided in the parish of St. Magnus, London Bridge, and that he was at one time compelled by his pecuniary embarrassments to seek a shelter in the Sanctuary of Westminster. There is strong reason to suspect that his attention was not always solely occupied by the peaceful details of trade: in the year 1488 he was imprisoned in the Castle of Sluys in Flanders, on suspicion of being a spy, but was soon liberated; and amongst the forms and precedents inserted in his Chronicle is a charter of pardon to himself for treasonable practices against his own government. He is chiefly known as the author of a work sometimes called "The Statutes of London," but more commonly "Arnold's Chronicle." Warton very properly describes it as "the most heterogeneous and multifarious miscellany that ever existed;" and gives the following summary of its contents:—"The collector sets out with a catalogue of the mayors and sheriffs, the customs and characters of the City of London. Soon afterwards we have receipts to pickle sturgeon, to make vinegar, ink, and gunpowder; how to raise parsley in an hour, the arts of brewery and soapmaking; an estimate of the livings in London; an account of the last visitation of St. Magnus's Church, the weight of Essex cheese, and a letter to Cardinal Wolsey. The Not-browne Mayde is introduced between an estimate of some subsidies paid into the Exchequer and directions for buying goods in Flanders. In a word, it seems to have been this compiler's plan, by way of making up a volume, to print together all the notices and papers, whether ancient or modern, which he could amass, of every sort and subject." The first edition was printed, without date, place, or printer's name, at Antwerp, by John Doesborowe, about the year 1502, in fol., under the title "The Names of the Balyfs, Custos, Mayres, and Sherefs of ye Cite fo. London, from the Tyme of Kynge Richard the First, called Cure de Lyon, which was crowned y iii day of Septēbre ye yere of our Lorde God xic Lxxxix." The second edition, which appeared also without the indication of the place, date, or printer's name, was printed at London, by Peter Treveris, about the year 1521, in fol. In this edition the list of sheriffs is continued to the 11th Henry VIII. Another edition, without date, place, or printer's name, is fully described in Herbert's edition of Ames's "Typographical Antiquities," iii. 1746-51. The last edition was published at London in 1811, in 4to., edited by Francis Douce, under the title "The Customs of London, otherwise called Arnold's Chronicle, containing, among divers other matters, the original of the celebrated poem of the Nut-brown Maid. Reprinted from the first edition, with the additions included in the second." The time of Arnold's death is not known. (*Preface to the Edition of Arnold's Chronicle by Douce*, 1811; Warton, *History of English Poetry*, iii. 123—128, edit. 1840; Lowndes, *Bibliographers' Manual.*) J. W. J.

ARNOLD, SAMUEL, Mus. Doc., was born in London, August 10th, 1740. He was early placed in the Chapel Royal, where Mr. Bernard Gates was then Master of the boys, under whom, and afterwards under Dr. Nares, he received his first musical instruction. The direction which his musical taste was destined to take in after life was early manifested, and the popularity of his first production, the lively song "If 'tis joy to wound a lover," marked him out as the probable successor to Dr. Arne. Before he had attained his twenty-third year Beard engaged him as composer to Covent-Garden Theatre, where, in 1765, he brought out the opera of "The Maid of the Mill." Bickerstaff, perhaps unwilling to trust the fate of his drama to so young a musician, selected music for most of his songs from Gallupi, Bach, Jomelli, and other writers for the Italian Opera, but the portion which Arnold supplied suggested no injurious comparison with his foreign associates, eminent as they were. "The Maid of the Mill" is one of the first English operas, since the time of Purcell, in which the composer employs concerted music to carry on the business of the stage, and it is used by Arnold with great cleverness. The vocal corps of Covent-Garden Theatre at this time combined Miss Brent, Miss Hallam, Beard, Mattocks, Shuter, and Dibdin, all of whom were in the piece. Ralph was the part which established Dibdin in the public favour. "I was encored," says he, "in all the songs, and Ralph handkerchiefs were soon the fashion." The opera was received with universal applause, and ran thirty-five nights to crowded houses. This decided Arnold's future connection with the stage, which he cultivated with such diligence and success, that from the year 1765 to 1802 he produced no less than forty-three operas, musical afterpieces and pantomimes, of which six were performed at Covent-Garden, two at Drury-Lane, and thirty-five at the Haymarket. His connection with Colman, the manager of the Haymarket, began in 1776, and continued without interruption to Colman's death, when it was prolonged by the younger Colman. In the early part of Arnold's career the musical performances given during Lent were in fact, as well as in name, oratorios. An entire musical drama was given on every Wednesday and Friday, and the English composer was stimulated to the highest exercise of his talents. Arne, Dr. Worgan, Smith, and Atterbury had produced compositions of this kind, and in 1767 Arnold brought out an oratorio called "The Cure of Saul," the words of which were written by Dr. Browne. It was generally thought to be the best oratorio since the time of Handel, and was so well received that in the following year Arnold produced his "Abimelech," and afterwards "The Resurrection" and "The Prodigal Son," which were performed under his own direction at Covent-Garden and the Haymarket theatres for several successive years.

About this time he published four sets of Vauxhall songs, of which many were general favourites, and he also produced some sonatas for the pianoforte. In 1773 his oratorio "The Prodigal Son" was performed at the installation of Lord North as Chancellor of the University of Oxford, on which occasion he was offered an honorary degree in music, which, however, he preferred to obtain according to the prescribed mode. For this purpose he set an ode by Hughes, "On the Power of Music." It is the duty, on such occasions, of the Professor of Music to examine the composition of the candidate for honours, in order to decide on his musical attainments, and to admit or reject his claim. Dr. Hayes, who then filled this situation, returned Arnold's score unopened, saying to him, "Sir, it is quite unnecessary to scrutinize an exercise written by the author of 'The Prodigal Son.'"

In 1769 he purchased Marybone Gardens, then a place of fashionable resort, which he rendered more attractive by composing and producing several burlettas, performed by the principal singers of the time. The speculation answered for a time, but its popularity was even more short-lived than is usually attained by the musical enterprises of the metropolis: Dr. Arnold also suffered by the dishonesty of a confidential servant, who absconded with a large sum of his money, and eventually he lost nearly ten thousand pounds by his speculation. He therefore resumed and prosecuted his theatrical career with fresh assiduity and success.

In 1783 he succeeded Dr. Nares as organist and composer to his Majesty, and, as it was no part of Dr. Arnold's system to convert this or any musical situation into a sinecure, he composed several services and anthems for the Chapel Royal. These, like all his compositions, are constructed with the skill of a musician, but they want the "mens divinior" of our eminent Church writers. He also published a continuation of Boyce's Cathedral music, in four large volumes. Like his predecessor, he received more praise than profit from this laudable endeavour to preserve and perpetuate the glorious music of the English Church. In 1791, in conjunction with Dr. Callcott, he published a work entitled "The Psalms of David," designed to introduce into parochial psalmody a greater variety and a better taste, "the psalms and anthems in frequent use in parish choirs being," as he justly observes in his preface, "so incorrect and deficient, both in melody and harmony, that many of them scarce deserve the name of music." To this work, in addition to correct copies of many of the best old English tunes, the editors supplied many of their own, and enriched it with compositions by

Graun, Steffani, Pergolesi, and other foreign masters of eminence, adapted, for the most part, to psalms from one of the Authorized versions. This work did not receive the encouragement it deserved, for it is one of the best modern contributions to our metrical psalmody. He also published an Ode for the Anniversary of the London Hospital.

In 1786 Dr. Arnold issued proposals for publishing a uniform edition of all the works of Handel, and his list was headed by George III. as a subscriber for twenty-five copies. He met with sufficient encouragement to carry it on to 168 numbers, or about forty volumes, but not enough to enable him to complete his plan, for the edition contains only five out of Handel's forty-three operas. This edition is less valuable than that of Walsh, and is deformed by many errors. The truth is that the editor's time was too much occupied by other engagements to enable him to discharge the laborious duty of sending into the world a correct musical score. The same remark may be made in reference to his "Cathedral Music," which, in point of correctness, is far below Boyce's work.

It was about this time that, in conjunction with his friend Callcott, he established the Glee Club. Several lovers of glee-writing and glee-singing were accustomed to meet occasionally at the house of Mr. Robert Smith, in St. Paul's Churchyard, and among them Arnold and Callcott, by whose exertions these meetings were held at stated times, and the members of the society, partly professional and party amateur, assumed the name of the Glee Club. The first meeting was held at the Newcastle Coffee-house in the Strand, Dr. Arnold being the first president. He nevertheless cultivated glee-writing less than any other kind of composition to which he applied himself, and there is but one of his glees, "In Summer's cool shade," that became, and continues to be, popular.

On the death of Mr. Stanley, Dr. Arnold joined Mr. Linley as conductor of the oratorios at Drury-Lane, for some time a profitable speculation, but he was at length opposed by Ashley at Covent-Garden, who by converting the so-called oratorio into a medley of ballads and choruses, stimulated the public appetite for novelty, and the more classical performance at the rival theatre was deserted. Dr. Arnold renewed the attempt at the Haymarket in 1810, in conjunction with Salomon and Madame Mara, on which occasion he brought out his last oratorio, "Elijah," but it met with little encouragement, and was not repeated. It was during the former period of his management that he compiled an oratorio from the works of Handel, under the title of "Redemption," adapting to several of that great master's Opera songs English words, most of which are well known, although the oratorio is now forgotten.

In 1789 he was appointed conductor of the Academy of Ancient Music. This society, which was founded in the year 1710, by Dr. Pepusch, Dr. Greene, and Mr. Galliard, had amassed a very valuable library, and continued for half a century in great prosperity. Dr. Arnold presided over it during the period of its decline, and not many years afterwards it was dissolved, and its rare and extensive collection of music was dispersed. Such a loss may now be said to be irreparable. In 1793 he succeeded Dr. Cooke as organist of Westminster Abbey, and three years afterwards, on the death of Dr. P. Hayes, he was requested to conduct the yearly performance at St. Paul's for the benefit of the Sons of the Clergy. About two years afterwards a fall from the steps of his library occasioned a tedious confinement, and probably hastened his death. He died on the 22nd October, 1802. His remains were deposited near those of his great predecessors, Purcell, Blow, and Croft, in Westminster Abbey, with more than ordinary marks of respect. The burial service was sung by the united choirs of St. Paul's, Westminster Abbey, and the Chapel Royal, as well as an anthem, "I heard a voice from Heaven," composed for the occasion by Dr. Callcott.

It will have been apparent, from this sketch of his life, that Dr. Arnold attempted almost every kind of musical composition. "No one of the several gradations of composition," says Dr. Busby, "from the humble style of pantomimic movements, to the ambitious height of oratorial choruses, was untried by his versatile industry." That he did not succeed equally well in all will readily be understood. He wrote with great facility and correctness, but the demand upon his powers was too varied and too incessant to allow of his attaining great excellence in any department of his art. The only wonder is that he did so much so well. He was most successful when least aspiring. It must be remembered, too, that Arnold's compositions have to be measured against a standard by which it would be unfair to try them. The great masters of the modern German school were acquiring notoriety and fame at the period of his approaching death. Haydn's "Creation" was first performed in London in 1800, and Mozart's "La Clemenza di Tito" (for Mrs. Billington's benefit) in 1806. Arnold had not, therefore, the advantage of profiting by the study of these models, while he had to encounter the disadvantage of being compared with them. He lived in a period of comparative musical feebleness. The giants of a former age were gone. Handel, Purcell, and Croft were no more: while Haydn was scarcely known as a vocal writer, and Mozart was unknown in England during Arnold's entire career, except as a wonderful child.

"Let it be mentioned," says Burney, "to

the credit of Dr. Arnold, that the exercise of his professional talents was not confined to the amusement of the public or to his own private emolument. Many charitable institutions derived great benefit from his voluntary and gratuitous assistance. Besides his professional excellences, and the general benevolence of his disposition, he possessed many qualities which entitled him to the esteem of those who knew him. His talents procured him a numerous circle of friends, and his social and amiable disposition preserved them. His conversation was pleasant and unaffected; his heart was framed to feel for the distress of others, and his friendship was zealous and sincere."

Dr. Arnold's son, Mr. S. J. Arnold, is well known as a dramatist and the proprietor of the English Opera House. His two daughters married William Ayrton and J. Rose, Esqrs.

The following list comprises Dr. Arnold's most popular dramatic compositions:—

"Maid of the Mill," 1765; "Rosamond," 1767; "Son-in-Law," 1779; "Dead Alive," 1781; "Castle of Andalusia," 1782; "Two to One," 1784; "Siege of Cuzzola," 1785; "Inkle and Yarico," 1787; "Battle of Hexham," 1789; "Surrender of Calais," 1791; "Zorinski," 1795; "Mountaineers," 1795; "Bannian-Day," 1796; "Shipwreck," 1796; "Cambro-Britons," 1798; "Obi," 1800; "Wags of Windsor," 1801; "Corsair," 1801; "Veteran Tar," 1801.

(*Harmonicon*; Busby, *History of Music*; Burney; *Rees's Cyclopedia*; Dibdin, *Professional Life*; *Records of the Glee Club.*)

E. T.

ARNOLD, THOMAS, was born in 1742. He took his degree of doctor of medicine in Edinburgh, and was a Fellow of the College of Physicians of London. In early life he settled at Leicester, and became senior physician to the infirmary in that city, and physician to the lunatic asylum. His principal medical work, of which the first volume was published in 1782, and the second in 1786, London and Leicester, 8vo., is entitled, "Observations on the Nature, Kinds, Causes, and Prevention of Insanity, Lunacy, or Madness." The greater part of the first volume is devoted to the definition and arrangement of insanity—a subject to which Dr. Arnold had paid more than usual attention. He divides it into two principal species: Ideal Insanity, comprehending disorders of the intellectual faculties and the senses; and Notional Insanity, or what would now be termed disorders of the affections and propensities, including what is sometimes called moral insanity; for which reason he was accused of having extended the boundaries of insanity too far, and having neglected to distinguish it from mere vice and folly. The second volume treats wholly of the causes and prevention of insanity. The whole work is characterized by great learning and research, and abounds with interesting cases, many of which are related from the experience of the author. The section on the prevention of insanity is a brief, but very valuable sequel to an elaborate exposition of the causes of this malady. Dr. Arnold's other works are—a treatise on pleuritis, "Dissertatio de Pleuritide," which appears to have been his inaugural thesis, and was published in 1766. In 1793 he published an account of "A Case of Hydrophobia successfully treated," 8vo. In 1809 he wrote some further "Observations on the Management of the Insane," 8vo. He married a sister of Mrs. Macauly Graham. He was an active friend of civil and religious liberty, and was much beloved by a large circle of friends. He died on the 2nd of September, 1816. (*Gentleman's Mag.* vol. 86; Arnold, *Observations on the Nature, Kinds, Causes, and Prevention of Insanity.*) E. L.

ARNOLD, THOMAS, D.D., was the youngest son of William Arnold, Esq., of Slatwoods in the Isle of Wight, a collector of customs at Cowes, at which latter place he was born, June 13th, 1795. He was educated first at Warminster in Wiltshire, 1803, and afterwards on the foundation at Winchester College, 1807, where he remained four years. At the age of fifteen, 1811, he was elected a scholar of Corpus Christi College, Oxford. In 1814 he distinguished himself by taking a first-class degree in *Litteræ Humaniores*; in 1815, by gaining the Chancellor's prize for the English Essay; and in 1817, for the Latin Essay. On March 31, 1815, he was elected a fellow of Oriel College, was ordained deacon in 1818, and priest in 1828. During the years which he passed at Oxford he formed many valuable and lasting friendships with his contemporaries at college, some of whom in after life became distinguished on the most opposite sides in politics and theology. He also largely availed himself of the opportunities held out by the libraries of the place for pursuing his two chief subjects of interest, history and theology: the fruits of which studies he left in a number of MSS., remarkable, on the one hand, as containing proofs of his industry and research; on the other hand, as indicating the great advance which is exhibited by his subsequent works in richness and freedom both of thought and style. In 1820 he vacated his fellowship by his marriage with Mary, youngest daughter of the Rev. John Penrose, of Fledborough in Nottinghamshire, and established himself at Laleham, near Staines, where he resided for some years, chiefly employed in private tuition; and thus entering upon the sphere of usefulness, in which he was afterwards to appear more conspicuously. At this time he was also engaged in preparing an edition of Thucydides, in writing articles on Roman history for the "Encyclopædia Metropolitana," and in officiating occasionally in the

parish, where he preached the sermons from which his first volume is a selection.

In December, 1827, he was elected to the head mastership of Rugby School. Here he remained to the end of his life; and it was here that the chief scene of his labours was placed. In this post he was enabled at once to exercise his natural faculty for tuition, and to carry into practice on a large scale his leading idea of introducing Christian principles into common and daily life, in a sphere which had been hitherto considered as almost exempted from its influence.

The school rose rapidly under his government, and was soon distinguished by the academical honours of his scholars; but his administration was chiefly marked by the religious influence which he exercised over the whole school; by the love and veneration in which he was held by his elder pupils; and, yet more, by the new impulse, intellectual and religious, which was given by his example to public schools in general. The paramount duty which he set before himself as head master was the extirpation of the low state of moral feeling which existed amongst schoolboys, by endeavouring to increase their sense of Christian duty; and to this object all other considerations were in his mind subordinate. With this view he maintained, on the one hand, the old discipline of a public school, as necessary to the moral condition of boys, whilst, on the other hand, he endeavoured constantly to raise their standard of feeling and duty by means till then rarely, if at all, practised in public schools: by the care with which he recommended the removal of boys whose peculiar conduct or character rendered their stay useless or pernicious to themselves and others; by the religious teaching and admonition which he introduced into the business of the school; by the sense of responsibility which he instilled into the elder boys; by the use to which he turned the chapel services, especially communions and episcopal confirmations; by the short sermons which he preached to the boys every Sunday; and by the intercourse which he kept up with the boys in his own immediate charge, not only by ties of respect, but of love, not only at school, but long after they had left it. He was much attached to the school as an institution, and was anxious to supply its want of ancient associations, and to raise its general rank and position in the country. And whilst maintaining in complete ascendency the old classical basis of instruction, he gave it new life by his wide and practical views both of history and philology; by the institution of constant examinations; and by encouraging the study of modern languages and mathematics, as well as by his general power of making his pupils read and think for themselves. Above all, the whole system of the school was sustained by the force of his personal example; the animation given to all the work by his own energy and freshness of mind; the awe and respect inspired by his impartiality and justice; the gratitude awakened by his kindness; and the general sense of duty and piety produced by the truth and simplicity of his own moral and religious character.

The vacations he generally passed at the English lakes, in a house which he built as his future home, at Fox How, near Ambleside, to which place he entertained a great affection. His professional labours occupied of course the greater part of his time; and much of his leisure was engrossed by his "History of Rome," a work to which he was led first by his early studies, and in later life by the wish to be employed on some labour free from the excitement of present times and connected with his office as instructor, and by the encouragement which he had received from Niebuhr, and from the intimate and learned friend of both, the Chevalier Bunsen.

But it was a remarkable phase of his life that, whilst he was peculiarly secluded by his retired and domestic habits, and by his constant occupations, from mixing in the world at large, he yet felt an interest in public affairs, and led a life of publicity such as rarely falls to the lot of men not actually engaged in the government of the country. Reserving the statement of his general principles till afterwards, it will be necessary here to mention the several points which brought him immediately into contact with public measures.

Of these the most remarkable was his interest in the cause of the lower classes in England. Not only did he exert himself personally in behalf of those immediately about him, by his constant charities and intercourse with the poor, by his establishing a religious service for the servants of the railway at Rugby, and by his delivering lectures at the Mechanics' Institutes in and about Rugby; but he also laboured with a zeal, at times amounting to enthusiasm, to call attention to their condition throughout England. In 1831 he set up for a short time a newspaper for the lower orders ("The Englishman's Register"). In 1832 he addressed a series of letters to the lower classes in the "Sheffield Courant," and in 1839-40 in the "Herts Reformer;" and in 1840 he also endeavoured to form a society for the purpose of collecting information, to make known to the higher orders the alarming state of the labouring population.

His interest in ecclesiastical matters generally, also brought him into contact with the various political and theological parties which divided the English nation at that time. In 1836 and the subsequent years he was strongly bent on opposing the spread of some of the opinions of the then incipient school of Oxford theology. In 1831-32 he took considerable interest in the first publications of

the Useful Knowledge Society, with the wish of seeing in them more frequently a recognition of the truth of the Christian revelation. In 1837–38 he joined the University of London, with the hope that the senate might be induced, in its examinations, to make express acknowledgments of the truth of revealed religion. Disappointed in his endeavours to effect this, he seceded from the senate. His endeavours to improve the Establishment were chiefly expressed in his pamphlet on "Church Reform," in 1833, of which the chief object was to show that the only means of ultimately saving it from the vehement attacks to which it was then exposed, was by comprehending the greater part of the English dissenters within itself, without compromise on either side. This plan, or rather one of the details connected with it, provoked much opposition. Other suggestions, such as the multiplication of bishoprics, the revival of an order of deacons, the opening of churches on week-days, the defence of an established clergy and of the seats of bishops in the House of Lords, either at the time or since, met with general approbation. In any immediate change of the Liturgy or Articles, except as connected with other objects, he did not take a lively interest; and though in 1840 he signed a petition, framed by others, for an alteration of the terms of subscription, he was actuated not by any strong inclination of his own, so much as by an unwillingness to let others bear the odium alone. All his views on these subjects converged latterly to the design which, whether in writing or action, he looked upon as the great end of his life—the revival of the idea of the Church, as including the body of Christian laity no less than the order of clergy, to which the name and idea had become so exclusively appropriated.

This active interest in matters on which party feeling in England was then running very high, caused or encouraged much obloquy from different quarters, which at times issued in vehement and personal attacks. To these he formed an early resolution to return no answer; and in the later part of his life they almost entirely subsided. In his own writings he often felt and spoke vehemently against the opposite opinions, political or theological, which appeared to him at the time most to predominate and threaten evil; but against his opponents personally he never entered into controversy, with the exception of an article written in the "Edinburgh Review," April, 1836, during the excitement occasioned by the appointment of Dr. Hampden, and under the strong impression that the extracts then made from Dr. Hampden's writings were great misrepresentations.

He was offered a living in 1831 by Lord Brougham; and the wardenship of Manchester College, in 1840, by Lord Melbourne; both of which he declined: but in August, 1841, he accepted from the latter the Regius Professorship of Modern History in the University of Oxford, an office which gave him especial pleasure, as bringing about "a renewed connection with the University and its resident members" (Dedication to "Lectures on Mod. Hist."); and of which he declared "that no public reward or honour could be to him so welcome" ("Inaugural Lecture"). On the 2nd of December, 1841, he came up from Rugby to Oxford for one day, to deliver his inaugural lecture, which he read in the theatre, as the usual lecture-room was unable to contain the number of students and others who crowded to hear him. In the following Lent term he resided in Oxford for about three weeks, and delivered in the theatre the eight "Introductory Lectures on Modern History," since published. The alarm which his name had once excited had now in great measure subsided; his character was more fully understood; the enthusiasm awakened by his presence in the University was great; and a new sphere of activity seemed to be opening before him. Rugby School was also more flourishing in numbers, and his influence over the boys more generally felt than at any preceding period of his mastership. It was at this juncture that he suddenly died, at Rugby, on June 12th, 1842. The end of the school half-year had arrived; he had preached his farewell sermon to the boys, and wound up all the affairs of the school; and on the night of the 11th, being in perfect health, he wrote in a diary, which he had begun to keep during the last three weeks, a short reflection on "the day after the morrow being his birthday, if he was permitted to live to see it:" on what his life had already been, and what he still prayed to do, "if it were God's will that he should do it." At six A.M., on the morning of Sunday, June 12, he was seized, for the first time in his life, with a spasmodic affection of the heart, which, after a few violent paroxysms of pain, ended fatally at the end of two hours, in the presence of his wife and those of his children who were in the house. The few words which he uttered between his seizure and his death breathed the same simplicity and solemn sense of the reality of the future world which had marked his whole life. He was buried, on June 17th, in the chancel of Rugby Chapel, attended to his grave by his family, many of his friends, of his pupils, and of the neighbouring clergy.

His fame as a scholar rests on an edition of Thucydides, with maps and English notes, of which the first edition appeared in 1830-33-35; and the second in 1840-41-42. The improvement of his scholarship between the first and third volumes, and the first and second editions, is very great; and the notes, appendixes, and prefaces contain valuable discussions on the geography and political state of ancient Greece. His historical works,

are:—1. "History of Rome," in 3 volumes (1838-40-42), which was broken off, by his death, at the end of the Second Punic War. To this may be added the articles in the "Encyclopædia Metropolitana," on the lives of Sulla, Cæsar, Augustus, and Trajan. 2. "Introductory Lectures on Modern History," 1842.

His theological works consist of:—1. Five Volumes of Sermons (1828-32-34-41-42), of which the first was addressed to a country congregation, and the rest chiefly to the school at Rugby; to the second is affixed an "Essay on the Right Interpretation of Scripture;" to the third, a Preface on the Study of Theology, and Two Appendixes on the Doctrine of Apostolical Succession, and on the Connection of Atheism with Immorality; to the fourth, an Introduction and Notes directed against the Oxford School of Theology. The fifth is posthumous, and consists chiefly of the sermons of the last year of his life. 2. "Two Sermons, with Notes, on the Interpretation of Prophecy," 1839. 3. Fragments of a work on Church and State, which it is believed will be published.

His miscellaneous works consist in—1. Pamphlet on "The Christian Duty of Conceding the Roman Catholic Claims," 1828, which is remarkable as containing a clear statement of his political principles. 2. Pamphlet on "The Principles of Church Reform," 1833 (which has been already noticed), with a "Postscript." 3. "Letters to the Labouring Classes, in the Sheffield Courant," 1831-32; and in the "Herts Reformer," 1839-40. 4. "Lecture to the Mechanics' Institute at Rugby, on the Divisions of Knowledge," 1839.

He wrote besides various articles in Reviews, of which the most remarkable were in the "Quarterly Review," vol. xxxii., on Niebuhr's "Roman History;" in the "Edinburgh Review," 1836, on the Hampden Controversy; in "The Quarterly Journal of Education" (1834-35), on "Rugby School;" and on "The Discipline of Public Schools," by a Wykehamist, to which there is a reply by Mr. Long, the editor of "The Quarterly Journal of Education" (vol. x.).

As a writer generally he was distinguished for the simplicity of his style, which in his earlier writings was plain even to homeliness, but which afterwards acquired great richness and variety, in proportion to the enlargement of his knowledge and his thoughts, and to the nature of the subjects on which he wrote.

As a scholar his insight was rather into the general laws of language than minute and elegant criticism. He had great power of extempore translation into English, and also of prose composition, both in Latin and Greek; in proof of which may be mentioned his practice of writing an account of his earlier tours in Ionic Greek. He attached great importance to the study of philology as an instrument of education, and was always anxious to improve his own knowledge of it.

As an historian his moral qualifications consisted chiefly in his love of truth, his conscientiousness, and his high Christian judgment of all political transactions. Intellectually his chief excellence lay not so much in the philosophical or biographical department of history, as in analyzing laws, parties, and institutions. In detail, he especially excelled when describing geographical positions and military operations; and in giving a combined view either of ancient or modern history, or of the contemporaneous states of different countries. In Roman history he was the first to call public attention (see Niebuhr's "Hist. of Rome," Eng. Transl. i. 451) to Niebuhr's discoveries, and by his own history to make them the basis of a standard work in the English language. In modern history he had intended, as professor, to give several courses on English history, and terminal lectures on the lives of illustrious men, commencing with Gregory the Great.

But the sphere in which his mind most fully expressed itself was in that union of theological and political science which formed the peculiar characteristic both of his religious and social views, and which gave him a position among English divines, distinct from all the parties, ecclesiastical and civil, by which the nation was then divided. His manifold occupations and premature death have necessarily given a disjointed and fragmentary form to all his theological writings; but the central idea, round which they all unite, is the direct application of Christianity to the moral and social affairs of life, and especially to the principles of government.

This, when expressed in its dogmatical form, was his theory of the identity of Church and State—a theory propounded by Hooker, and often implied by statesmen and divines, but never before in England made so completely the basis of a whole system of moral and political views. To this doctrine, which, had he lived, he meant to have embodied in the great literary work of his life, he was led by the belief that national society, having for its object the highest end of man, and that end being to Christians their moral and religious welfare,—the Church and State in Christian countries are not properly two societies, but one; and that the perfection of man is attained only in proportion as this identity is realized in practice.

Thus, on the one hand, he was led to oppose all views which seemed to him to assert the secular nature of the State; and, on the other hand, all views which seemed to him to assert the ceremonial nature of the Church. All his social views accordingly assumed a directly religious character: all his ecclesiastical views, a directly social character. Political and constitutional questions occupied a far larger portion, and clerical questions a

far less portion of his thoughts, than is usual with professed divines: and his liberal principles in politics were no less influenced by his views of Christianity, than his views of the application of Christianity were influenced by his respect for national and popular life.

Closely connected with this was the design he always entertained of producing a Commentary on the Scriptures, explaining their real meaning, and their best application to the existing circumstances of his time and country. Of this intention the most systematic remains are to be found in his Appendixes to the second and fourth volumes of his Sermons, and his "Two Sermons on Prophecy."

The permanent value of his theological writings, independently of any particular opinions inculcated in them, lies in their fearlessness and honesty, and impressive reality, combined with great reverence for sacred things, and for their frequent insight into the scope and meaning of the Scriptures. The Sermons, as such, are remarkable, as being, by their simple and natural language, one of the first practical protests raised in the 19th century against the technical and unreal phraseology generally used in English preaching; and as uniting a high religious standard, a strong imagination, and a living spirit of devotion, with unaffected good sense, and moral energy and sincerity. And those preached to the boys at Rugby are the first in point of time, and the best of their kind ever published in this country.

His professional labours, as reforming and Christianizing the public schools of England generally, have already been noticed. And it may be observed of this, as well as of his writings, that the works to which he mainly devoted his life, and which he succeeded directly or indirectly in effecting, were such as can be most readily and permanently honoured by all good men, however much they may differ from him in some of his more peculiar opinions.

His character was remarkable, as displaying itself in all his actions and his writings, and as amalgamating the moral with the intellectual faculties to an unusual extent. Its chief points were truth and justice, united with a deep love and veneration for those whom he thought truly deserving of it. Intellectually these were united with a great freshness and elasticity of mind, and a strong tendency to view things in the concrete rather than in the abstract, and in their combinations and associations rather than in their own nature and separately. And all were strengthened and purified by a remarkable sense of the unseen world, and by a power of uniting with his greatest labours a constant habit of devotion. From these qualities naturally flowed the rest: his abhorrence and impatience of present evil; his sternness in public, and tenderness in private life; his occasional hastiness and vehemence of expression; his love of history; his passion for scenery; his intense interest in social and political affairs, and his unceasing desire, both in public and private, for advance and improvement.

It is proposed to publish a memoir of his life and correspondence, and to found scholarships to his honour, bearing his name. A.P.S.

ARNOLDE, RICHARD. [ARNOLD, RICHARD.]

ARNOLDI, or DI ARNOLDO, ALBERTO, a distinguished Florentine sculptor and architect of the fourteenth century. Arnoldi is the sculptor of the colossal group in marble of the Madonna and Child with two Angels, in the church of Santa Maria del Bigallo at Florence, which, until lately, through the mistake of Vasari, has been attributed to Andrea Pisano. The error was detected by Vincenzio Follini, librarian of the Magliabecchiana, who was led to the discovery by the mention of Arnoldi in one of the novels of Franco Sachetti. This group has very great merit for its period, and was considered one of Pisano's best works. Arnoldi was engaged upon it from 1359 until 1364.

He appears to have been likewise an architect, from the circumstance of his being concerned in the direction of the building of the Cathedral of Florence, of which, in the years 1358 and 1359, he was, together with Francesco Talenti, capomaestro. (Cicognara, *Storia della Scultura, &c.*; Rumohr, *Italienische Forschungen.*) R. N. W.

ARNOLDI, JOHANN VON, was born at Herborn in the duchy of Nassau, on the 30th of December, 1751. He studied first in his native town, in the university of which place his father was professor of theology and librarian, and afterwards at Göttingen. During his early years he felt a strong inclination for the military profession, and ardently desired to fight under Frederick the Great, but on the restoration of peace these martial feelings subsided, and his natural love for literary pursuits predominated. He applied himself to jurisprudence as a profession, though without any particular predilection for the pursuit, and in due time became an advocate. In 1777 he was made secretary of the archives of Dillenburg; in 1784 he was chosen to be a member of the chamber of Finance, and in 1792 he became a member of the general government. During the wars of the revolution he was placed at the head of all affairs connected with the military operations in the Netherlands, and in 1796 the direction of the archives of Dillenburg was conferred upon him. When the Netherlands were revolutionized in 1795, the stadtholder William V. lost his patrimony in those provinces and in the circle of Burgundy. In the various efforts made by William for compensation Arnoldi was con-

stantly employed: at Rastadt, at Berlin in 1804, where William negociated in person, and again in 1802, when he was sent to Ratisbon as plenipotentiary from the house of Orange to assist at the establishment of peace and the re-organization of the German empire. In the following year he entered into the service of William Frederic the son of the stadtholder, and afterwards William I., king of the Netherlands, to whom his father had transferred all his rights and possessions, whom he served with the same fidelity he had maintained towards his former master. The dangerous commission of exciting Westphalia to rise against Napoleon was entrusted to him in 1809: he succeeded in his mission, and had the skill to avoid detection when the movement was stopped by the French arms. In 1813, as representative of the house of Orange, he took possession of the lands belonging to it, and effected an arrangement between the two branches by exchanges of the hereditary lands of the family. After the Congress of Vienna in 1815 he was desirous of withdrawing from public affairs, but the king of the Netherlands, William I., as a reward for his long and arduous services, named him privy counsellor, with an ample stipend. On the foundation of the order of the Belgic Lion he was made a knight, and subsequently commander. His death took place on the 2nd of December, 1827. His favourite study was history, and to this he devoted all the leisure his busy course of life afforded to him. He wrote, 1. "Geschichte der Oranien-Nassauischen Länder und ihre Regenten," 3 vols., Hadamar, 1799—1816, 8vo. 2. "Miscellaneen aus der Diplomatik und Geschichte," Marburg, 1798, 8vo. 3. "Wilhelm I. König der Niederlände," Leipzig, 1817, 8vo., published originally in band 2 of the "Zeitgenossen." 4. "Historische Denkwürdigkeiten," Leipzig, 1817, 8vo. 5. "Aufklärung in der Geschichte des Deutschen Reichsgrafenstandes," Marburg, 1802, 8vo. 6. "Beiträge zu den Deutschen Glossarien," Marburg, 1798, 8vo. 7. "Deutschland's Regenerationen," and numerous other political and historical treatises inserted in the various periodicals of the time; a full list of which is given in the "Neuer Nekrolog." (*Conversations-Lexikon* of Brockhaus, 1833; *Neuer Nekrolog der Deutschen*, 1828, pp. 8—19; Kayser, *Vollständiges Bücher-Lexicon*; Rabbe, *Biographie Universelle des Contemporains*, tom. v.) J. W. J.

ARNOLDUS, one of the companions of Peter de Vaud, whose name is conspicuous in the history of the Valdenses and Albigenses. His doctrines produced the Arnoldisti, or Arnaldisti, an obscure sect, who taught that a good Christian ought not to take the Sacraments on account of the wickedness of the priests. The history of this sect is intimately connected with that of the Valdenses and Albigenses. Arnoldus is first mentioned in 1175, and in 1176, when Gilbert, Bishop of Lyon, condemned the Albigenses at the Council of Lombès. Arnold, the friend of Peter de Vaud, has often been confounded with Arnaldo of Brescia, who was burnt for political heresy, in 1155. [Peter de Vaud; Arnaldo of Brescia.] (Chr. Thomasius, *Historia Sapientiæ et Stultitiæ*, i. p. 47.) W. P.

ARNOLDUS, a Dominican, lived in the fourteenth century, at Freiburg-im-Breisgau, in the present grand-duchy of Baden. According to Echard (*De Scriptoribus Ordinis Dominicanorum*, quoted by Jöcher), Arnoldus is the German translator of Alchabitius, or Abdilazus ('Abdu-l-'Azíz), "Libellus Ysagogicus Judiciorum Astrorum," the MS. of which is in the imperial library at Vienna. It seems that Arnoldus translated from the Latin version of Joannes Hispalensis, which was written as early as the twelfth century. [Alchabitius.] (Jöcher, *Allgem. Gelehrten-Lexicon.*) W. P.

ARNOLDUS, or ARNOLDI, prior of the Carthusian convent at Basel, wrote, about 1485, "Dialogus de Modo perveniendi ad perfectam Dei et Proximi Dilectionem," which is contained in the sixth volume of Pez, "Bibliotheca Ascetica Antiquo-Nova," Ratisbon, 1724, 8vo. (Fabricius, *Biblioth. Med. et Inf. Latinitatis.*) W. P.

ARNOLDUS AB AU'STRIA, or WE'NE'NSIS, a Carmelite friar, celebrated for his learning, was living about 1400, and for a long time held the office of director of the gymnasium at Vienna. Arnoldus wrote:—"Super Sententias Libri IV.," and "Sermones et Variæ Questiones." (Trithemius, *Catalogus Illustrium Virorum*, p. 150, in Freher's edition of his *Opera Historica*; Petrus Lucius, *Carmelitana Bibliotheca*, fol. 6 verso, 7 recto.) W. P.

ARNOLDUS DE BE'SSALIS, or BI'SSALIS, a Carmelite friar, was a celebrated teacher of divinity at Cologne, and died about 1436. He was the author of the following works:—"Opus Sermonum super Evangelia Dominicalia;" "De Festis Sanctorum;" "Extravagantes," which were formerly extant, in MS., in the libraries of the Carmelite convents at Mainz and at Boppart. (Hartzheim, *Bibliotheca Coloniensis*, p. 22; Petrus Lucius, *Carmelitana Bibliotheca*, fol. 7 verso, 8 recto.) W. P.

ARNOLDUS BO'STIUS, a Carmelite monk of Ghent in Flanders, and a friend of Joannes Trithemius, is the author of "De præcipuis aliquot Carthusianæ familiæ Patribus," which was published by the Carthusian friar Theodorus Petreus, Cologne, 1609, 8vo. Pierre Sutor, in his work "De Illustribus Viris Ordinis Carthusiani," has extracted the work of Arnoldus without mentioning the author's name; but Theodorus Petreus, or Petreius, the author of the "Bib-

liotheca Carthusiana," has not imitated his example. Arnoldus Bostius, whose spiritual and literary name was simply Arnoldus, is said to have written "De Illustribus Viris Ordinis Carmelitici;" he also wrote two copies of a work entitled "De Patronatu Mariæ Carmelitici Ordinis," one in verse, and the other in prose, a MS. of which is in one of the libraries at Cologne. He is also the author of "Pro Conceptione Mariæ Immaculata, contra Vincentium Novocastrensem, Dominicanum," as well as some poems and treatises, none of which have been published. Trithemius wrote several letters to Arnoldus, which are extant in his work cited below. According to Trithemius, who died in 1518, Arnoldus Bostius died in 1499, and not in 1519, as it has sometimes been said. (Trithemius, *Chronicon Spanhemense*, ed. Freherus, vol. ii. p. 410, *De Scriptoribus Ecclesiasticis*, vol. i. p. 571; Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Jöcher, *Allgem. Gelehrten-Lexicon*, "Bost.") W. P.

ARNOLDUS BRIXIENSIS. [ARNALDO of BRESCIA.]

ARNOLDUS BUDERICUS, a native of Büderich, on the Lower Rhine, was prior of the Augustine convent near Oudenarde in Flanders, in 1417, and is said to have written "Odarium de Laude Dei, Libri xii., contra Detractores Monasteriorum," "De Modo Servandi Ordinem Canonicorum Regularium," and "Diætarium." (Fabricius, *Biblioth. Med. et Inf. Latinitatis.*) W. P.

ARNOLDUS DE BUSCO, an Augustine monk of the convents of Sult and Windesheim, lived in the middle of the fifteenth century, and is said to be the author of "Liber de Viris Illustribus Ordinis Augustiniani et Monasterii Windesheimensis," and "Laus Sanctæ Annæ," neither of which has been published. (Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Trithemius, *Catalogus*, p. 163, ed. Freherus.) W. P.

ARNOLDUS CARNOTENSIS (Arnold of Chartres), sometimes simply called Arnold, Arnaud, Arnauld, or Ernaud, was abbot of Bonneval in the diocese of Chartres. At an early age he joined the order of Saint Benedict in the abbey of Marmoutier, where he remained until about the year 1138, when he was chosen abbot of Bonneval. In the government of his monastery he suffered so much from internal dissensions, and other annoyances, obscurely referred to by his biographers, that he went to Rome to claim the protection of the pope, Lucius II. He was well received, and the pope granted him a confirmation of the possessions of his monastery; but the papal interference proved insufficient to secure him in the peaceful administration of his charge. About the year 1154 he made a second journey to Rome, under the pontificate of Adrian IV., to demand permission to resign his abbey; and in the year 1156, or immediately afterwards, he quitted his charge, and retired to Marmoutier. Liron states that he actually resigned his abbey in the year 1162: he is supposed to have died soon afterwards, but whether at Bonneval or Marmoutier is not clearly known. He was a man of much learning and piety, and the intimate friend of St. Bernard, who addressed to him the last letter which he wrote, being then on his death-bed.

Arnold's works are:—1. "De Cardinalibus Christi Operibus," Paris, 1500, fol. This edition was edited by Cyprian Beneti, and was published by him in a collection entitled "Illustrium Virorum Opuscula," as a work of St. Cyprian. It has also been printed among the works of St. Cyprian, Paris, 1512 and 1574, fol., and in the edition of the same Saint's works edited by Bishop Fell, and printed at Oxford in 1682, and Paris in 1726, fol. The work consists of thirteen discourses pronounced by Arnold on the days of the celebration of the mysteries of the Redemption, which form the subject of them. 2. "De Ultimis Septem Verbis Domini in Cruce Tractatus," Antwerp, 1532, 8vo. This, as well as the preceding work, has been attributed to St. Cyprian, and has been printed in several editions of his works. It is also inserted in the "Bibliotheca Patrum" of Paris and of Lyon; a French translation, by Jean de Gaigny, was printed at Lyon in 1547. 3. "De Laudibus sanctæ ac perpetuæ Virginis, Matris Christi Mariæ, Tractatus," Antwerp, 1532, 8vo., printed with the work next preceding: also in the "Bibliotheca Patrum," and in the Oxford edition of St. Cyprian's works by Bishop Fell. 4. "De Operibus Sex Dierum," Auxerre, 1609, 8vo. Arnold's preface is omitted in this edition, and appears for the first time in the Oxford edition of St. Cyprian's works. This treatise was reprinted at Paris in 1610, and is also inserted in the "Bibliotheca Patrum." 5. and 6. Two works, one "On the Seven Gifts of the Holy Spirit," and the other "A Commentary, or Five Homilies, on the 132nd Psalm," printed at Leiden, 1692, 8vo. 7. "Meditationes," printed for the first time in the Oxford edition of the works of St. Cyprian. 8. "De Vita S. Bernardi Liber Secundus." This is a continuation of the Life of St. Bernard, commenced by Guillaume de St.-Thierry, and was undertaken by Arnold at the request of the monks of Clairvaux. It is printed in tom. i. p. 45, of the works of St. Bernard, Paris, 1667. 9. "A Commentary upon Isaiah;" preserved in manuscript in the Bibliothèque du Roi, and in other libraries. Arnold is highly spoken of both as a writer and speaker. His style is elegant and pure, his eloquence nervous and persuasive, and his ideas frequently elevated, and always just. His name not being attached to his works, they were very generally attributed to St. Cyprian, whose productions they much

resemble in style. To the treatise "De Cardinalibus Christi Operibus" there is a prologue addressed to a pope, whose name is not given in many of the manuscripts, but which some of his editors, misled by the belief that Cyprian was the author, supplied by that of Cornelius. It appears, however, from a manuscript in the Bodleian Library, that Adrian IV. was the pope intended. (*Histoire Littéraire de la France*, par des Religieux Bénédictins de la Congrégation de S. Maur, xii. 535—547; Liron, *Singularités Historiques et Littéraires*, i. 414—424; Richard et Giraud, *Bibliothèque Sacrée*.) J. W. J.

ARNOLDUS, ARNALDUS, or ERNALDUS, CISTERCIE'NSIS, abbot of the Cistercian convent of Bonneval in Dauphiné, in the diocese of Vienne, succeeded John, the first abbot, in 1138, when John was chosen bishop of Valence. Arnoldus died about 1160. He is said to be the author of the second book of the "Life of St. Bernard," as well as of some treatises on religion, which others attribute to Arnoldus, abbot of Bonneval in the diocese of Chartres, who belonged to the Benedictine order. Arnoldus the Cistercian is probably only the author of some of these treatises. W. P.

ARNOLDUS, or ARNULFUS, CORBEIE'NSIS, who is supposed to have been a Benedictine monk of Corvei, the celebrated abbey near the Weser in Germany, is a very doubtful personage. He is said to have lived about 1030, and to be the author of a translation, or more probably a paraphrase, of the Proverbs of Solomon in Latin hexameters, which is, however, attributed by other authorities to another person [ARNULF, Count of Vochburg]. (Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Adelung, *Supplement to* Jöcher, *Allgem. Gelehrten-Lexicon*.) W. P.

ARNOLDUS CYGNÆUS. [ARNOLDUS OLORINUS.]

ARNOLDUS, Bishop of HALBERSTADT, held this see in the beginning of the eleventh century, and is the author of "De Institutione Episcopatus Bambergensis," an epistle which he wrote, in 1011, to Henry, bishop of Würzburg, and which was published by Baluze, in the fourth volume of his "Miscellanea." (Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Leuckfeld, *Antiquitates Halberstadienses*.) W. P.

ARNOLDUS, HALDRE'NIUS VESALIENSIS, a learned divine, whose original name was Haldren, and who was a native of Wesel on the Lower Rhine. He lived in the beginning of the sixteenth century. After having taught for several years the Greek language and literature in the Gymnasium Laurentianum at Cologne, he was chosen canon of the metropolitan chapter of that city, and the degree of D.D. was conferred upon him by the University of Cologne. He died in 1534. Arnoldus Haldrenius is the author of several works on divinity and ecclesiastical history, none of which, however were printed during his lifetime; the principal are:—1. "Exegesis Decalogi pia maximeque disertissima cum Nonnullis Aliis," Cologne, 1536, 8vo., 1550, 4to.; the "Nonnulla Alia" are different treatises and dissertations on the veneration of saints, on relics, and on similar subjects. 2. "Consultatio quadruplex super Confessione Augustana quorundam Protestantium," 1554. 3. "Partitio Locorum communium Christianæ Religionis," Cologne and Louvain, 1557, 12mo., 1568. 4. "De Vera Ecclesia Christi contra Philippi Melanchthonis Responsionem pro Bucero," contained in J. Cochlæus, "Philippica Sexta," Ingolstadt, 1554, 4to. He is the editor, commentator, and translator of several ancient authors. 5. "Auli Gellii Noctes Atticæ, et Macrobius in Somnium Scipionis, et VII. ejusdem Saturnalia," printed by Eucharius Cervicornus, (Cologne), 1536, fol. 6. "Procopii Orationes de Justiniani Augusti Ædificiis, Latine versæ," Mainz, 1538, 4to. 7. "Epitome Magistri Sententiarum cum Distichis ad Singulas Sectiones," Antwerp, 1551, 24mo., Cologne, 1555, fol. and 16mo. Adelung thinks that the "Epitome Singularum Distinctionum in IV. Libros Sententiarum," Paris, 1575, 16mo., is only a reprint of this work of Arnoldus, who left several other works in MS. (Hartzheim, *Bibliotheca Coloniensis*, p. 23; Andreas, *Biblioth. Belgica*, p. 87, 88; Adelung, *Supplement* to Jöcher, *Allgem. Gelehrten-Lexicon*.) W. P.

ARNOLDUS DE HOLLA'NDIA. [ARNOLDUS DE ROTERODAMIS.]

ARNO'LDUS AB ISSCHA, the Arnold ab Isca of Jöcher, a minor friar, was a native of Issche, a village between Louvain and Brussels. During the religious troubles in the Netherlands, in the latter part of the sixteenth century, Arnoldus was exposed to many persecutions; he was driven out of Amsterdam, where he lived some time, and fled to Edam, where he was thrown into prison, whence he escaped to Louvain. There he lived quietly for several years. At last he went to Germany, and died at Coblenz, in 1619. He wrote "Sermones V. quo modo salubriter in Christum sit credendum;" and he translated the "Officium B. Mariæ" into Flemish. The sources cited below do not mention where nor when these works were printed. (Foppens, *Biblioth. Belgica*, vol. i. p. 97; Jöcher, *Allgem. Gelehrten-Lexicon*.) W. P.

ARNOLDUS, JOANNES BERGELLANUS. [ARNOLD, JOANNES BERGELLANUS.]

ARNOLDUS, or ALBERTUS, surnamed KIVET, a native of Arnheim, was a monk of the Carthusian convent near Wesel on the Lower Rhine, and wrote "Referendarium Exemplorum," which is divided into seven sections. He died in 1444, eighty years old. (Fabricius, *Biblioth. Med. et Inf.*

Latinitatis; Vossius, *De Historicis Latinis*, p. 562; Foppens, *Biblioth. Belgica*, vol. i. p. 97.) W. P.

ARNOLDUS, LALAINUS, belonged to the noble family De Lalaing, in the Walloon Netherlands, and was præpositus of the abbey of St. Mary in Bruges. He wrote a French account of the meeting of the emperor Frederic III. and Charles the Rash, duke of Burgundy, at Trier (Treves), in 1473, when Charles, upon promising to give his only daughter and heiress, Mary, in marriage to the emperor's only son, the Archduke Maximilian, expected to be created King of Burgundy, but he was deceived in his hopes. Rudolph Agricola translated this account into Latin, and published it under the title "Epistola de Congressu Imperatoris Friderici et Caroli, Burgundiæ Ducis, An. 1473 facto Augustæ Trevirorum," Basel, 1518, 4to. It was reprinted in the second volume of Freherus, "Scriptores Rerum Germanicarum." (Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Foppens, *Biblioth. Belgica*, vol. i. p. 97, 98.) W. P.

ARNOLDUS LAURENTIUS. [ARNOLD, NICOLAUS.]

ARNOLDUS LEODIE'NSIS, a Benedictine monk, who lived in the fourteenth century at Liège, wrote a work entitled "Narvaconi," and "Liber de Mirabilibus Mundi," which is arranged in alphabetical order. He seems to be the same with Arnulphus Leodiensis. (Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Echard, *De Scriptoribus Ordinis Dominicanorum*.) W. P.

ARNOLDUS LUY'DIUS, or A LYDE, a native of Tongern in the Netherlands, was a celebrated divine, who is sometimes called ARNOLDUS A TUNGRIS, and must not be confounded with Arnoldus Tungrensis, or Hessels, an Augustine canon, who died in 1466, and who is the author of some treatises on religious subjects. Arnoldus Luydius was born in the latter part of the fifteenth century, and was of noble parentage. He studied divinity at Cologne, and became the instructor of Eberhard or Evrard de la Mark, of the noble house of Aremberg, who was afterwards Bishop of Liège. After having filled this office during several years, Arnoldus was appointed director of the Gymnasium Laurentianum at Cologne, and he was chosen canon of the metropolitan chapter of this city. He was also professor of canon law at the University of Cologne, and in 1494 was dean of the faculty of law. He died at Liège on the 28th of August, 1540. Arnoldus Luydius was a distinguished opponent of John Reuchlin. He is the author of—1. "Articulorum seu Propositionum XLIII. male-sonantium ex Libello Joannis Capnionis sive Reuchlini, &c., cui titulus 'Oculare Speculum,' desumptarum," &c. 2. "Responsiones ad Articulos Quinquaginta desumptos ex 'Speculo Oculari' (J. Reuchlini)." 3. "Tractatus Propositionum alphabeticarum contra Judæos et blasphemum eorum Talmud," &c. These three works were published in one, Cologne, 1512, 4to. Arnoldus left several works in MS., among which there is "Commentarius ad Juvenalem." (Andreas, *Biblioth. Belgica*, p. 82, 83; Foppens, *Biblioth. Belgica*, vol. i. p. 98; Hartzheim, *Bibliotheca Coloniensis*, p. 23.) W. P.

ARNOLDUS DE MELDORP, a priest of Meldorf in Holstein, who lived in the twelfth century, was the author of "Liber Meditationum et Adhortationum ad Fratres in varia loca Sacræ Scripturæ," which is divided into sixty-seven chapters. A MS. of it is in the library of the church of St. Peter in Hamburg, which was perused by B. Staphorst, who published it in the third volume of his "Historia Ecclesiastica Hamburgensis." (Fabricius, *Biblioth. Med. et Inf. Latinitatis*.) W. P.

ARNOLDUS, NICOLAUS. [ARNOLD, NICOLAUS.]

ARNOLDUS OLORI'NUS, or CYGNÆ'US, was a Dutch divine whose original name was Swaens. He was born in the latter part of the sixteenth century at Goorl near Tilborg, and after having finished his studies, he was appointed master, and afterwards dean, at Gertruydenberg, whence he was expelled by the Water-Gueusen. He was exposed to many sufferings during the civil and religious troubles in the Netherlands, but finally he retired to Hertogen-Bosch (Bois-le-Duc), where he lived quietly. He died after 1622. He is the author of the following works:—1. "Thesaurus Salutaris Sapientiæ," 1610, 8vo. 2. "Explicatio Missæ et Canonis," 1611, 16mo. 3. "De Arte Concionandi," 1611, 16mo. 4. "Summa Virtutum et Vitiorum," 1615, 8vo. He has also written several books in Flemish, the titles of which are given in Latin thus:—5. "Doctrina Consolatoria contra Scrupulos et Pusillanimitatem," 1612, 8vo. 6. "Demonstratio Veræ et Christianæ Fidei," 1613, 8vo. 7. "Expositio Cœnæ et Passionis Dominicæ," 1622, 8vo.; and some others. All his works were printed by John Turnhout at Hertogen-Bosch. (Foppens, *Bibliotheca Belgica*, i. p. 100, 101; Andreas, *Bibliotheca Belgica*, p. 84.) W. P.

ARNOLDUS DE ROTERODA'MIS, or DE HOLLA'NDIA, a distinguished divine, was a native of Rotterdam, and born in the first part of the fifteenth century. His original name was Geilhoven. He studied at Bologna and Padua, and was first friar and afterwards canon of the Augustine Abbey of Groenendal near Brussels; he was also Doctor Decretorum, or of Canon Law. He is the author of the following work:—"Γνῶθι σεαυτὸν, sive Speculum Conscientiæ," which is divided into two books: the first is entitled "De Legibus et Statutis; De Peccatis Mortalibus," and was written in

1413; the title of the second is "De Excommunicatione et Aliis Censuris," which was composed in 1424. This work, which is also known under the barbarous title of "Gnotosolitos," was published at Brussels, 1476, fol., second edition, 1479, fol. Arnoldus de Roterodamis died at Groenendal, on the 31st of August, 1442. (Oudin, *De Scriptoribus Ecclesiasticis*, vol. iii. p. 2298, &c.; Andreas, *Biblioth. Belgica*, p. 86, 87.)

W. P.

ARNOLDUS SAXO, canon at Hersfeld in Hesse, and afterwards monk in the Benedictine convent of Altham, or Altaham, now Nieder-Altaich, in Bavaria, lived in the first half of the eleventh century. It seems that his original name was Wolfherr, which he changed to Arnoldus when he took orders, unless it be true, as Adelung thinks, that Arnoldus and Wolfherr are two different persons. He wrote "Vita S. Godehardi Hildesheimensis Episcopi." As Godehart died in 1037, the work must have been written after this year. It was first published at Leipzig in 1518, and it is also contained in Brower, in the first volume of the "Acta Sanctorum," and in Leibnitz, "Scriptores Brunswicenses" (vol. i. p. 482), who attributes it to Wolfherr. The feast of S. Godehart is celebrated on the 4th of May. This little work of Arnoldus, besides its importance for the ecclesiastical history of Northern Germany, is not without interest with regard to the policy of the Saxon emperors, and after their extinction in the person of Henry II., the Saint, in 1024, for the political system of Conrad II. of the Frankish dynasty. (C. Browerus, *Sidera Illustrium et Sanctorum Virorum qui Germaniam ornarunt*, Mainz, 1616, 4to. p. 71, &c.; Fabricius, *Biblioth. Med. et Inf. Latinitatis*; Adelung, *Supplement* to Jöcher, *Allgem. Gelehrten-Lexicon.*)

W. P.

ARNOLDUS A TUNGRIS. [ARNOLDUS LUYDIUS.]

ARNOLDUS or ARNALDUS DE VERDA'LA, bishop of Magalona or Maguelone in Languedoc, was descended from a noble family at Careassonne, where he was born in the latter part of the thirteenth century. He was distinguished by his learning and skill in administrative business. He took the degree of doctor in civil and canon law in the university of Montpellier, where he was appointed professor of law. He became afterwards canon of the chapter of Mirepoix, and several other ecclesiastical dignities were conferred upon him, among which was that of inquisitor against the Albigenses, by whom southern France was kept in a state of continual excitement. He discharged this duty so satisfactorily that pope Benedict XII. appointed him "Jurum, Rerum ac Personarum Reformator" in the province of Narbonne, which name was still given by the church to the ancient Gallia Narbonensis. The same pope employed him as ambassador to the emperor Louis IV., the Bavarian, and as a reward for his good services gave him the see of Magalona or Montpellier in 1339. The town of Magalona had been destroyed by the policy of Charlemagne, and Montpellier chosen for the residence of the bishop, but the diocese continued to be called the diocese of Magalona, of which Arnoldus, in his work cited below, gives a circumstantial account. Arnoldus de Verdala died in 1351, and was buried in the church which Arnaldus I., bishop of Magalona, had constructed about 1170, amidst the ruins of the ancient town of Magalona. Arnoldus de Verdala was the author of the following work: "Episcoporum Magalonæ insulæ Series," which contains the history of twenty-six bishops of Magalona and Montpellier, from Ricinus in 770, to Galterius, who died in 1333, and several documents which are of considerable interest for the ecclesiastical history of southern France, Catalonia, and Majorca. It was first published by Labbe in the first volume of his "Nova Bibliotheca MSS.," p. 793, &c. This history is the ground-work of Gariellus, "De Præsulibus Magalonensibus et Monspeliensibus," Toulouse, 1665, 2 volumes in fol. (Cave, *Historia Literaria*, vol. ii. p. 499.)

W. P.

ARNOLDUS WENENSIS. [ARNOLDUS AB AUSTRIA.]

ARNOLFI'NI, GIOVANNI ATTI'LIO, was born at Lucca on the 15th of October, 1733, and studied at the Clementine college at Rome. He showed a particular taste for hydrostatics, a science which has always attracted much attention in the north of Italy, owing to the necessity of guarding against the inundations of the rivers. After travelling through Italy, for the purpose of studying hydraulic architecture, he was intrusted, in 1761, with that department of the public works at Lucca. The success with which, by constructing a canal, he drained a marshy country near Camaiore, the difficulties of which had been considered too great for the plans of Rondelli, Eustachio Manfredi, Zendrini, and Boscovich, encouraged him to attempt the improvement of the lower course of the river Serchio, the impetuosity of which was a constant source of terror to those who lived near it. In the formation of new banks for the altered and contracted course of the stream, he adopted a method already used by the Pisans and Florentines, and constructed them of masses of rock, in the proportioning of the strength of which to the force of the current lay the skill of the engineer; and he was completely successful. He was afterwards induced to take in hand the improvement of the upper course of the same river, in which it had overflowed large tracts of valuable ground; but he commenced this enterprise with many

misgivings, as he clearly foresaw that the contraction of the bed of the river in the upper part of its course would add to an impetuosity which had already proved dangerous. This he proposed to restrain by a large number of mill-dams; but before the works were complete he was carried off by a fever. After his death, which took place on the 21st of November, 1791, it is said that no engineer could be found of sufficient skill to construct the dams, and the consequence was that the works of Arnolfini, on the lower course of the Serchio, which had hitherto answered well, were completely ruined by the effect of the works on the upper, which raised the river to such a height that the barriers of rock were insufficient to restrain it, and the adjacent country was laid under water. Arnolfini is stated by Fornagiari to have been the author of a project for draining the superfluous waters of the Lake of Sesto, or Bientina, by a canal, to pass by a tunnel under the river Serchio, and discharge itself in the Lake of Maciuccoli. This project, however, was published as his own by the Abate Ximenes, mathematician to the Duke of Tuscany, in his "Piano di Operazioni Idrauliche per ottenere la massima depressione del Lago di Sesto," in which we do not observe the slightest mention of the name of Arnolfini as giving assistance, though those of Boscovich and Zanotti occur. According to Fornagiari, Ximenes adopted the project at the request of Arnolfini, who thought so bold a proposal required the sanction of a more illustrious name than his own. Arnolfini left behind him thirty-two manuscript volumes on politics, physics, and hydrostatics, and eighty memoirs on improvements in the valley of Bologna, in which he had been appointed by Pope Pius VI. to continue some works begun by Father Lecchi, a Jesuit, and Colonel Boldrini, for restraining the course of the Reno. He was an enlightened critic on the fine arts and a proficient in music. (Article by Fornagiari (who refers to Lucchesini, *Elogio di Arnolfini*) in Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.* &c. i. 14—17; Ximenes, *Piano*, &c.)

T. W.

ARNOLFO of CALABRIA, in regard to whom nothing is known but that he lived in the tenth century, wrote a brief chronicle of the history of his native province in his own time. In the second volume of Tafuri's "Storia degli Scrittori nati nel Regno di Napoli," 1744-70, it is published with the following title:—"Chronicon Saraceneo-Calabrum ab anno 903 ad annum 965: Auctore Arnulpho Calabro, qui eo tempore floruit." (Mazzuchelli, *Scrittori d'Italia*; Tafuri, in Calogerà's *Raccolta di Opuscoli*, 1st series, xviii. 453.)

W. S.

ARNOLFO DI LAPO, or DI COLLE, one of the most celebrated Italian architects of the 13th century, and the precursor of Giotto and Brunelleschi as the original author of the Duomo at Florence. He was, according to Vasari, the son of a German artist named Jacopo (abbreviated in the Florentine dialect into Lapo), who had greatly distinguished himself in architecture by the church at Assisi, and who, having settled at Florence, where he died about 1262, erected the Ponte alla Carraia, then called the Ponte Nuovo, and several other structures. Yet, although this account has hitherto been generally followed, even by such writers as Milizia and Quatremère de Quincy, it is now known to be exceedingly incorrect, and to contain more than one serious error, for Jacopo was neither the father of Arnolfo nor, as they suppose, the same Lapo whose name is usually associated with Arnolfo as a scholar of Nicola Pisano.

The usual tradition has been corrected by documents discovered since Vasari's time; and from them it has been established by Cicognara, Rumohr, Von der Hagen, and others, that Arnolfo was the son of Cambio di Colle of Valdesa, and the fellow-pupil of the Lapo who has been confounded with his supposed father, Jacopo Tedesco, or the German. Yet, beyond the mere circumstance of his origin, no further light has been thrown upon the earlier part of his life. The date of his birth, 1232, has not been disputed; but it renders improbable, if it does not altogether contradict, what is said as to his having studied under his illustrious contemporary Cimabue; for the latter was his junior by about eight years, being born in 1240, though Vasari has, without intending it, made them both perfectly contemporary in the dates of their births as well as deaths; the latter being the year 1300, at which period he makes Arnolfo's age only sixty, notwithstanding the date assigned to his birth. If he received any sort of instruction from Cimabue, it must have been while the latter was yet very young, and before Arnolfo began to study sculpture, and probably architecture likewise, under Nicola Pisano, whom he and Lapo assisted, in 1266, in the work of his celebrated marble pulpit at Siena; in regard to which Cicognara quotes the original contract mentioning "Arnolfum et Lapum suos discipulos." This puts beyond doubt that Arnolfo was really a pupil of Nicola, and had at that time begun to practise sculpture under him; in which art he afterwards distinguished himself, though by no means in the same degree as in his profession of architect. The principal works of sculpture attributed to him, and which appear to have been executed before he was engaged upon the various structures that occupied the last twelve or fifteen years of his life, are:—The monument of Cardinal Brayo (who died in 1280) in the church of the Dominicans at Orvieto; the tomb of Honorius III., in Santa Maria Maggiore at

Rome; a Gothic tabernacle in the basilica of S. Paolo fuor delle Mura (1285), a very elaborate work, yet not mentioned by Vasari, although he speaks of the monument of Boniface VIII. as being by him,—a statement positively contradicted by Cicognara, and certainly at variance with the fact that Boniface did not die till 1303. The same writer also doubts if Arnolfo was really the author of another work attributed to him by Vasari,—the *Presepio*, in Santa Maria Maggiore—which was destroyed when that church was rebuilt.

Of Arnolfo's architectural talents the chief theatre was Florence, where, besides buildings of less note, both public and private, he either erected or was employed upon many of the "monuments" of that city. One of his earliest works there, but one only of military architecture, was the outer line of the city walls and fortifications, which he completed in 1284. About the same time he commenced the Palazzo de' Signori, now called the Palazzo Vecchio, an edifice characterized chiefly by massiveness and masculine severity of style, which it still retains, notwithstanding the various alterations it has since undergone, more especially in the interior. Where authorities differ so much as to dates and the chronological order of buildings, exactness can hardly be pretended to, but Or San Michele, first erected for a public granary (*Or* being a corruption of *Horreum*), and afterwards converted into a church, is said to have been originally designed by Arnolfo, about 1285, and is generally considered one of the most remarkable specimens of Italian Gothic of its age; but the upper part of the structure, which has pointed windows, was the work of Taddeo Gaddi, half a century later.

In 1294, or perhaps rather earlier, Arnolfo began the church of Santa Croce, the most extensive structure of its kind which had till then been erected at Florence, and which has since been surpassed there in size only by his own work of the Duomo or Santa Maria de' Fiori, of which it falls short in length by only 17 braccie: that of the one being 240 Florentine braccie, or 459 English feet; of the other, 257 braccie, or 492. Santa Croce, whose front is only of rough brickwork, it having never been completed, was restored in the 16th century by Vasari, but is in a poor style of Gothic, and chiefly interesting for the numerous monuments of celebrated men, owing to which it has been styled the Westminster Abbey of Florence. One of his next works was that of refacing or incrusting the exterior of the Baptistery with marble.

At that period the Duomo, which, with the Baptistery in front of it, and Giotto's campanile on its south side, forms so striking an architectural group, rivalled only by the similar one at Pisa, was not erected; but for Arnolfo himself was reserved the opportunity of planning and commencing that noble monument of his art, so nobly completed by Brunelleschi, who could not, however, have reared his dome in its actual grandeur had the original conception been less magnificent than it was. The time of its being first begun is somewhat doubtful, it being highly improbable that if it was not commenced until 1298, a work of such magnitude (492 feet in length, and 318 across the transept) could have been so far advanced within less than two years as to have three arms of the cross and their tribunes covered in at the time of Arnolfo's death. We must at least suppose that the foundations had been executed previously; and the date of 1296, or even earlier, has been assigned by some as the correct one: by Cicognara, that of 1294. Whether any such feature was contemplated by Arnolfo himself is not known; but the dome by Brunelleschi has stamped the whole fabric with a character totally distinct from that of Gothic architecture, of which, in fact, there was but little in the original idea beyond that derived from the use of the pointed arch alone. No other elements of that style discover themselves even in Arnolfo's own work; and the arrangement of the plan is quite contrary to that of large churches in the pointed style; nor will it bear any comparison with them as regards perspective effect and that produced by a lengthened succession of parts. Although the nave is not less than 240 feet in extent (which is somewhat more than that of the nave of Westminster Abbey), it has only four arches or compartments on each side; owing to which fewness of the divisions the whole has a disagreeable air of poverty and vacancy, similar to that occasioned by excessive width of intercolumniation in the Grecian orders. Nor is there richness of other kind in the architecture itself, it being in a particularly dry and meagre style. Even this, however, has been reckoned rather a merit than a defect by some of his critics—at least by Quatremère de Quincy — who praises him for having purified architecture and freed it from "the chaos of Gothic superfluities." Arnolfo is further said to have begun the façade, afterwards altered by Giotto, and now destroyed. As to the dome, that portion of the fabric will call for more particular notice in the article BRUNELLESCHI.

(Vasari, *Vite*; Cicognara, *Storia della Scultura*; Von der Hagen, *Briefe in die Heimat*; Quatremère de Quincy, *Histoire des plus célèbres Architectes*). W. H. L.

ARNOLFO, or ARNULFUS, of MILAN. This name was common to two natives of Milan in the latter half of the eleventh century. The two have sometimes been confounded, but the researches of the antiquaries have made it easy to distinguish them.

ARNOLFO III., Archbishop of Milan, was

elected to the see in 1093, but immediately deposed by the apostolic legate. Having made his peace with Rome, he was reinstated in 1095, and accompanied Pope Urban II. to the Council of Clermont; after which he preached the Crusade with great eloquence and success in various parts of Lombardy. Soon afterwards he was sent as a papal envoy to the emperor Henry IV., at whose court he had to endure crosses which affected his health and spirits. Returning to Milan, he died there towards the end of the year 1096. Argellati mentions, as extant in manuscript, two of his episcopal instruments, and a volume of his "Conciones ad populum dictæ, ut crucem suscipiant." (Argellati, *Bibliotheca Scriptorum Mediolanensium*, i. 101; Mazzuchelli, *Scrittori d'Italia.*)

ARNOLFO, the author of a history of Milan from the year 925 to 1076, was a contemporary of the archbishop, and composed his work about the year 1085. Of his life nothing is positively known, except that he was, as he himself asserts, a grand-nephew of Arnolfo I., Archbishop of Milan in the reign of Otho the Great. It may be inferred from his history that he was an ecclesiastic, although his biographers have not drawn the inference. They commend him for the candour with which, having at first advocated the marriage of the clergy, and held, upon other points, opinions adverse to the papal claims, he retracts his errors in a subsequent part of his book, and makes unqualified admissions both of the pope's authority and of the wisdom of the laws which imposed celibacy on the priests. Arnolfo's "Historia Mediolanensis," preserved in four manuscripts, was first published at Hanover in 1711, in the third volume of the "Scriptores Brunsvicensia Illustrantes" of Leibnitz, who had received a copy from Giovanni de' Sitoni, a Milanese advocate descended from a Scottish family of Setons. The history was again printed at Amsterdam in 1722, in the fourth volume of the "Thesaurus Antiquitatum Italiæ" of Grævius and Burmann. An improved edition, with collations of all the manuscripts, and notes by Count Carlo Archinto and his son Alberico, Archbishop of Nicæa, appeared in the fourth volume of Muratori's "Rerum Italicarum Scriptores," Milan, 1723. Muratori praises the work of Arnolfo as greatly superior to the Milanese history of his contemporary, the elder Landulf. The former is a simple and judicious annalist; the latter is incorrect, pompous, and fabulous. (Argellati, *Bibliotheca Scriptorum Mediolanensium*, i. 102; Mazzuchelli, *Scrittori d'Italia;* Leibnitz, Burmann, and Muratori, *Prefaces;* Oudin, *De Scriptoribus Ecclesiasticis*, ii. 704.) W. S.

ARNOLPHUS BRIXIENSIS. [ARNALDO of BRESCIA.]

ARNO'NE, ALBERTO, a Neapolitan painter of the end of the seventeenth century. He was first the pupil of Luca Giordano in Naples, and afterwards of Carlo Maratta in Rome; and his works, says Dominici, have much of the style of both masters united. He excelled as a portrait painter, and painted many of the Neapolitan gentry of his time. He was presented by Luca Giordano to Philip V. as an excellent portrait-painter, and that king sat to him and rewarded him highly for the picture Arnone made of him, with which he was well satisfied. Arnone died at Naples, in 1721. (Dominici, *Vite de' Pittori, &c. Napolitani.*) R. N. W.

ARNO'NE, or ARNO'NI, GUGLIELMO, organist of the Duomo at Milan about 1580, published a "Magnificat" for four, five, six, seven, and eight voices in 1595, and a set of madrigals, printed at Venice. In the "Bergameno Parnasso" of 1615 several of his compositions are found, and four of his motets for six voices were printed in the "Promptuarium Musicum" of Abraham Schad:—"Esurgat Deus" in the first part, "Cantabo Dominum" in the second, "In labiis meis" in the third, and "Domine Deus" in the fourth. (Morigia, *Nobilità di Milano.*) E. T.

ARNOT, HUGO, was the son of a merchant in Leith near Edinburgh, where he was born on the 8th of December, 1749. His original name was Pollock, and he adopted that of Arnot on succeeding to the maternal estate of Balcormo in Fifeshire. He became a member of the Faculty of Advocates of Edinburgh on the 5th of December, 1752. In 1777 he published an "Essay on Nothing," a paper which he had read at the Speculative Society, an association of young men in Edinburgh, constituted for their improvement in essay writing and debating. The author says, "I do not communicate this treatise to promote *directly* piety, morality, meekness, moderation, candour, sympathy, liberality, knowledge, or truth; but *indirectly*, by attempting to expose and to lash pride, pedantry, violence, persecution, affectation, ignorance, impudence, absurdity, falsehood, and vice." He kept his word, and made his attacks so bitterly and so freely against opinions and habits sanctioned, whether rightly or not, by public opinion, that he rendered himself unpopular among his serious fellow-citizens. In 1779 he published his "History of Edinburgh," in 4to., a work, both in general learning and in historical science, far above the average merit of local histories. It found its way into the general literature of the country, and its merit was acknowledged by the appearance of a pirated edition in Ireland, which materially cut down the author's profits. An edition in 8vo. appeared in 1817, after the author's death. In 1785 he published "A Collection of celebrated Criminal Trials in Scotland, with Historical and Critical Remarks," 4to. This work possesses

the same class of merits which made the "History of Edinburgh" so attractive. The trials are the fruit of great research among the criminal records. They are happily chosen, having always some peculiar interest in the events brought to light, in the constitutional information exhibited by the method of conducting the trial, or in the light thrown by them on old manners or opinions. The narratives are given with rapidity and ease, and the work is interspersed with lively and caustic remarks. It appeared without the name of a publisher on the title-page. Arnot, like many other authors, thought the bookseller's share of the profits of a work were greater than he should justly obtain, and the whole trade in Edinburgh, irritated at his conduct, refused to countenance his work. An author is seldom so successful in dispensing with the assistance of a publisher as Arnot was: the gross proceeds of the sale of this small volume were 600*l*., although, like the "History of Edinburgh," it was speedily pirated by the Irish booksellers. He died on the 20th of November, 1786. An asthma, contracted early in life, had so attenuated his form that he looked old and decrepid. His appearance, his habits, and his style of mind were all such as to associate him with notions of advanced age, and, on his death, many of those who knew him were astonished to find that their venerable-looking friend had not completed his thirty-seventh year. His infirmities created an irritability and impatience in his disposition, which, allied as it was with a ready sarcasm, was the ground of several ludicrous anecdotes. His disorder is said to have interfered with his prospects at the bar, but it did not prevent him from carrying on a ceaseless war of local politics, in which he wrote many pamphlets and newspaper articles. He was a great enemy of local taxation, and he is said to have, on this ground, been able to retard for ten years the erection of the South Bridge in Edinburgh. (Chambers, *Biographical Dictionary of Eminent Scotsmen; Biographical Sketches, published with* Kay's *Portraits of Edinburgh Characters; Works referred to.*) J. H. B.

ARNOUL, FRANÇOIS, was a native of Mans, a Dominican priest, and attached to the Convent of Laval. He lived about the middle of the 17th century, and wrote these two works:—1. "Institution de l'Ordre du Collier céleste du sacré Rosaire, par la Reine Régente, Mère du Roi," Lyon and Paris, 1647, 12mo. 2. "Révélation charitable de plusieurs Remèdes souverains contre les plus cruelles et perilleuses Maladies," Lyon, 1651, and Paris, 1653, 12mo. The design of the first was to induce Anne of Austria, the queen regent of France, to whom Arnoul was one of the chaplains, to establish an order of fifty noble ladies, who should wear a peculiar badge which he had designed for them: but the plan was not adopted. The second contains prescriptions for a few simple remedies recommended to the rich for charitable distribution. (Quétif and Echard, *Scriptores Ordinis Prædicatorum*, ii. p. 565; Arnoul, *Révélation.*) J. P.

ARNOUL, or ARNULF, of LAGNI, was a man of noble birth, being nearly related to the Counts of Champagne. In 1066 he was elected abbot of the monastery of Lagni, in the diocese of Paris; and six years afterwards, retaining that place, he added to it the abbacy of Sainte-Colombe of Sens. He brought from Italy the remains of his brother Saint Thibaud, and erected churches to his memory. He died, very old, in 1106. To him is attributed, though not unanimously, a Life of Saint Fursy, the abbot of Lagni, which Bolland inserted in the "Acta Sanctorum," at the sixteenth day of January. (*Histoire Littéraire de la France*, ix. 290—293; Mabillon, *Annales Ordinis S. Benedicti*, v. 82, 138, 332.) W. S.

ARNOUL DE LENS. [LENS.]

ARNOUL, or ARNULF, otherwise called ERNULF, Bishop of LISIEUX, was raised to that see in the year 1141, having previously been Archdeacon of Séez. He is named by William of Tyre as one of the ecclesiastics who joined the Second Crusade, accompanying Louis VII. of France to the Holy Land in 1147; and in letters of Suger he is mentioned as a creditor of Louis, who seems to have found much difficulty in repaying the loans which the prelate had made to him. Arnoul's position as a Norman bishop, however, rendered him a vassal of Henry II. of England; and pope Alexander III. endeavoured to use his influence for preserving the doubtful allegiance of that prince to the papal see. Arnoul was sent to England as apostolic legate in 1160; and, even when in France, he kept up continual communication with Henry and his court. He would appear to have aimed, with very little success, at acting as a mediator between the king and Thomas Becket. Roger de Hoveden describes him as suggesting to Henry measures which were ostensibly calculated for weakening the power of the ambitious archbishop. Arnoul, however, as appears from his extant letters, was in constant and confidential correspondence with Becket; and, long suspected by the king, he fell at length into confirmed disfavour. He became apprehensive even as to his personal safety; and, a considerable time before Becket's fall, he withdrew from all interference in the disputes between the archbishop and the king. But his position appears to have still been considered as critical; and his fear of danger from the royal displeasure is assigned as the reason which induced him, in 1181, to retire to the abbey of Saint-Victor in Paris. He died in that retirement in the year 1182. Arnoul has left the following writings:—1. A collection, first published at Paris, 1585, 8vo. under the title "Arnulphi, Lexoviensis

Episcopi, Epistolæ, Conciones, et Epigrammata." It was reprinted in the "Bibliothecæ Patrum;" and, in the Lyon edition, it will be found in volume xxii. p. 1304—1340. It includes thirty-nine letters (of which the greater number refer to English ecclesiastical affairs), an oration delivered at the Council of Tours in 1163, another oration on an episcopal consecration, and fourteen small Latin poems in elegiac verse. 2. In D'Achéry's "Spicilegium," vol. ii., a treatise (which excited some attention at the time) "De Schismate orto post Honorii II. discessum," p. 336—365; and, in the same volume, p. 482—507, seven letters, with a fragment of the second oration abovementioned. The treatise on the papal schism is also in Muratori's "Rerum Italicarum Scriptores," iii. 423—432. 3. Some of Arnoul's letters, not published by D'Achéry, occur in other historical collections. There are four of them among the Epistles of Thomas Becket, lib. i. ep. 28, 85, 86, 178, (in Lupus, "Vita et Epistolæ Divi Thomæ Cantuariensis," 1682.) Of these letters the longest and most curious, No. 85 (to which Lingard refers as exposing the bad motives of many of Becket's enemies), is one of those given by D'Achéry. Most of Arnoul's letters are historically valuable; but in literary merit none of his writings, either in prose or in verse, rises at all above the ordinary level of his age. (Du Pin, *Bibliothèque des Auteurs Ecclésiastiques*, ix. 161—166; Oudin, *De Scriptoribus Ecclesiasticis*, ii. 1257; Arnulphus Lexoviensis, *Epistolæ*; Gulielmus Tyrius, lib. xvii.; Roger de Hoveden, *Annales*, part ii., "Henricus II.;" Suger, *Epistolæ Historicæ*.) W. S.

ARNOUL OF MILAN. [ARNOLFO of MILAN.]

ARNOUL, or ARNULF, Bishop of ORLE'ANS, was one of the most eloquent and energetic of the French ecclesiastics in the latter part of the tenth century. He was a man of noble birth, and was appointed to the see of Orléans in 986. In 988 he crowned Robert, the son of Hugh Capet; and in 991 he was the principal leader in the Council which deposed Arnoul, Archbishop of Reims. His speeches make a principal part of the records of that Council, printed at Frankfort, 1600, and partly repeated in Duchesne's "Historiæ Francorum Scriptores," iv. 101—114. (*Histoire Littéraire de la France*, vi. 521—528; Fleury, *Histoire Ecclésiastique*, lib. lvii.) W. S.

ARNOUL, RENE', born at Poitiers, in 1569, became a lawyer, was an officer in the household of Louis XIII.'s brother, Gaston of Orléans, and died at Orléans in 1639. He left a volume of youthful poems, original and translated: "L'Enfanee de René Arnoul," Poitiers, 1587, 4to. These compositions have been said to indicate much poetical genius, which, however, the author in after life did not cultivate. (*Biographie Universelle*.) W. S.

ARNOUL, or ARNULF, Archbishop of REIMS, was a natural son of Lothaire, the last Carlovingian king of France. He was raised to the see of Reims in 988, when still very young, Hugh Capet, the new king, consenting to his election, in the hope of thus providing against his partisanship of Lothaire's brother Charles, who still claimed the crown. Arnoul was soon accused of having abused the power intrusted to him, and of having even betrayed Reims to Charles. In the Council of Reims, held in 991, he was deposed, and imprisoned at Orléans, while the celebrated Gerbert, who had been his secretary, was appointed in his stead. The pope refused to confirm the sentence: and a subsequent Council ordered the reinstatement of Arnoul, which, however, did not take place till 999, when Gerbert, having become pope, by the title of Sylvester II., made a merit of liberating him. Arnoul died in 1023, leaving only a few official writings, which possess no value but as historical monuments. (*Histoire Littéraire de la France*, vi. 564—570, vii. 245—247.) W. S.

ARNOUL, ARNULF, or ERNULF, Bishop of ROCHESTER, was born at Beauvais about the year 1040. After having been educated under Lanfranc, at the famous school of Bec, he became a Benedictine monk in his native town, and was employed in teaching grammar to the novices. Disgusted, however, by the abuses which prevailed in his convent, he determined on joining a more regular community; and, after corresponding with Anselm (whom he had known at Bec), and with his teacher Lanfranc (now Archbishop of Canterbury), he accepted the invitation of the latter, and removed to England in or soon after the year 1072. Anselm, having succeeded Lanfranc in his see, appointed Arnoul to be prior of Canterbury, after which he became, in 1107, Abbot of Burgh; and Radulf, Bishop of Rochester, on being elevated to the see of Canterbury, recommended Arnoul as his successor in the see of Rochester. The day of Arnoul's consecration, the 10th of October, 1114, was noted for a singular subsidence of the waters in the channels of the Thames and Medway. He held this bishopric for nine years, and died on the 15th day of March, 1124, aged about eighty-four years. Arnoul's name hardly ever occurs in the general history of England during his episcopate. He receives, however, from William of Malmesbury and others, very high praises for his activity in the discharge of the offices which he had previously held. He was especially attentive to architectural repairs and embellishments; and, while prior of Canterbury, assisted Anselm zealously in his renovation of the choir of the cathedral. Arnoul left the following writings:—1. A long letter, or rather treatise, "De Incestis Nuptiis," and another, "Quâ

variis Lamberti Quæstionibus respondet," both printed in D'Achéry's "Spicilegium," ii. 410—443. 2. A collection of documents, chiefly Saxon, relating to the Cathedral Church and See of Rochester, preserved in manuscript in the library of the Chapter of Rochester, with the title "Textus de Ecclesiâ Roffensi per Ernulfum Episcopum." Extracts from this manuscript are printed in Wharton's "Anglia Sacra," i. 329—340, and nearly the whole collection was published and edited by Thomas Hearne, Oxford, 1720. The MS. is still in good preservation, and beautifully written on parchment. It also contains the laws of various Saxon kings, forms of excommunication, and regulations for proceeding by trial of ordeal. 3. The "Catalogus Manuscriptorum Angliæ," tom. i. part iii. No. 1480, mentions as preserved in the library of Bene't College, Cambridge, a "Liber Epistolarum," beginning with the words "Ernulfus, Dei Gratiâ." These epistles have been attributed to the Bishop of Rochester, by his French biographers; but the catalogue of the library, published in 1722, attributes them to Arnoul, or Ernulf, the bishop of Lisieux (p. 47, O. viii). 4. Bale has ascribed to Arnoul, erroneously, two works, "De Operibus Sex Dierum," and "De Sex Verbis Domini in Cruce," which really belong to Arnold of Bonneval. (*Histoire Littéraire de la France*, x. 425—430; Willielmus Malmesburiensis, *De Gestis Pontificum Anglorum*, lib. iv.; Wharton, *Anglia Sacra*, i. 136, 333; Eadmer, *Historia Novorum*, lib. v. p. 110; Dart, *Cathedral Church of Canterbury*, p. 8; Ziegelbauer, *Historia Rei Literariæ Ordinis Sancti Benedicti*, iv. 26, 74, 166, 372; *Communication from Rochester.*) W. S.

ARNOUL, or ARNULF, of Rhoëz, Patriarch of Jerusalem, was the cause of much scandal and disturbance in the Holy Land, during the First Crusade. He went to the East with Robert II., Duke of Normandy, whose chaplain he was; and, in 1099, he was appointed by the Christian princes to be treasurer of the church of Jerusalem. Arnoul's intrigues to obtain the patriarchate of Jerusalem were for a long time fruitless; but he was raised to it in the year 1111. Being deposed by the papal legates, he journeyed to Rome, and had the address to procure a reversal of his sentence. After this he occupied the patriarchal chair without molestation, leading a life of turbulence and irregularity, and dying in the year 1118. His character is treated with great severity by William of Tyre, but more favourably by Albert of Aix, who expresses likewise a high opinion of his eloquence and sagacity. (*Histoire Littéraire de la France*, x. 398; Gulielmus Tyrius, lib. ix.; Albertus Aquensis, lib. vi. cap. 39, in the *Gesta Dei per Francos*, i. 285.) W. S.

ARNOULD, AMBROISE MARIE, was born at Dijon, about 1750; finished his education in his native town, and went, while yet a young man, to try his fortune in Paris. His favourite studies were finance and political economy. He embraced the opinions of the section of the revolutionary party represented by Necker. A treatise on the balance of the foreign trade of France, which he published in 1791 (and of which a second edition was called for in 1795), was the means of procuring for him the appointment of assistant-director of the board for regulating the balance of trade (sous-directeur du bureau de la balance de commerce), which he held till 1794. He was a zealous opponent of the National Convention, and one of the leaders of the insurrection of the 13 Vendemiaire, An IV. (October, 1795). This movement proving unsuccessful, he was obliged to fly, and, even after he had ceased to have reason to dread the vengeance of the Convention, he continued for a few years exclusively engaged in literary pursuits. During this period of his life he published a memoir on the system of metallic currency, a guide for those who had invested money in the public funds, and an account of the maritime policy of Europe during the eighteenth century. His writings were favourably received, and on the strength of them he was elected by the department of the Seine a member of the Council of Ancients, in 1798. In 1799 he was chosen one of the Five Hundred. He took a part in promoting the revolution of Brumaire, and was one of the members of the Five Hundred charged with the preparation of a new constitution. On the 27th of December, 1799, he presented a long report on the means of restoring the national credit, in which he confidently prophesied that its re-establishment would be a consequence of the late revolution. So much zeal was rewarded by Bonaparte with a place in the Tribunate. It is believed that he aspired to be minister of finance; but, however warm a Bonapartist, his qualifications as statesman were deemed inadequate for so important an office. In 1804, Arnould was one of the loudest advocates for creating Bonaparte emperor. When the tribunate was suppressed, Arnould's services were rewarded with the cross of the legion of honour and place of chancellor of state. He continued to enjoy the imperial favour till his death in 1812. His talents were respectable, though scarcely equal to his ambition. His devotion to Bonaparte had its origin, most probably, in the conviction that he alone could restore and uphold a state of law and order in France—a conviction which was sincerely entertained by many of the most intelligent and honourable characters throughout the Continent. Arnould's most valuable publications are:—1. "De la Balance du Commerce et des relations commerciales extérieures de la France

dans toutes les parties du Globe," 2 vols. 8vo., first edition, Paris, 1791; second, 1795. 2. "Système Maritime politique des Européens pendant le 18e siècle," 1 vol. 8vo., Paris, 1797. 3. "Résultats des Guerres, des Négociations, et des Traités qui ont précédé et suivi la Coalition contre la France, pour servir de Supplément au droit public de l'Europe par Mably," 1 vol. 8vo., Paris, 1803. 4. "Histoire Générale des Finances depuis le commencement de la Monarchie, pour servir d'Introduction au Budget Annuel," 4to., Paris, 1806. (*Works mentioned above*, Nos. 1 and 2; Arnould, *Répartition de la Contribution Foncière; Supplement* to the *Biographie Universelle.*) W. W.

ARNOULD, JEAN FRANÇOIS, was born at Besançon, in 1734. His family name was Mussot, but he is better known by that of Arnould, which he assumed when he first went upon the stage. His father, an avocat, resolved to educate him for his own profession, and with that view procured him a situation in the office of a professional brother; but young Mussot became disgusted with the drudgery of transcribing legal opinions, ran away, and enrolled himself at Paris in a troop of actors. The date of his embracing a theatrical career does not appear to be known with certainty. He obtained an engagement in a company formed by the Prince of Conti to act at Versailles and l'Isle Adam; and for them he composed his first theatrical essays, "L'Heureux Jaloux," acted at l'Isle Adam, and "La Petite Meunière," acted at Versailles.

It was in 1770 that he entered upon the peculiar department of dramatic enterprise in which his name is remembered. Audinot, having that year opened the Ambigu Comique, found it necessary to enlist the talents of Arnould in his service, as trainer of the children whom he produced on the stage, and writer of the new pieces represented. Arnould's efforts proved of such essential service, that in 1775 he obtained a share in the concern. He was the first to improve the combination of the ballet and pantomime, first attempted by Noverre, and transplant it from the boards of the Opera to the boulevards. In 1785 the Opera obliged the associates to cease their representations in Paris; but they immediately opened a theatre in the Bois de Boulogne. The interdict was only enforced from January, 1785, till the month of October in the same year, when the Ambigu Comique was re-opened. In 1786 this theatre was rebuilt on a more extensive scale, and in the form which it retained till burned down in 1827. While the theatre was rebuilding, the company continued to perform alternately at the fairs of St. Germain and St. Laurent, at the Salle des Variétés, and in the corner of the rue de Bondy. The number of new theatres which sprung up after the Revolution inflicted more severe pecuniary injury upon Audinot and Arnould than the intrigues of the Opéra. Many of their juvenile actors had grown up, and engaged in other companies. Subsequent to 1788 a complication of diseases disenabled Arnould for the composition of new dramas. His temper became soured, and authors, as well as actors, irritated by his violence of temper, withdrew their assistance. In 1795 he quarrelled with Audinot: they agreed to separate, and the remainder of their lease was sold, in April, to some of their actors, of whom Picardeau became manager. In the ensuing December Arnould died, at Paris, in his sixty-first year. Between the years 1763 and 1788 he brought upon the stage upwards of fifty dramatic pieces, in one or more acts, interspersed with vaudevilles. The names of a few will sufficiently indicate their character:—"Le Testament de Polichinelle;" "Robinson Crusoe;" "Riquet with the Tuft;" "Puss in Boots;" "Malbrough s'en va-t-en Guerre;" "The Complaints of the Barmécides," a parody on La Harpe's tragedy; "The Death of Captain Cook;" "Baron Trenck, or the Prussian Prisoner." The Ambigu Comique owed its origin to the pique of the humorist Audinot, but it was the talent of Arnould that gave it prolonged vitality. (*Supplement* to the *Biographie Universelle.*) W. W.

ARNOULD, JOSEPH, an ingenious watchmaker. He was born at Gulligny, in 1723, and died at Nancy, in 1791. He was a member of the Royal Society of Arts and Letters at Nancy. He made several not very successful attempts to improve the construction of watches without fuses; he succeeded better with his improvements upon music-bells. Some French authors have attributed to him the first invention of the horse-boat, but a boat moved on the same principle, constructed from a design of the Prince Palatine Robert, was exhibited on the Thames in the reign of Charles II. (Stuart, *Anecdotes of Steam-Engines; Mémoires de la Société Royale de Nancy*, 1759; *Supplement* to the *Biographie Universelle.*) W. W.

ARNOULD, SOPHIE, an actress in the Opera at Paris, celebrated for her conversational talents. She made her début on the 15th of December, 1757. Her voice, the tones of which are said to have been exquisitely touching (though Grimm speaks, in 1772, of her "chant asthmatique"), procured for her a regular engagement in the course of the following year. She continued to perform the leading characters till 1778, when she withdrew from the stage. Her most successful personations were Thélaire, in "Castor et Pollux," and Ephise, in "Dardanus." The author of the Life of Sophie Arnould adds "Iphigénie en Aulide;" but there must be a mistake either in this statement or in the date of her leaving the stage, for Gluck's "Iphigénie en Aulide" was not pro-

duced at Paris till 1779. She retained a conversational celebrity till her death, which occurred at Paris, on the 14th of February, 1803. Most of the bons-mots attributed are too bold and cynical to bear repetition. "I could easily," wrote Grimm, "make a book of Sophie's bons-mots: they all smack of the demirep, but a demirep of talent." (Grimm and Diderot, *Correspondance Littéraire*, vols. vi. vii. viii. ix. xii.; *Biographie Universelle.*)

W. W.

ARNOULT, CHARLES (he is called Charles by his anonymous biographer in the "Biographie Universelle:" Quérard, in the "France Littéraire," indicates his Christian name by the initial N. Arnoult), appears to deserve mention as the author of two collections, which may be of use to those who study the history of the French revolution; but the materials for his biography are meagre, nor does he seem to have been of sufficient importance to make us wish them more ample. The collections alluded to were both published in 1792, at Dijon. They are:—1. "Collection de Décrets de l'Assemblée Nationale constituante et législative," 7 vols., 4to. 2. "Collection des Décrets de l'Assemblée constituante," 1 vol., 8vo. Charles Arnoult was born at the village of Bèze in Burgundy; in 1750 he became an Avocat in the parliament of Dijon, and a member of the assembly of the states of the province. In 1789 he was elected one of the deputies of the tiers-état of Burgundy to the meeting of the States-General. He retired at the close of the session of 1790: resumed his professional avocations, and died in 1793. While a member of the Constituent Assembly he voted with the revolutionary majority. He supported the abolition of tithes, the proposal to exclude the Spanish Bourbons from the succession to the throne, and a law for prohibiting the exportation of grain. On the 21st of June, 1790, he carried a motion for replacing the parliament of Dijon, which he represented as entirely disorganised by the emigration of a majority of the judges, by a provisional tribunal. (Quérard, *La France Littéraire; Supplement* to the *Biographie Universelle.*)

W. W.

ARNOULT, JEAN BAPTISTE, is called an ex-Jesuit by Weiss in the "Biographie Universelle," but we have found no evidence that he ever belonged to the order. Sabatier de Castres (1781) designates him "Abbé." One of his works is sought after by book-collectors on account of its rarity. He was born in 1689, and died at Besançon in 1753. The work alluded to is a collection of French, Italian, and Spanish proverbs, published with the fictitious name of Antoine Dumont, under the title "Traité de la Prudence," at Besançon, in 1733. Though only a small duodecimo, this book sold in 1827 for thirty francs, in consequence of a statement by Nodier, "that it was the most rare collection of proverbs." In 1738, Arnoult published a Latin treatise on "grace," still preserving his fictitious name. His largest work, a ponderous quarto, was published at Besançon in 1747. It is entitled "Le Précepteur," and contains treatises on French grammar and orthography, and on the elements of geography and of arithmetic, abridged chronological tables, and an elementary treatise on the Christian religion. Sabatier de Castres speaks of these treatises as defective in style, but full of useful suggestions: (Sabatier de Castres, *Les trois siècles de la Littérature Française;* Quérard, *La France Littéraire;* Brunet, *Manuel du Libraire; Supplement* to the *Biographie Universelle.*)

W. W.

ARNOUX, or ARNOULX, FRANÇOIS, an advocate in the parliament of Aix, was born in Provence at the end of the sixteenth or the beginning of the seventeenth century. He employed his leisure in the composition of works of a religious nature, which owe their reputation chiefly to the oddity of their titles. The principal are—1. "Le Sacré Flambeau des Merveilles de Dieu," Lyon, 1621, 12mo. 2. "L'Hercule Chrétien," Lyda (Aix), 1626, 12mo. 3. "Les Etats Généraux convoqués au Ciel," Lyon, 1628, 8vo. 4. "La Poste Royale du Paradis," Lyon, 1635, 12mo. 5. "Recueil et Inventaire des Corps Saints et autres Reliques qui sont au Pays de la Provence, la plupart visités par Louis XIII. en 1622," Aix, 1636, 8vo. 6. "L'Echelle de Paradis, pour, au partir de ce monde, escheller les cieux," Rouen, 1661, 12mo. 7. "Merveilles de l'autre Monde," Rouen, 1668, 12mo. (Adelung, *Supplement to* Jöcher, *Allgemeines Gelehrten-Lexicon;* Osmont, *Dictionnaire Typographique; Supplement* to the *Biographie Universelle.*)

J. W. J.

ARNOUX, JEAN, was born at Riom in Auvergne, in the year 1575, of one of the best families in that city. He entered the Society of the Jesuits at the age of seventeen years, and studied in regular succession the humanities, philosophy, and theology. In the year 1617 he succeeded the celebrated Father Cotton as confessor to the king Louis XIII., in which office he conducted himself with much independence, and endeavoured to bring about a reconciliation between the king and his mother Marie de Medicis. He was a powerful preacher and skilful controversialist. In a sermon which he preached before the king at Fontainebleau he attacked the profession of faith of the Calvinists. The Protestant party were greatly irritated against him. Montigni, Dumoulin, Durand, and Mestrezat published a defence. This defence was answered by many Roman Catholic writers besides Arnoux, among others by the Cardinal Richelieu, and led to a very active controversy. Notwithstanding his intrigues to maintain himself in his post

of confessor to the king, he was removed in the year 1621, through the influence and jealousy, as it is asserted, of the Constable de Luynes, and was obliged to retire to Toulouse. The Duke de Montmorency, who was beheaded on the 30th of October, 1632, claimed his assistance in preparing himself for death. Towards the end of his life his mind became deranged. He fancied himself transformed into a cock, endeavoured to fly, and to spring upon perches which he extended from one wall to the other of his apartment, and would eat nothing but crumbs of bread and meat chopped up in a wooden dish. Before break of day he would traverse the dormitories crowing with all his strength like a cock. He died at Lyon, on the 14th of May, 1636. He wrote — 1. "Oraison Funèbre de Henri IV., prononcée à Tournon, le 29 Juillet, 1610," Tournon, 1610, 4to. 2. "Veterum Rabbinorum in exponendo Pentateucho Modi XIII., opera P. Aquini," Paris, 1620, 4to. 3. "La Confession de Foy des Ministres convaincüe de nullité par leurs propres Bibles," Paris, 1617, 8vo. In addition to the above, Alegambe gives the following Latin titles of works which he states were written by Arnoux in French:—4. "Adversus Carolum Molinæum." 5. "De Immortalitate Animæ." 6. "De Justificatione contra Ministrum Aupret." 7. "Collatio Bibliorum cum Articulis Calvinistarum." 8. "Responsio facta scripto Ministrorum Carentonii," Paris, 1617, 8vo. 9. "Refutatio Tractatus Petri Molinæi de justa Dei Providentia," Paris, 1618, 8vo. 10. Another piece, entitled "Bearnica Christianissimi Regis quinque dierum Expeditio," Lyon, 1620, 8vo., and Augsburg, 1621, 4to., has been attributed to him by Le Long, but the writer of the article Arnoux in the "Supplement to the Biographie Universelle" doubts his claim to the authorship on the ground that he is spoken of in the work in terms of high praise. (Oroux, *Histoire Ecclésiastique de la Cour de France*, ii. 343, &c.; Ribadeneira and Alegambe, *Bibliotheca Societatis Jesu*; Grégoire, *Histoire des Confesseurs des Empereurs, des Rois*, &c., 331, &c.; Le Long, *Bibliothèque Historique de la France*, ii. 388, 427.) J. W. J.

ARNTZE'NIUS (the Latinized form of Arntzen), JOANNES, was born at Wesel on the Lower Rhine, in 1702, where his father, whose name was likewise Joannes Arntzen, was then rector; but at a later time the father was removed to Arnheim and Utrecht. Young Arntzenius studied jurisprudence at Utrecht; but Duker, the great Latin scholar, gained him over to philology, to which Arntzenius now devoted himself with great success. In 1726 he was appointed rector, and, two years later, professor of eloquence and history at Nymegen. In 1742 he succeeded Peter Burmann as professor of eloquence, history, and poetry at Franecker, where he remained until his death, in 1759. Arntzenius was a scholar of great talent and learning, and has secured a lasting reputation by his editions of Latin authors, which, though few in number, are very valuable, and contain everything that a student can desire to know. The following list contains all that he published: — 1. "Dissertationes binæ: i. De Colore et Tinctura Comarum; ii. De Civitate Romana Apostoli Pauli," Utrecht, 1725, 8vo. This is his earliest work. It was followed by — 2. "Aurelii Victoris Historia Romana," Amsterdam and Utrecht, 1733, 4to., with a very extensive commentary and numerous engravings of Roman coins. It is the best edition of Aurelius Victor. 3. An edition of Pliny's "Panegyricus," Amsterdam, 1738, 4to. 4. An edition of the "Panegyricus" of Pacatus Drepanius, Amsterdam, 1753, 4to. The last two editions contain the best notes of his predecessors, many of his own, and some happy emendations of the texts. After the death of Arntzenius, his son Johann Heinrich published a collection of his father's Latin poems and orations, under the title "Joannis Arntzenii Poemata et Orationes tres," Leuwarden, 1762, 8vo. (Saxius, *Onomasticum Literarium*, vi. p. 387; Vriemoet, *Athenae Frisiacae*, n. 119, p. 846, &c.; Strodtmann, *Neues Gelehrtes Europa*, vii. p. 577, &c.) L. S.

ARNTZE'NIUS, JOHANN HEINRICH, a son of Joannes Arntzenius, was a learned jurist and scholar, and for many years professor of jurisprudence at Groningen, until, in 1774, he was removed to the University of Utrecht in the same capacity. Here he died on the 7th of April, 1797. He too, like the two other members of his family, wrote only little; but what he published was of sterling worth. The following is a list of his works:— 1. "Institutiones Juris Belgici," 2 vols. 8vo. 2. "Miscellanea," Utrecht and Leipzig, 1774, 8vo. 3. One of the best editions of Coelius Sedulius's "Carmen Paschale," Leuwarden, 1761, 8vo., with the notes of Barth, Cellarius, and many of his own. 4. An edition of all the Latin panegyrists, under the title "Panegyrici Veteres," Utrecht, 1790-97, 2 vols. 4to. This is still the best edition of the Roman panegyrists. The notes of Arntzenius and others form a very complete explanatory commentary. (Saxius, *Onomasticum Literarium*, vi. p. 387; Baur, in Ersch and Gruber's *Allgem. Encyclop.* v. 394.) L. S.

ARNTZE'NIUS, OTTO, a brother of Joannes Arntzenius, was born at Wesel in 1703. He too acquired considerable reputation as a Latin scholar, and after having successively been teacher at the gymnasia of Utrecht, Gouda, and Delft, he was appointed rector of the gymnasium of Amsterdam, where he remained until his death, in 1763. He published nothing beyond a few elegant orations, delivered on various scholastic oc-

casions, and an edition of Dionysius Cato's "Disticha de Moribus," Utrecht, 1735, 8vo., and Amsterdam, 1754, 8vo., which is still the best edition; it contains the notes of his predecessors, and a dissertation by Boxhornius and Cannegieter. (Saxius, *Onomasticum Literarium*, vi. p. 522, &c.) L. S.

ARNU, NICOLAS, born near Verdun in Lorraine, in 1629, became a Dominican friar in 1644. After having held some inferior places in seminaries, he was fourteen years a professor of theology in the University of Perpignan; after which he was sent by the general of his order into Italy. There, in 1675, he became regent of the College of St. Thomas in Rome, and was thence transferred, in 1679, to the University of Padua, where he was professor of metaphysics till his death, in 1692. His works are the following:—1. "Clypeus Philosophiæ Thomisticæ," Beziers, 1672, 6 vols. 12mo.; again, remodelled and greatly enlarged, and entitled "Dilucidum Philosophiæ Syntagma," Padua, 1686, 8 vols. 8vo. 2. A Commentary on the first part of the "Summa" of Aquinas, entitled "Doctor Angelicus Divus Thomas, divinæ voluntatis et sui ipsius Interpres," vols. 1 and 2, 12mo. Rome, 1679; vols. 3 and 4, 12mo. Lyon, 1686; an augmented and corrected edition, Padua, 1691, 2 vols. fol. 3. "Presagio dell' imminente Rovina e Caduta dell' Imperio Ottomano, delle futture Vittorie e Prosperi Successi della Cristianità; cavato di diverse Profezie, Oracoli, Yaticinii, e Pronostici, antichi e moderni," Padua, 1684, 4to. (Moreri, *Dictionnaire Historique;* Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung, *Supplement.*) W. S.

ARNULF, EMPEROR AND KING, was one of the few descendants of Charlemagne who were not altogether unworthy of their great ancestor. He was a grandson of Louis the Germanic. His father was Carloman, king of Bavaria; his mother Leutwinda, Carloman's concubine, was the daughter of a noble house in Carinthia. His father dying in the year 880 without lawful issue, Arnulf, already grown up, became count or duke of Carinthia. At a diet held in 887, the German chiefs deposed their king, Charles the Fat; and, abandoning for the first time the hereditary succession of Charlemagne's lawful descendants, they elected Charles's nephew, Arnulf, as king of Germany in his stead. Arnulf, assigning a pension to his dethroned uncle (who died in the following year), set about the difficult task of vindicating his claim to the whole Frankish monarchy. His military talents and increasing renown facilitated the successive steps by which he approached the goal. Otho, or Eudes, and Charles the Simple, the two rival competitors for the crown of France, concurred in doing homage to Arnulf; and Rudolf, king of Burgundy, imitated their example. Arnulf repelled an invasion of Germany by the Normans, vanquishing them in a decisive battle near Löwen in Lorraine, in which he displayed great personal courage. In meeting incursions of the Slavonians he was less successful; and much mischief arose from the policy which he adopted for warding off indirectly the attacks of those fierce and dangerous enemies. After having in vain attempted to secure an ally against them, by granting Bohemia to Zwentibold, king of Moravia, he committed the further imprudence of inviting into Germany the barbarous Magyars, or Hungarians, who speedily formed a kingdom of their own on the frontiers of the Frankish empire. In the mean time Arnulf turned his attention to Italy. His conquests in that quarter were promoted by the contest which arose for the Italian crown between Guido and Berengarius. The latter, with the concurrence of Pope Formosus, solicited the assistance of Arnulf, who marched an army across the Alps, and subdued the principal towns of Lombardy; after which, however, he was recalled northward by an incursion of Rudolf of Burgundy. In 896 he again entered Italy. His ally Berengarius, suspecting his real design, now deserted him; and Arnulf, finding himself in imminent peril, embraced the bold design of marching against Rome, then held by Guido's widow for her son Lambert, who had assumed the imperial title. The German soldiers, taunted by the besieged from the walls of Rome (or, according to another account, encouraged by the flight of a hare across the plain), rushed to the storm without waiting for orders; and the city was taken with little difficulty. The pope crowned Arnulf as emperor; and the Romans took the oath of allegiance to him. Sickness soon compelled the new emperor to return to Germany; and his Italian rivals, making an agreement together, deprived him of all advantage from his victories in their country. The last years of his life were embittered both by disease (the morbus pediculosus), and by gloomy anticipations in regard to his family. His lawful son Louis, called "the Child," was an infant: and his natural son Zwentibold was threatened with expulsion from Lorraine, of which Arnulf had made him king. In this state of affairs Arnulf died, at Ratisbon, in the end of the year 899. On the death of his son Louis, in 911, the German branch of the house of Charlemagne became extinct. (Schmidt, *Geschichte der Deutschen*, lib. iii. cap. 5, 6; *L'Art de Vérifier les Dates;* Regino, *Chronica*, lib. ii.; Hermannus Contractus, *Chronicon*, A.M. 4850; Sigebert, *Chronographia*, A.D. 890-902; Sigefrid, *Epitome*, lib. ii.; *Annales Fuldenses*, A.D. 879, 887—900.) W. S.

ARNULF of LAGNI. [ARNOUL of LAGNI.]

ARNULF of LISIEUX. [ARNOUL of LISIEUX.]

ARNULF of ORLEANS. [ARNOUL of ORLEANS.]

ARNULF of REIMS. [ARNOUL of REIMS.]

ARNULF of RHOEZ. [ARNOUL of RHOEZ.]

ARNULF of ROCHESTER. [ARNOUL of ROCHESTER.]

ARNULF, SAINT, was the earliest ancestor of Charlemagne of whom we know anything with certainty. For Arnulf himself, indeed, a pedigree was made out, which gave him the house of Clovis as his progenitors on the female side; but modern researches have entirely destroyed the credit of this genealogical account, which was invented to gratify the vanity of Charlemagne's successors. Arnulf, however, evidently belonged to a noble family of Franks. He is supposed to have been born about A.D. 582; and he was brought up in the household of the kings of Metz or Austrasia. In their service he attained to very high rank. By some of the old chroniclers he is represented as having been mayor of the palace; though by other writers his place is supposed to have been less distinguished. By his wife Dodo he had two sons, Chlodulf and Ansgisil (otherwise called Ansgise, or, in Latin, Anchises). Ansgisil became the father of Pepin de Heristal, who was Charlemagne's great-grandfather.

In the scenes of blood and anarchy which distracted the Frankish empire about the beginning of the sixth century, Arnulf took an active part; but the little which is specifically recorded in regard to him exhibits his conduct in a light by no means unfavourable. In the prime of manhood, however, affected (according to his monkish biographers) with remorse for the sins of his youth, he determined on retiring from the world. He took priest's orders, while his wife entered a nunnery. But he was not allowed to withdraw from the business of the state: for, being appointed Archbishop of Metz about the year 611, he continued to be the confidential adviser both of King Clothaire and of his wife. With the queen indeed his intimacy was so close as to raise scandalous suspicions; but his reputation was quite re-established by the horrible fate which befel his principal accuser. This person, a drunken priest, perished suddenly, in circumstances which made his contemporaries ascribe his death to a judgment of heaven, but which (if he did not really die by violence) bore some resemblance to a case of spontaneous combustion. Clothaire, whose confidence in Arnulf was never shaken, intrusted to him the education of his son Dagobert; and, in the disputes which afterwards arose between the father and the son, the archbishop was selected by both parties as one of the arbiters. In the allotment of territories which the arbiters made, they seem to have acted with much partiality towards the heir apparent; and Dagobert, on ascending the throne in the year 628, did not forget the obligations he thus owed to his tutor. The administration was placed wholly in the hands of Arnulf and another counsellor; and the policy of those ministers is noticed by the historians with much approbation. Very soon, however, the archbishop announced his determination of devoting himself wholly to religious contemplation. The king, it is said, endeavoured to retain him at court by threats and violence; but Arnulf remained firm. He retired to a secluded monastery, founded by his friend Saint Romaric, among the mountains of the Vosges, and there he spent the last few years of his life. He died about the year 640. The following is one of the miracles related as having attested his sanctity. Crossing the Moselle at Trèves, in one of his episcopal visitations, he threw his ring into the river, declaring that he would not hold himself assured of God's pardon for his sins until the ring should again be placed in his hands. Years afterwards the ring was found in a fish which was laid upon his table. (*Acta Sanctorum*, Die 18mo Julii; D'Achéry and Mabillon, *Acta Sanctorum Ordinis S. Benedicti*, Sæculum II., p. 139—149; Baronius, *Annales Ecclesiastici*, A.D. 614—631; Hadrianus Valesius, *Rerum Francicarum Historia*, lib. xvii. xviii; Regino, *Chronica*, lib. i.; *Gesta Dagoberti*, cap. 2, 13, 22; Paulus Diaconus, *De Episcopis Mettensibus*, in Duchesne, ii. 201.) W. S.

ARNULF, COUNT OF VOCHBURG AND CHAM in Bavaria, lived in the eleventh century. Abandoning the world, he entered the Benedictine monastery of Saint Emmeram at Ratisbon, where he spent the remainder of his life, devoting himself much to literary studies. There are attributed to him two lost works; a treatise "De Scriptoribus Ecclesiasticis," and a "Metrical Paraphrase of the Proverbs of Solomon." His laborious memoir of the patron saint of his monastery, "De Miraculis Beati Emmerammi et de Memoriâ Cultorum ejus, Libri Duo," is printed by H. Canisius, in his "Lectiones Antiquæ," iii. 103—160, Amsterdam, 1725. (Ziegelbauer, *Historia Rei Literariæ Ordinis S. Benedicti*, iv. 55, 509; Basnage, *De Scriptore Vitæ Emmerammi*, in Canisius, iii. 86.) W. S.

ARNULFUS of CALABRIA. [ARNOLFO of CALABRIA.]

ARNULFUS CORBEIENSIS. [ARNOLDUS CORBEIENSIS.]

ARNULFUS of MILAN. [ARNOLFO of MILAN.]

ARNULPHUS BRIXIENSIS. [ARNALDO of BRESCIA.]

ARNWAY, JOHN, D.D., a member of a respectable Shropshire family, was born in 1601, and in 1618 became a commoner of St. Edmund's Hall, Oxford. He took the degrees of A.B. and A.M. in the years 1621

and 1624 respectively, and also entered holy orders. He subsequently returned to his native county, and obtained the rectories of Hodnet and Ightfield. Being a warm supporter of Charles I., he became obnoxious to the parliamentary forces on the breaking out of the civil war, and a detachment was sent from the garrison of Wem to plunder him. Upon this, in 1640, he went to Oxford, to offer his services to the king, and while there, in December, 1642, he was created D.D., and was also made archdeacon of Lichfield and Coventry. His activity in the king's service subjected him to sequestration and imprisonment; but after the execution of Charles I. he obtained his liberty, and retired to Holland. While there he published at the Hague, in 1650, two small treatises, entitled "The Tablet; or Moderation of Charles the First, the Martyr," and "An Alarum to the Subjects of England." These were reprinted in England in 1661; and their object was to wipe off the aspersions cast on the memory of Charles I., and to picture in the strongest colours the evils of the new or republican government. Shortly after the appearance of these little works, Dr. Arnway was compelled, by the failure of his pecuniary resources, to leave the Hague, and he consequently accepted an invitation to go to Virginia, to exercise his sacred functions among the English inhabitants. He died there, apparently in or about the year 1653. Dr. Arnway is said to have been an eminently pious and charitable man, and his treatment appears, from his own narrative, in the "Alarum to the Subjects of England," to have been marked with great severity. (Wood, *Athenæ Oxonienses*, by Bliss, iii. 307, *Fasti Oxonienses*, by Bliss, i. 397, 415, ii. 52; *Biographia Britannica*.) J. T. S.

AROMATA'RI, DOROTE'A, a Venetian lady of the seventeenth century, who, says Boschini, was distinguished for the beauty of her pictures in needlework, which rivalled the works of the best painters of Venice. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

AROMATA'RI, GIUSEPPE DEGLI, was born of a noble and ancient family at Assisi, a town in the duchy of Spoleto, in the Papal States, about the year 1586. His father was a physician, and spared no pains to educate his son for his own profession. He commenced his studies at Perugia, intending to finish at Montpellier, but having to pass through Padua, he attended the lectures of Cremonino on philosophy, and was so delighted, that he determined to remain in that city; and having pursued his studies in logic and medicine, is said to have taken his degree in medicine when in his eighteenth year. He immediately repaired to Venice, and commenced the practice of his profession, and met with the greatest success. Such was his reputation, that he had offers made him by the Duke of Mantua, James I., King of England, and Pope Urban VIII., to make him their physician. But he refused those offers, and remained at Venice till his death, which took place on the 16th of July, 1660. He left an extensive library, which he had formed at a great expense. It was particularly rich in valuable manuscripts. In addition to his profession, he studied natural philosophy, botany, and polite literature, and corresponded with eminent men in Spain, France, and Germany.

About the time that Aromatari commenced his career in Venice, Alessandro Tassoni, with Bracciolini, had carried the heroic-comic poetry of Italy to the limits of perfection; but at the same time, Tassoni, being vexed at the enthusiasm of his countrymen in favour of Petrarch, wrote several severe criticisms on the poet of Laura, in a work entitled "Considerazioni sopra le Rime del Petrarca," which was published at Modena in 1609. To this attack on Petrarch Aromatari replied in a work published at Padua in 1611, with the title "Risposte di Giuseppe degli Aromatari alle Considerazioni di Alessandro Tassoni sopra le Rime del Petrarca." From the preface to this work it would seem that Aromatari had not left Padua when it was published; and if so, it is improbable that he graduated at the early age of eighteen, as stated by most of his biographers. To Aromatari's "Risposte" Tassoni made a reply, under the assumed name of Crescenzio Pepe, and entitled "Avvertimenti di Crescenzio Pepe a Giuseppe degli Aromatari intorno alle Risposte date da lui alle Considerazioni," &c., Modena, 1611, 8vo. To this Aromatari replied again, but under an assumed name; the title of this reply was "Dialoghi di Falcidio Melampodio in Risposta agli Avvertimenti dati sotto nome di Crescenzio Pepe," &c. Venice, 1613, 8vo. To this Tassoni again replied, with another assumed name, in a work entitled "Tenda Rossa, Risposta di Girolamo Nomisenti ai Dialoghi di Falcidio Melampodio," Frankfort and Venice, 1613, 8vo. This book was full of bitterness, and led to further disputing, till the affair was carried on in a manner little creditable to either party. Aromatari edited a collection of the works of several authors, under the assumed name of Subasiano. This work was in eight volumes, quarto, and published at Venice in 1643, with the title "Raccolta degli Autori del ben parlare."

The only medical work that Aromatari seems to have published was on hydrophobia, with the title "De Rabie contagiosa." This little work is divided into five parts, and gives the history of this terrible malady, with the symptoms and treatment; but it contains nothing that has advanced our knowledge of the nature or treatment of this disease. To this work, which was published in quarto at Venice, in 1625, was appended a letter on the reproduction of plants, entitled "Epistola de

Generatione Plantarum ex Seminibus." Although this epistle does not occupy more than three pages, it contains the germs of great principles, and laid the foundation of inquiries that have had the most important influence on the science of botany. Up to the time of Aromatari, modern botanists had not attended to the functions of plants. In this small tract Aromatari had evidently commenced that course of observation which was so soon, under the influence of the writings of Bacon, to change the aspect of natural science. In this work, he maintained that the seeds were the ova of plants, and that in this respect they resembled the ova of animals. He pointed out the fact that the seed in many instances was not in all its parts endowed with the life, but that there was inside it a little plant (the embryo) which grew by reason of its vitality and became the plant itself. He stated, that if the seed did not possess this little plant in its interior, it would not produce a plant at all, in fact, that it was infecund. All that part of the seed which surrounded the embryo, or little plant, he called the milk of the seed, by which he considered the embryo was nourished. This part is now called the albumen. This milk he said was taken into the system of the young plant by umbilical veins; and when it did not exist, the young plant derived its nutriment from the earth. These views are entirely in accordance with those which have been established by modern vegetable physiologists. They were intended to be the basis of a larger work, which Aromatari had in view on the subject of generation, but bad health and an extensive practice prevented him from fulfilling his intention. To him, however, must be given the honour of first clearly stating the great facts of the development of vegetable life, which in the hands of Linnæus and subsequent writers have become the foundation of principles of the first importance in the science of botany. (Mazzuchelli, *Scrittori d'Italia; Biog. Médicale;* Haller, *Biblioth. Bot.*) E. L.

ARON, PIETRO. [AARON, PIETRO.]

ARPAD, the founder of the kingdom of Hungary, succeeded his father Alom, a chief of the Magyars; according to some writers in A.D. 889, according to others in 892. It was about the former year, according to Mailath, that the Magyars, a wandering warrior tribe, crossing the Carpathian mountains from Galicia, first entered the country, which they subsequently conquered, and which their descendants retain to the present day. The place where they rested, after crossing the mountains, they called "Munka," or "Labour," to denote the fatigues they had undergone. The country which they had entered was then subject to many princes, mostly of Slavonic origin. Arpad sent an embassy to one of them, named Zalan, offered him twelve white horses as a present, and demanded in return all the land from his camp to the river Sajó, which Zalan, unprepared for resistance, durst not refuse. Gelo, prince of Transylvania, who returned defiance, was defeated and slain by Tuhutum, one of Arpad's chieftains, and Transylvania became subject to the Magyars. The emperor Arnulf, instead of endeavouring to check the advance of the invaders, invited their assistance against his Slavonic enemy, Zwentibold, prince of the Marahans: the Magyars joyfully accepted the offer, and on their march totally defeated Zalan, who, having collected an army, attacked them at Alpar, in the hope of recovering his rash concession. They were equally successful against Zobor, the commander of Zwentibold's army, whom, after their victory, they hung. The whole country between the Theiss and the Danube was now in their power, but their career of conquest was not yet finished; Glado, another Slavonic prince, was vanquished, and his country taken possession of. Maróth, who succeeded in repulsing them on their first onset, fled on their second approach, and sent large presents, offering his daughter as the wife of Zoltan, Arpad's infant son. By the acceptance of this proposal his dominions fell as effectually under the Magyar power as if they had been taken by the strong hand. Arpad fixed his residence in an island of the Danube, called Tsepel, from which he thenceforward governed all Hungary, which had been conquered in his name by seven different leaders, without much effort on his own part. Some of his chieftains afterwards pressed onward into Italy, plundered the convent of Nonantula, and in the year 900 defeated Berengarius, king of Italy, in a battle on the Brenta, and besieged Venice; but they were repulsed and scattered by the bravery of the doge Tribuno. About the same time that the Magyars made their first inroad into Italy they also broke into Bavaria, and plundered without check, but they were afterwards defeated by the margrave Luitpold. Arpad died in the year 907, leaving for his successor his son Zoltan, then a boy of thirteen.

The preceding account is chiefly taken from Mailath, one of the most recent investigators of early Magyar history. The authority on which it is founded is in many cases very dubious. Gibbon remarks, that the modern Hungarian historians "complain that their primitive records have perished in the Tartar war, that the truth or fiction of their rustic songs is long since forgotten, and that the fragments of a rude chronicle must be painfully reconciled with the contemporary though foreign intelligence of the imperial geographer." The chronicle alluded to is that which bears the name of the notary of King Bela, and if authentic, can date no further back than the thirteenth century, or more than three hundred years after what it re-

cords of Arpad: the imperial geographer is Constantine, author of the work "De Administrando Imperio," and the narratives which have been formed by the combination differ in very many particulars. There is a national ballad respecting the conquest of Arpad, which has been translated by Dr. Bowring, and is stated by him to be generally supposed to be a composition of the fourteenth century. The line of Arpad continued to occupy the throne of Hungary till the death of King Andrew III., in 1301. (Mailath, *Geschichte der Magyaren*, i. 1—14; Bowring, *Poetry of the Magyars*, pp. 2—9; Ersch and Gruber, *Allgem. Encyclopädie*, v. 397.)

T. W.

ARPAJON, LOUIS, MARQUIS OF SEVERAC and DUKE OF, a French military commander, the date of whose birth is not known. He was engaged in the wars against the Protestants of France during the reign of Louis XIII., and in 1621 he raised a regiment of infantry, with which he assisted at the siege of Montauban, and contributed to the subjection of Languedoc, and the preservation of Montferrat and Piedmont. He took part in many sieges in Franche Comté, distinguishing himself by the capture of Treves, and of Luneville in the winter season. He was made governor of Lorraine and of Nancy; and when France was engaged in the Thirty Years' war, he had the command of troops protecting the frontiers, while the rest of the army was dispersed in Germany. In 1645, when Malta was threatened with an invasion by the Sultan Ibrahim, Arpajon, at the head of 2000 soldiers, levied among his relations and retainers, sailed to assist in the defence of the island. He received from the grand master the title of Generalissimo of the Armies of Religion, and when the danger was averted by Ibrahim's expedition proceeding in another direction, he received, among other marks of the gratitude of the grand master and the knights, the privilege of blazoning the cross of the order on the family arms, and the perpetual admission as a knight of the order of one son of the house of Arpajon, at the choice of the head of the house for the time being. The admission to the order might be demanded for such a son at the time of his birth; at the age of sixteen he was entitled to be a knight grand cross. In 1648, Arpajon was sent to Poland with the insignia of the order of the Saint Esprit for the king, Ladislaus IV., who dying during the embassy, Arpajon seized the opportunity to favour the election of Casimir as his successor. He received his dukedom in 1650, and died in April, 1679. (Anselme, *Hist. Généalogique*, v. 898, 899; Vertot, *Hist. des Chevaliers de Malte*, iv. 153, 154.)

J. H. B.

ARPAJON, LOUIS, MARQUIS OF, grandson of Louis Duke of Arpajon, was appointed colonel of the regiment of Chartres in 1695, obtained the rank of brigadier in 1703, and was made lieutenant-general in 1715. He distinguished himself in the war of the Spanish succession, serving in the Netherlands at the siege of Mons and the battle of Oudenarde, and in Bavaria at the battle of Hochstädt, or Blenheim. He afterwards performed considerable service in Spain, for which, on the 18th of October, 1711, Philip V. wrote him a letter of thanks, conferring on him the Order of the Golden Fleece. He was appointed governor and lieutenant-general of the duchy of Berry 12th of August, 1715. Being a cadet of the ducal family of Arpajon, the marquisate of that name was created for him in 1720. He died the 21st of August, 1736. (Anselme, *Hist. Généalogique*, v. 899, 900.)

J. H. B.

ARPE, PETER FRIEDRICH, a native of Kiel in Holstein, is said to have been born on the 10th of May, 1682. He went to a school at Lüneburg, and afterwards studied at the university of Kiel. The earliest in date of his printed works, "Disputatio juridica de Feriis et Dilationibus," printed at Kiel in 1702, was probably an inaugural thesis on legal holidays and adjournments, maintained by him on his admission to a degree in law. After leaving the university, he visited Copenhagen as tutor to a young man of rank, and while there he pursued his studies at the university, and took advantage of the rich stores of the royal library to collect materials for his vast literary projects. He attended another pupil to Brunswick-Wolfenbüttel, and afterwards to Holland. In 1719 he received the professorship of public and private law at Kiel; but it appears that he was dismissed from his situation in 1724, either because his restless habits were incompatible with the systematic performance of his duties, or because he could not live in peace with his colleague Harpprecht, who had the ear of the court. In his "Themis Cimbrica," indeed, the only one of his generally known works which has any reference to the science of law, he speaks of the formulist and exact practitioner with a contempt which would augur ill of his capacity to train his pupils as good professional men. After leaving the university, he lived in Hamburg, ostensibly as a legal practitioner, but probably occupied in the more congenial task of miscellaneous research in connection with the numerous historical and philosophical topics which occupied his busy mind. In 1729 he held the situation of counsellor of legation for Brunswick-Wolfenbüttel. He must have lost this appointment in 1731, and in 1733 he appears as counsellor of the chancery of Mechlenburg-Schwerin. He died on the 4th of November, 1740. The "Biographie Universelle" says he died in 1748, and in the various authorities there are several discrepancies as to the dates of the respective events in his life. The chronology of Ersch and Gruber has been followed in this outline.

In 1711 Arpe published "Deeas Epistolarum, quibus Bibliothecæ Scriptorum de Divinatione exhibetur Delineatio. Operis majoris Prodromus." This little book was printed anonymously, but with a lettered device on the title-page, representing the initials and the sound of the author's name, P.F.RP. It was, as the title intimates, only a prospectus of a larger work, to be called "Bibliotheca Fatidica, sive Scriptorum de Divinatione," which seems never to have been published, unless it be the same with the "Theatrum Fati," mentioned below. In the same year he published "Pyrrhonismi Historici," another prospectus of a book, on the uncertainty of the narratives of ancient historians, which never made its appearance. In 1712 he published at Amsterdam a small octavo volume (pp. 101), called "Theatrum Fati, sive Notitia Scriptorum de Providentia, Fortuna, et Fato." The nature of this work is imperfectly indicated by its title. Under the head of fate, the author views the great metaphysical questions connected with liberty and necessity. The book is a series of sketches of the lives of persons whose writings bear on this subject; and as there were few writers on mental philosophy whose works have not some relation to it, these brief sketches cover a wide field. The longest of them is the account of Julius Cæsar Vanini, who, in 1619, had been burned to death at Toulouse on a charge of blasphemy and atheism. It was probably from having thus been led to consider the remarkable circumstances in this man's life, that Arpe was induced in the same year to publish, anonymously, a tract, which brought him much odium, called "Apologia pro Jul. Cæsare Vanino." This work has been sometimes spoken of as a jeu-d'esprit, but it is written in a sober, humane, and religious spirit, and, as the author tells us, in the hope that its unhappy subject may meet with more mercy at the hands of God, who knows his frailties, than he experienced from his erring brother-man. Arpe seems to have had a considerable sympathy with the wayward and irregular temper of Vanini, palliating, but by no means justifying, the extravagancies to which it drove him. His objectionable opinions are described as the mysticisms of a mind overwrought by efforts to reconcile the mysteries of nature. "He opposed reason to reason, nature to nature; from the same wide armoury choosing weapon to oppose to weapon. But there are in nature hieroglyphic letters, hidden ways, a deceptious and a diverging path; and the philosopher brought to the gate, be his diligence in tracing the obscure mazes what they may, may fail in reaching the true divinity." The apologist maintains that some of Vanini's most offensive opinions were published against his consent, and in a crude and unfinished state. He describes the usage which this man received as driving him to madness, and the acts for which he was condemned as auguring a state of mind which made him a more suitable subject for the physician than the judge. In 1717 Arpe announced a second edition of this work, with notes, and again, in 1728, he alluded to further materials which he had collected on the subject, but no second edition seems to have been published. In 1717 he published "De Prodigiosis Naturæ et Artis Operibus, Talismanis et Amuletis dictis, cum Recensione Scriptorum hujus Argumenti," in which he announces a work on mysterious combinations of numbers, and the persons who have written on that subject; a promise which, like many others, he never fulfilled. In 1717 he also published "Laicus Veritatis Vindex, sive de Jure Laicorum, &c.," a work which, from the accounts given of its contents, appears to have more palpably embodied a strong dislike of the clerical profession and of spiritual domination, of which there are many indications in his apology for Vanini. In 1726 he published "Feriæ Æstivales, sive Scriptorum suorum Historia," a work which the writer of this notice has not had an opportunity of seeing. It is described as giving an account of all his works, printed and manuscript, and as announcing books on the history of symbols, hieroglyphics, secret characters, the works, statues, and pictures connected with phallic worship, &c. The causes of antipathy and sympathy, and other branches of mystical inquiry, are also among the subjects to be discussed by him; and he was to publish a supplement to the work of Naudé, on the great men accused of magic. In 1737 Arpe published, at Hamburg, his "Themis Cimbrica, sive de Cimbrorum et vicinarum Gentium antiquissimis Institutis Commentarius," 4to., the only work from which posterity can appreciate the author's ability to fulfil his vast literary promises. This work is written after the manner of Bayle—a meagre outline of text, on the words of which are hung very elaborate notes, in which the author takes occasion to exhibit the results of researches among obscure or uncommon books, many of them having little reference to the immediate subject of consideration. Arpe seems to have been haunted with the desire of founding a reputation similar to that of Bayle, often quoting him, and showing much sympathy with his opinions. The "Themis Cimbrica" is not limited to the subject of legal institutions and practices, nor does it refer solely to the inhabitants of Denmark or the Cimbric Chersonese. It illustrates the migrations, the institutions, the manners, the religion, and the superstitions of most of the branches of the great Teutonic people. It is interspersed with biographical anecdotes, etymological inquiries—frequently fanciful, and notices of old Scandinavian literature, the vestiges of the author's early researches in the library of Copenhagen. In Barbier's "Dictionnaire des Anonymes" (No.

10,881) there is attributed to Arpe a book called "Réponse à la Dissertation de M. de Lamonoye sur le Livre des Trois Imposteurs," printed at the Hague in 1716. Other authorities vindicate Arpe from this charge, which may, perhaps, have originated in his Apology for Vanini, in which he discusses a charge against Vanini of having revived "that wicked and abominable book." Lamonoye's work is then referred to, and the question is started, whether the "Liber de Tribus Impostoribus" was any other than Kortholt's attack on Spinosa, Hobbes, and Lord Herbert of Cherbury. (Moller, *Cimbria Literata*, i. 24, 25; Adelung, *Supplement* to Jöcher, *Allgemeines Gelehrten-Lexicon*; Ersch and Gruber, *Allgemeine Encyclopädie*; *Biog. Universelle, Supp.*; *Works referred to.*) J. H. B.

ARPHE. [ARFE.]

ARPI'NO, CARLO, was born at Podivarino in Piedmont, where he was professor of astrology and cosmography. He was physician and councillor to the Grand-Duke of Savoy. He translated from the Latin, into Italian, the treatise of Francesco Gallina "On Baths," adding to each chapter notes of his own. The translation was published at Turin, in 1614. Rossotto, in his "Syllabus Scriptorum Pedemontii," gives a list of his works which had been prepared for publication by his son. They consist of his annotations on the work of Gallina "On Baths;" of several chapters on astrology; of remarks on ancient writers, especially Aristotle; and other treatises, of which Rossotto speaks very highly. (Mazzuchelli, *Scrittori d' Italia*; Rossotto, *Syllabus Script. Pedemont.*) E. L.

ARPI'NO, D'. [CESARI, GIUSEPPE.]

ARPI'NO, JA'COPO FRANCESCO, was the son of Carlo Arpino, and was born at Podivarino in Piedmont. He was physician in ordinary to the Prince Maurice of Savoy, and also to the widow of that prince after her husband's death. He wrote a work on epidemic disease, which was published at Turin in 1655, with the title "Historia de statu Epidemico anno 1654, in oppido et agro patrio, ad Collegium Physico-Medicum Taurinense." He also composed many treatises on anatomy, philosophy, botany, astronomy, heraldry, and medicine, which appear never to have been printed, but are mentioned by Rossotto, in his "Syllabus Scriptorum Pedemontii," as forming a volume of a large size, and containing many illustrations drawn by the hand of the author. He also wrote a celebrated epitaph for the tomb of Giovanni Antonio Barberi, who died in 1666, a copy of which is published in the Appendix of Rossotto's "Syllabus." He also edited an edition of his father's works. (Mazzuchelli, *Scrittori d' Italia*; Rossotto, *Syllabus Script. Pedemont.* p. 309.) E. L.

ARQUA'TO, ANTO'NIO, was born at Ferrara, and having been educated as a physician, he gave himself up, as most of the physicians of his day, to the study of astrology, and wrote a work upon that subject. This book was published in 1480, and contained a prediction of events that should occur in the next year; it was entitled "Pronostico Divino fatto dello anno 1480, al Sereniss. Re d' Ungheria, delle cose che succederanno fra i Turchi, ed i Cristiani, e della Revoluzione delli Stati d' Italia, e Renovazione della Chiesa per tutto l'anno 1538, cosa mirabilissima." (Mazzuchelli, *Scrittori d'Italia.*) E. L.

ARQUA'TO, GIOVANNI FRANCESCO, was born at Trivisano in the states of Venice, and lived during the commencement of the seventeenth century. For ten years he was first physician at Pordenone in Piedmont. In 1608 he published the first volume of a work at Venice, entitled "Medicus Reformatus," 4to.; a second volume was published in 1622. In this work he directs attention to the abuses in the practice of medicine, and more particularly to the ignorance which he supposed prevailed with regard to the value of blood-letting. There are many useful hints on the practice of venesection in this volume. He seemed to think that bleeding could never do harm where it does no good; but a conviction of the erroneousness of such a position is happily gaining ground amongst medical men, and the lancet is more discriminately used than formerly.

In addition to this work Carrere mentions two others as having been written by Arquato: the first, published at Venice in 1621, with the title "Tesoro della vera perfetta Medicina universale per la Salute e Conservatione de' Principi," 4to.; the second, against the plague, published at Trieste in 1626, and entitled "Propugnaculo fortissimo contro la Peste," 4to. Neither of these works is mentioned by Mazzuchelli, nor would they appear to be by Bartolommæo Burchelato, in his "Catalogus Scriptorum Tarvisinorum." (Mazzuchelli, *Scrittori d'Italia*; *Biographie Médicale.*) E. L.

ARQUIER, JOSEPH, was born at Toulouse, in 1763. In 1784 he was engaged as one of the violoncellos in the theatre at Marseille, and afterwards he led the orchestra of the Théâtre du Pavillon in the same place. In 1789 he wrote an opera, called "Daphnis et Hortense," which was performed at Marseille. Soon after he went to Paris, having been engaged to lead the band at one of the minor theatres, for which he wrote "Le Mari corrigé," "L'Hôtellerie de Sargano," "L'Hermitage des Pyrénées," and "Les deux petits Troubadours." He afterwards returned to Marseille, where he produced some other dramatic compositions, and where he died, in October, 1816. (Fétis, *Biographie Universelle des Musiciens.*) E. T.

AR-RA'DHI BILLAH (Abú-l-'abbás

Mohammed), the twentieth khalif of the house of 'Abbás, was born in Rabi' the first, A.H. 297 (Nov. A.D. 909); he was the son of Al-muktadir-billah, the eighteenth khalif of the same family. When, in Shawwál, A.H. 320 (Oct. A.D. 933), his father was assassinated by Múnis, the Turcoman, Abú-l-'abbás was confined in a dungeon, where he remained during all the reign of the usurper Al-káhir; but on the dethronement of the latter, in Jumáda the first, A.H. 322 (A.D. 934), he was taken out of prison and immediately proclaimed khalif under the title of Ar-rádhi-billah (the contented with God). One of the first acts of his reign was to confer the charge of vizir upon Abú Ali Ibn Moklah, the celebrated calligraphist, to whose intrigues the dethronement of Al-káhir and his own elevation to power were in some measure owing. [AL-KAHIR BILLAH.] Two years after, however, part of the garrison of Baghdád, having taken offence at some measures of Ibn Moklah, rose in arms and loudly called for his removal. Ar-rádhi, accordingly, deprived him of his office, and appointed in his stead 'Abdu-r-rahmán Ibn 'Isa, who, however, was only able to retain his office six months, the coffers of the state being too exhausted to satisfy the cravings of that insolent militia. In A.H. 325 (A.D. 937), Ar-rádhi appointed a kinsman of his, named Ibn Rátik, to be his hájib, and restored Ibn Moklah to the vizirate. A dispute, however, having soon after arisen between that minister and Ibn Rátik for the part which the latter was supposed to have taken in his former dismission, Ibn Moklah sought to avenge the injury by inviting to Baghdád one of the slaves of Merdawíng, sultan of Deylam, whose name was Bahkam, and who, after the assassination of his master, had contrived to make himself master of the greater part of Arabian 'Irák. But the treacherous correspondence being detected by the hájib Ibn Rátik, the criminal vizir was arrested and condemned to lose his right hand; the sentence being carried into execution in spite of Ibn Moklah's loud entreaties that that hand might be spared, which had written so many copies of the Korán. Notwithstanding all this, Bahkam set out for Baghdád; and, contrary to the known and acknowledged intentions of Ar-rádhi, entered that capital in A.H. 326 (A.D. 937-8); and Ibn Rátik being compelled to fly for life, the intruder extorted from Ar-rádhi the title of amíru-l-omrá, or chief of the Amírs, and usurped the absolute administration of affairs. From this moment may properly be dated the decay of the khalifate, which, under the ámíru-l-omrá of the race of Buwayh, dwindled into a mere title. Three years subsequent to this usurpation, namely, on Saturday, the 16th of Rabi' the first, A.H. 329 (Dec. A.D. 940), Ar-rádhi expired, at the age of thirty-two, of a dropsical complaint, after having exercised a precarious authority for about six years and ten months. Ar-rádhi is generally allowed to have possessed many accomplishments; he was benevolent and generous, and he rewarded with munificence the labours of the learned. Himself a poet, he is reported to have left several poetical pieces as memorials of an elegant and cultivated mind. He had several male children, the eldest of whom, named Abú Is'hák Ibráhím, succeeded him under the title of Al-mutakki-lillah. (Ibnu-l-athír, *Ibratu-l-awali*, MS.; Abú-l-fedá, *Ann. Musl. sub Annis* 322-3; Ad-diyárbekrí, *Gen. Hist.* MS.; Elmacin, *Hist. Sarac.* lib. iii. cap. 1; D'Herbelot, *Bib. Ori.* voc. *Razi*.) P. de G.

ARRAES, or ARRAIZ, AMADOR, Bishop of Portalegre, was born in the city of Beja, in the province of Alentejo, in the year 1530. He entered the convent of Carmelites in Lisbon in the year 1545, and applied himself with great diligence and success to the study of philosophy and theology. Having taken his degree of doctor in theology, he soon rendered himself celebrated as a preacher, and attracted the attention of the king, Sebastian, who treated him with much consideration, and made him his chaplain, or preacher. The Cardinal Don Henry was also much attached to him, and, when Archbishop of Evora, made him his coadjutor, which nomination was confirmed by Pope Gregory XIII. in 1578, with the title of Bishop of Macedama, afterwards changed to that of Tripoli in Africa, to which dignity the king added the post of royal almoner. On the 30th of October, 1581, the king, Philip II., conferred upon him the bishopric of Portalegre. He discharged the duties of this sacred charge with care and success until the year 1596, when he resigned his bishopric, and retired to the university of Coimbra. He was a considerable benefactor to this university, enlarging its funds, and adding to its buildings: he also beautified and enlarged his cathedral. His death took place on the 1st of August, 1600. He wrote "Dialogos Morais" (twelve in number), Coimbra, 1589, 4to., and 1598, fol.; a posthumous edition, with the corrections and additions of the author, appeared in 1604, fol.; also, in the same year, a Latin translation with the title "Dialogi decem de Divina Providentia." He gave much attention to the revision of the constitutions, by which the bishopric of Portalegre was governed many years. Arraes ranks among the classic authors of the Portuguese. His dialogues are in the Platonic style. (Barbosa Machado, *Bibliotheca Lusitana*; *Catalogo dos Bispos de Portalegre*, in the *Collecçam dos Documentos da Academia Real da Historia Portugueza* for 1721; Villiers à S. Stephano, *Bibliotheca Carmelitana*; N. Antonius, *Bibliotheca Hispana Nova*.) J. W. J.

ARRAGO'SIUS, GULIELMUS, was born in 1513, near Toulouse. In 1551 he was

studying medicine at Montpellier, and he is said to have been physician to three kings of France (Henry II., Francis II., and Charles IX.), and to the emperor Maximilian II. He practised first at Paris, and afterwards at Vienna; and when very old he retired to Basle, where he lived in the house of Jacobus Zuinger, the professor of medicine and chemistry, and died in 1610.

Two letters of Arragosius were published after his death. The first was written in 1575, at Vienna, and has the title "Epistola de extractis chymice præparatis." It is published in the "Volumen Epistolarum Philosophicarum, Medicinalium," &c. of Laurentius Scholzius, Frankfort, 1598, folio. The other letter is "Epistola de natura et viribus Hydrargyri." It was written to Paulus Jovius, a Florentine physician (not the better known bishop of Nocera of the same name), and was first published by Theodore Zuinger, the great-grandson of him with whom Arragosius lived, in his "Fasciculus Dissertationum Medicarum Selectiorum," Basle, 1710, 8vo., as an appendix to a dissertation by Caspar Olrius on the same subject. In this letter Arragosius tells some marvellous stories of his having found pure mercury just under the surface of the earth at Montpellier, and of collecting it as it dropped from hay by moonlight in the spring. He urges the necessity of extreme caution in the use of mercury, and maintained that none but experienced physicians should dare to give it. He no doubt greatly exaggerated its dangers when he described the mercurial ointment as always injurious to the health, and often fatal; yet it is probable that in his time there were abundant instances to prove the evil consequences of its employment. He admitted that by peculiar modes of preparation mercury might be made a valuable remedy, but he gave no clear indication of what these modes are. (Astruc, *De Morbis Venereis*, ed. 1740, p. 844; Zuinger, *Fasciculus Dissertationum*.) J. P.

ARRAIS, DUARTE MADEIRA, was born at Moimenta, about four leagues from Lamego in Beira, a province of Portugal. He was educated at the university of Coimbra, where he distinguished himself by his attachment to poetry, philosophy, and medicine. He practised medicine in Lisbon, where his success was very great, and he was especially distinguished for his success in difficult and delicate surgical operations. He was appointed physician to John IV., king of Portugal, and he died at Lisbon on the 9th of July, 1652. He wrote several medical works in Portuguese and Latin, some of which have been often reprinted. His first work, which was on gonorrhœa, was published at Lisbon, in Portuguese, in 1638, with the following title, "Apologia em que se defendem humas sangrias de pes dadas em huma inflammaçao de olhos complicada com Gonorrhœa purulenta de seis dias," 4to. It was published in folio, in 1683, and again in 1715, with commentaries by F. H. Mirandella. In 1642 he published the first part of a second work on the cure of syphilis. This work was entitled "Methodo de conhecer e curar o Morbo Gallico," Lisbon, 4to. The second part was published separately the same year. The two parts were united, and printed at Lisbon, in folio, in 1683. In 1650 he published a work in Latin on various subjects, more curious than important, with the title "Novæ Philosophiæ et Medicinæ de qualitatibus occultis a nemine unquam excultæ," Lisbon, 4to. This work contains a discussion on the physical properties of the tree of life; on the powers of music; on the tarantula; on electric and magnetic qualities; to all of which subjects he applies the principles of his new philosophy on the occult qualities of bodies. These treatises are amusing instances of the absurdity into which the mind may be betrayed, unless guided by a sound philosophy. The account of the tree of life has been translated into English by Richard Browne, and was published in 8vo. in London, in 1683, and recommended as "a piece useful for divines as well as physicians."

In addition to his printed works, Arrais left several manuscripts: one, on the cure of tertian ague, now in the Royal Library at Lisbon; a second, on anatomy, in two volumes, folio, in the library of W. M. S. Brandão; and a third, entitled Medical Observations, in the possession of D. A. de Sylva. (*Biog. Medicale; Some of the Works of* Arrais.) E. L.

ARRAIZ, AMADOR. [ARRAES, AMADOR.]

ARRAN, EARL OF. [BUTLER.]

ARRAN, EARL OF. [HAMILTON.]

ARRAS, MATHIEU D', a French architect, who was born at Arras, about the commencement of the fourteenth century, and died in the year 1352. In 1344 he was summoned to Prague by John IV., king of Bohemia, in order to erect the new cathedral of St. Veitskirche there. The first stone was laid with great solemnity by John himself, but the structure was not completed until 1385. This fine building still exists. He also superintended the construction of the royal castle called Karlstein, four leagues from Prague, commenced by the emperor Charles IV. in the year 1348, but this likewise he did not live to complete. The first stone was laid by the Archbishop of Prague, Arnest von Pardubicz. Much of this exists at the present day almost in its original state. There is a bust of Arras in the cathedral at Prague with the following inscription:—"Mathias natus de Arras civitate Francie, primus magister fabrice huius ecclesie quam Karolus quartus pro tunc

Marchio Moravie cum electus fuerat in regem Romanorum in Avinione abinde adduxit ad fabricandam ecclesiam istam quam a fundo incepit A.D. MCCCXLIIII. et rexit usque ad annum LII. in quo obiit." (Nagler, *Künstler-Lexicon*; Dlabacz, *Abhandlung von den Schicksalen der Künste in Böhmen*, ii.; Pelzel, *Kaiser Karl der Vierte, König in Böhmen*, i. 128, 129, 216.) J. W. J.

AR-RASHI'D. [HARU'N.]

AR-RASHI'D ABU' MOHAMMED 'ABDU-L-WA'HED II., tenth sultan of Western Africa, of the dynasty of the Al-muwahhedún or Almohades, was the son of Al-mámún Abú-l-'ola Idrís, whom he succeeded at his death in Moharram, A.H. 630 (Oct. A.D. 1232). Al-mámún having died in the camp at Wáda Umm Rabi', as he was marching against his cousin Yahya An-násir, who had taken possession of Marocco, Ar-rashíd was advised to sound the feelings of the army towards him, and to consult his principal officers as to his future movements. Having, accordingly, summoned to his tent Kámún Ibn Jarmún, chief of the tribe of Sufyán, Sha'yb, chief of the tribe of Heskurah, and Farkabil, the general of his father's Castilian bands, he announced to them the death of Al-mámún, and asked of each of them whether they were prepared to recognise him as their sovereign and to march against the usurper of his rights. Ar-rashíd having accompanied this request by a considerable present in money to each, and a promise to give up Marocco for their followers to sack, the three chiefs did not hesitate in tendering Ar-rashíd the customary oath of allegiance. Meanwhile Yahya An-násir, having received intelligence of his enemy's plans, assembled the chief citizens of Marocco, and having discovered to them what were the intentions of Ar-rashíd, asked them for the means of defending the capital if they would avert the impending danger. Having, accordingly, obtained a considerable supply of money, he raised a large force, with which he went out to meet Ar-rashíd. The campaign, however, proved unfavourable to Yahya, who, after many sanguinary encounters with the troops of his rival, was totally defeated, with loss of upwards of six thousand of his followers. After this victory Ar-rashíd marched to Marocco, which he besieged; the inhabitants at first made a gallant defence, but, unable to hold out any longer through want of provisions, they offered to capitulate on condition that their lives and property should be spared. As Ar-rashíd, however, had promised to deliver up the city to his troops, he could not grant those terms without previously consulting his generals. Kámún and Sha'yb generously gave up their share in the spoil, but the Christian general peremptorily refused to ratify the capitulation unless the sum of five hundred thousand dinárs was given to him to distribute among his followers. The people of Marocco having subscribed to these conditions, Ar-rashíd made his triumphant entry the following day. Having, in A.H. 633 (A.D. 1235-6), summoned to his presence five-and-twenty of the principal members of the tribe of Al-khalatt, which had befriended his rival Yahya, on the pretext that he was about to confer honours and rewards upon them, he had them all arrested and put to death by his guards within the precincts of his palace. This act of treachery so incensed the friends and relatives of the victims, that they prevailed upon the tribe to take up arms and march to Marocco, which they entered without resistance, and caused Yahya to be proclaimed. Ar-rashíd with his Christian auxiliaries fled to Syilmésah, whence, having recruited his forces, he advanced towards Fez. This city, being then without a garrison, made no resistance; and after two months' stay Ar-rashíd set out for Marocco. Not far from that capital he found his competitor, Yahya, encamped on the banks of a river with ten thousand men. Though greatly inferior in numbers, Ar-rashíd did not hesitate to attack him. The battle was long and well contested; but at last the discipline and courage of the Castilian bands under Ar-rashíd carried the day, and Yahya was once more obliged to desert his capital and retire to Rebát Tézza, where he was put to death by some partisans of Ar-rashíd. The rest of that Sultan's reign was passed in comparative tranquillity; he made even some acquisitions of territory. In Ramadhán, A.H. 635 (May, A.D. 1238), the people of Seville sent him an embassy, asking to become his subjects. The same was done by Ceuta, in Shawwál, as well as by other cities of Spain and Africa which had momentarily shaken off the yoke of the Almohades. As Ar-rashíd was one day riding out, the horse which he mounted took fright, ran away with him, and precipitated him into a pond, where he was drowned, in Jumáda the second, A.H. 640 (Dec. A.D. 1242). He was succeeded by his brother Abú-l-hasan 'Alí, surnamed As-sa'íd. (*Karttás*, translated by Moura, cap. lv.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii. 175; Al-makkarí, *Moham. Dyn.* ii. App. lxxvi.; *Holalu-l-maushiyyah*, or a History of Marocco, MS.) P. de G.

ARRAULT, CHARLES, an eminent French lawyer, who lived about the close of the 17th and the beginning of the 18th centuries. He was born at Bois-commun in the Gatinais, in 1643, and died at Paris, in 1718. His first appearances at the bar are said to have been extremely brilliant, and a sound judgment and extensive legal knowledge rendered his success permanent. He was elected batonnier of the avocats of the parliament of Paris, and the regent (Duke of Orleans) retained him as his standing counsel. Several of his written pleadings in cases of importance were published. Among others:

—1. "Recueil général des pièces des procès de Mons. le Duc de Gesvres," Rotterdam, 1714. 2. "Un Mémoire touchant le droit de M. le Prince de Conti sur la principauté de Neufchâtel," 1707, 4to. 3. "Mémoire pour le Prince de Monaco contre le Duc de Savoie, touchant les seigneuries de Menton et de Roquebrune," Paris, 1712. 4. The materials of a work published by his son Charles after his death, in 1746, and entitled "Abrégé historique de l'Hôpital des Enfans trouvés," were collected by Arrault. (Le Long and Fontet, *Bibliothèque de la France*, vol. iii.; *Supplement* to the *Biographie Universelle*.) W. W.

AR-RA'ZI' is the surname of 'Isa Ibn Ahmed, an historian of Mohammedan Spain, whose works have been lost, although extracts from them may be occasionally found in Ibn Hayyán and other more modern writers. 'Isa was the son, or the grandson, of another historian, named Ahmed Ibn Músa Ar-rází [AHMED AR-RA'ZI'], who lived about the beginning of the tenth century of our æra. The exact time in which 'Isa lived is not well ascertained; but from a passage given by Al-makkarí, we should be inclined to think that he lived under Alfonso V. of Leon, who reigned between A.D. 999 and 1027. Casiri mentions a work by this Arrází, the subject of which seems to have been the lives of illustrious vizirs. (Al-makkarí, *Moham. Dyn.* ii. 507; Casiri, *Bib. Arab. Hisp. Esc.* ii. 36.) P. de G.

ARRA'ZI'. [RHAZES.]

ARREBOE, ANDERS, was born in 1587, at Ærröe's Kiöbing, in the island of Ærröe, where his father was minister. He studied at the University of Copenhagen, took the degree of Master of Arts there in 1610, and was appointed in the same year preacher at the palace of Copenhagen. In 1618 he was elected Bishop of Drontheim by the chapter of that cathedral on the recommendation of the King, Christian IV. Complaints of his conduct were soon after lodged before the king by Tage Thott, the lord-lieutenant at Drontheim, and, after several legal proceedings, he was finally deposed from his bishopric by a tribunal at Bergen, consisting of the king in person, and the bishops of Christiania, Bergen, and Stavanger. In the sentence, which bears date the 13th of November, 1621, Arreboe is declared to have been guilty of several acts of levity and licentiousness, and, in particular, of having sung improper songs, and danced improper dances. There appears to be no doubt that Arreboe had conducted himself in a highly unbecoming manner; but Pontoppidan, who is very severe on him, admits that there was a general report that Thott, who was his personal enemy, had seduced him into a debauch, and brought forward what afterwards occurred as ground of accusation. Arreboe lived in miserable poverty for five years after his deposition, at the end of which the king, in consideration of his repentance, and his having composed some excellent psalms, appointed him to the pastorship of Vordingborg, which he occupied till his death in 1637.

The incidents in the life of Arreboe hardly prepare us for the fact that his name is the most distinguished in the early history of the poetry of Denmark. "In Arreboe," says Molbech, the ingenious Danish critic, "we find materials for a true poet, many poetical elements, beauty and power in imagery and diction." He proceeds to add, however, that his works exhibit roughness of form and a want of creative fancy and refined taste. Arreboe's language is now so antiquated, that he is generally inaccessible to modern readers; but his name is still familiarly known as that of one who, till the time of Tullin, about the middle of the eighteenth century, maintained an almost undisputed pre-eminence in Danish poetry.

His works are—1. "Relation i vers om Christian IV., des Sejr over de Svenske," Copenhagen, 1611; a complimentary poem on a victory gained by the King of Denmark over the Swedes. 2. "Sorgelig Digt om Dronning Annæ Catharinæ salige Henfart," Copenhagen, 1612, 4to.; a poem on the death of the Queen Anna Catharina. 3. "Pestpulver som af alle Guds Börn bruges kan," Copenhagen, 1618: "Plague Powder, which can be used by all God's children." 4. "David's Psalter sangvis udsat," Copenhagen, 1623, and reprinted in 1627, 1650, and 1662. These psalms, which are considered some of the best of Arreboe's productions, have been, nevertheless, surpassed in popularity by those of Bishop Kingo, the Dr. Watts of Denmark. 5. "Hexaemeron, Verdens förste Uges sex Dages Gierning," published by the author's son, Copenhagen, 1641, and again in 1661, 4to. This "Hexaemeron, the work of the six days of the first week," is a paraphrase of the French poem of Du Bartas, which was itself founded on the "Hexaemeron" of the Greek monk Georgius Pisides. It is the masterpiece of Arreboe, and enjoyed a popularity which can hardly be wondered at when it is remembered how highly Sylvester's English version of the same poem was valued in a country where it had to encounter the rivalry of genius of the first rank. The invocation to the Deity with which Arreboe's poem commences is entirely his own, and is the finest passage of the whole, but has been imitated and surpassed in a fourth Hexaemeron by Spegel, Archbishop of Upsal (born 1645, died 1714), who in his poetical career chose for models Arreboe and Milton. 6. "Tre Psalmer," Copenhagen, 1670, 4to. Three additional psalms also published by his son. These are the poetical works of Arreboe. Those in prose are—7. "Ligprædiken over Lisbet Rosensparre," Copenhagen, 1627, a funeral sermon on a lady. 8. "Torcular

Christi, 15 Prædikener over Christi Lidelse," Copenhagen, 1670, 4to.; fifteen sermons on Christ's passion: and 9. "Ossa Rediviva, Propheten Ezechiels Syn i 15 Prædikener," Copenhagen, 1680, 4to.; the Vision of the Prophet Ezekiel, in fifteen sermons. (Pontoppidan, *Annales Ecclesiæ Danicæ Diplomatici*, iii. 200, 720; Nyerup and Kraft, *Almindeligt Litteratur-Lexicon for Danmark, Norge, og Island*, p. 2 ; Molbech, *Danske Anthologie*, i. 3; Hammarsköld, *Svenska Vitterheten*, edit. of Sonden, p. 122, &c.) T. W.

ARREDONDO, DON ISIDO'RO, a Spanish historical painter, born in 1653, at Colmenar de Oreja. He was first the scholar of Josef Garcia, and afterwards of Francisco Rizi, painter to Charles II. of Spain, with whom he made great progress, especially in fresco, and became a great favourite. Arredondo married the adopted daughter of Rizi, and at that painter's death, in 1685, inherited his property, part of which was a good collection of studies and drawings, &c. Charles II. had conferred the title of Painter to the King, but without salary, upon Arredondo, before the death of Rizi, and after that event he intrusted him with the execution of several important works in the royal palace, and gave him the salary belonging to his office. He died at Madrid in 1702. DON MANUEL ARREDONDO died at Madrid in 1712, who also held the place of painter to the king, with a salary: he was succeeded by Don Pedro de Calabria. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ARRE'TIO, BUONAGUIDA DE. [ARETINO, BUONAGUIDA.]

ARRETI'NUS, JOANNES TORTELLIUS. [ARETINO, GIOVANNI.]

ARRHENIUS, CLAS or CLAU'DIUS, was born at Linköping, in 1627, and was the son of Arvid Claesson, a citizen and merchant of that town, whose father, a German captain, had settled in Sweden in the time of King Charles IX. After studying at the school and gymnasium of Linköping, and then at the university of Upsal, Clas obtained, in 1657, the situation of tutor to the young Count Gabriel Oxenstierna, and accompanied him on his travels. On his return he was appointed a "Docens" at the university of Upsal; afterwards, in 1667, professor of logic and metaphysics, and in 1668 professor of history, a study to which he had always been attached, and which he taught for nineteen years. At nearly the same time that he entered on his professorship the Swedish College of Antiquities was instituted; Arrhenius was named, in 1669, one of its assessors, and, nine years after, he received the appointment of royal historiographer. In 1684 he was ennobled, and assumed on the occasion the name of Oernhielm, or Eaglehelmet. Three years later he resigned his professorship, and became librarian to the university, in 1689 he was appointed a censor of books, and in 1693 one of the royal secretaries. He died in Stockholm, in 1695, apparently without issue, though married in 1670 to Maria Apelroth. These dates are taken partly from Gezelius and Stiernman, and partly from the works of Arrhenius himself. Both of the former, for instance, speak of 1693 as the date of his appointment to the office of historiographer; but as in the privilege to Arrhenius's "History of the Swedish Church," dated 1685, we find him styled by Charles XI. himself "historiarum professor et historiographus nobis," and as in the preface to the same book, which was published in 1689, Arrhenius speaks of having been called to the arduous task of writing the history of his country eleven years before, there appear to be sufficient grounds for fixing the date at 1678.

Arrhenius possessed great learning; and he was also one of those men, in whom Sweden has been so fertile, who united sagacity to learning. The history of Sweden at the time that he commenced his researches was involved in great obscurity, which he did much to clear up. The occasional errors that he fell into, of which Warmholtz has pointed out a remarkable instance with regard to Typotius, are too few to impeach his general character for correctness. His original printed works are:—1. "Dissertationum Academicarum Ogdoas," Upsal, 1671, 4to.; a collection of eight academical dissertations relating to Quintus Curtius's history of Alexander. 2. "Musarum Upsaliensium Pietas in Carolum XI. Regem Sueciæ," Upsal, 1673, folio; a prose address to Charles XI. on his accession, which Arrhenius thought fit to reprint, a quarter of a century later, at the end of his "Ecclesiastical History." 3. "Memoria Bened. fratrisque Joh. Apelroth," Upsal, 1679, folio; a biographical notice of two of his friends. 4. "Historiæ Svecorum Gothorumque Ecclesiasticæ Libri IV. priores," Stockholm, 1689, 4to.; the great work of Arrhenius, and to this day a leading authority on the subject of which it treats. The four books, beyond which its author never carried it, comprise an investigation into the ecclesiastical history of Sweden from the earliest period to about the close of the twelfth century. 5. "Vita illustrissimi herois Ponti de la Gardie," Leipzig, 1690; 4to., a life of the celebrated Swedish general Pontius de la Gardie, with which is interwoven an almost complete history of Livonia, which he conquered during the reign of John of Sweden, contemporary with our Queen Elizabeth. This biography is spoken of by Warmholtz as indispensable to the history of King John. 6. A portion of the text to Dahlberg's "Svecia Antiqua et Hodierna," published by the Swedish government, the most splendid book which Sweden has yet produced. This work, which as issued consists entirely of three

volumes of copper-plates, was originally intended to be accompanied with an explanation, which Arrhenius received orders to write, but in the composition of which he never advanced further than the seventh chapter of the first book. This portion, the manuscript of which is preserved in the royal archives at Stockholm, was first made public in Nettelbla's "Greinir or theim gaumlu Saugum, Laugum, og Ithrotter," Frankfort, 1765, 4to. Arrhenius published an edition of the Latin Life of St. Anscarius, the Apostle of the North, by St. Rimbert, together with an ancient Swedish translation of it, supposed by Arrhenius to be made by Bishop Nicolas of Linköping in the fourteenth century, and another Life of Anscarius by Gualdo, the whole in one quarto volume, at Stockholm, in 1677; and he translated from Italian into Latin, for his friend Scheffer's treatise "De Re Vehiculari Veterum," Frankfort, 1671, 4to., a treatise of Ligorio on the vehicles of the ancients. Arrhenius published some academical dissertations, and left behind him several valuable manuscripts, which are still preserved in the archives at Stockholm. The most important seem to be, 1. "Bullarium Romano-Suco-Gothicum," a collection of all the bulls, papal letters, &c. relating to Sweden, in eleven volumes, 4to. 2. "A View of the Church-revenues and Church-estates in Sweden, from the reign of Gustavus Vasa to the end of the reign of Queen Christina," drawn up by Arrhenius and three others, by command of Charles XI. For a list of others of less consequence we must refer to Warmholtz's "Bibliotheca." In the privilege to the "Ecclesiastical History" it is mentioned that Arrhenius had ready for the press a History of the Goths and Lombards in Italy, written in four languages, Italian, Latin, Swedish, and German, and a "Svecia Sancta," or lives of the Swedish saints; but these appear to be lost. The history of the Goths is said to have been merely a translation from the Italian of Tesoro. (Gezelius, *Biographiskt Lexicon öfver Svenske Män*, iii. 444; Stiernman, *Matrikel öfwer Swea Rikes Ridderskap och Adel*, ii. 776; Warmholtz, *Bibliotheca Historica Sueo-Gothica*, i. 63, iv. 12, &c.; most of the *Works* of Arrhenius.)

T. W.

ARRHENIUS, JACOB, a Swedish scholar, and brother of Claudius Arrhenius, a celebrated Swedish historian, who was afterwards raised to the rank of a nobleman, and received the name of Oernhielm or Ornsjaelms. Jacob Arrhenius was born in 1642, at Linköping. He studied at Upsal, where he was appointed, in 1677, secretary of the academy, and in 1687 professor of history in the university. This office he held until 1716, when he resigned it in favour of his eldest son, Laurentius Arrhenius. He died in 1725, at the age of eighty-three. His numerous writings, which treat for the most part on detached points of ancient history, and which are still useful, are contained in the following list:—1. "Patria et ejus amor. Ex Ciceronis de Legibus libro secundo," Upsal, 1670, 4to. 2. "Disputatio de supremis Augusti," Upsal, 1691, 8vo. 3. "Disputatio de fortuna bellica Alexandri Magni," Upsal, 1693, 8vo. 4. "Disputatio de Graecia triumphante," Upsal, 1693, 8vo. 5. "Brevis adumbratio veteris Ægypti," Upsal, 1694, 8vo. 6. "De praecepti et exempli applicatione politico necessaria," Upsal, 1694, 8vo. 7. "Disputatio de causis bellorum inter Persas et Graecos," Upsal, 1694, 8vo. 8. "Disputatio de vita Domitiani," Stockholm, 1696, 8vo. 9. "Disputatio de Seiano," Stockholm, 1696, 8vo. 10. "De virtute sedulo comparanda," Upsal, 1698, 8vo. 11. "Disputatio de Mora Steen dicto," Upsal, 1700, 8vo. 12. "Disputatio de regno Medorum," Upsal, 1700, 8vo. 13. "Disputatio de fatis religionis in Scandia," Upsal, 1700, 8vo. 14. "Disputatio de Naboassaro," Upsal, 1702, 8vo. 15. "Disputatio de consule Romano," Upsal, 1705, 8vo. 16. "De Hannibale, Pœnorum duce," Upsal, 1707, 8vo. 17. De divisione imperii Hebræorum," Upsala, 1709, 8vo. 18. "Disputatio de excidio Carthaginis," Upsal, 1712, 8vo. (Gezelius, *Biographiskt Lexicon öfver Svenske Män*; Adelung, *Supplement to* Jöcher, *Allgem. Gelehrten-Lexic.* i. p. 1136, &c.)

L. S.

ARRHIDÆUS (Ἀρριδαῖος or Ἀριδαῖος), a son of Philip II. of Macedonia, by the female dancer Philinna of Larissa, and a half-brother of Alexander the Great. He had a weak understanding, which, according to Plutarch, was the consequence of poison which had been administered to him when very young by Olympias, the wife of Philip, who wished to destroy him. During the reign of Alexander the Great, Arrhidæus is not mentioned; but at the time of Alexander's death we find him at Babylon, where he was proclaimed king of Macedonia, under the name of Philip, whence he is often called Philip Arrhidæus. Shortly after, Roxana, the wife of Alexander, gave birth to a son, and the infant prince also was honoured with the title of king. Perdiccas acted as regent for the two nominal kings. [ALEXANDER IV. OF MACEDONIA.] In B.C. 322, Arrhidæus married Eurydice, an ambitious and domineering woman, the daughter of Amyntas and Cynane. This marriage was brought about by Cynane, and by the desire of the Macedonian army against the will of Perdiccas, who took Arrhidæus and his wife with him on his expedition to Egypt. Arrhidæus was completely under the control of his wife; he was a mere name, of which she made use for the purpose of satisfying her ambition. After the murder of Perdiccas, she went with her husband to Macedonia, and even while on her journey she gave sufficient proof of aiming at nothing short of

the regency. She began this contest with Python and Arrhidæus, and continued it with Antipater and Polysperchon. Roxana with her son, and Olympias, were now in Epirus, and Olympias, greatly irritated by the arrogance of Eurydice, persuaded Æacides, king of Epirus, to invade Macedonia, and to support the rights of Polysperchon against the usurpation of Eurydice. Æacides complied with the request, and was successful in his enterprise: he took Olympias and Roxana with her son back to Macedonia, and Arrhidæus and his wife were made prisoners. Olympias treated them with inhuman cruelty: she confined them in a close dungeon, and when the Macedonians began to express their dissatisfaction at her conduct, she gave up Arrhidæus to some Thracians to put him to death, B.C. 317. Arrhidæus perished after a nominal reign of six years and four months. Eurydice soon after put an end to her own life by order of Olympias. After his victory over Olympias, in B.C. 316, Cassander ordered the bodies of Arrhidæus, Eurydice, and Cynane, who had been put to death before by Alcetas, to be buried in the tomb of the royal family at Ægæ, and celebrated splendid funeral games in their honour. (Plutarch, *Alexander*, 77; Photius, *Biblioth. Cod.* 82, 92; Justin, ix. 8, xiii. 2, xiv. 5; Q. Curtius, x. 7; Diodorus Siculus, xviii. 2, xix. 11, 52; Pausanias, i. 6, § 3, 25, § 3 and 5, viii. 7, § 5; Athenæus, iv. p. 155.) L. S.

ARRHIDÆUS (Ἀρριδαῖος or Ἀριδαῖος), one of the generals of Alexander the Great, who was employed after the death of the king in conveying his body from Babylon to Egypt. After the murder of Perdiccas, in B.C. 321, Arrhidæus and Pithon, or Python, were proclaimed regents of Macedonia, through the influence of Ptolemy, the son of Lagus. The two regents set out from Egypt, with the several members of the royal family, for Syria. On their arrival at Triparadisus the two regents resigned their office, because they were constantly opposed by Eurydice, to whom the Macedonians seemed to show more obedience than to their regents. Arrhidæus and Python were succeeded at Triparadisus by Antipater in B.C. 321, and in the new division of the provinces, which was now made, Arrhidæus received that part of Phrygia which is close on the Hellespont. On the death of Antipater, in B.C. 319, when Antigonus and Cassander made preparations for deposing Polysperchon, and making a fresh distribution of the provinces, Arrhidæus resolved to fortify the principal towns of his satrapy, and to make himself master of Cyzicus, which was a place of the highest importance to him, as he had to defend himself in his satrapy. He accordingly marched with a large army to Cyzicus, and laid siege to the town; but his plans were thwarted by a stratagem of the inhabitants, and Arrhidæus was obliged to return to his satrapy. Antigonus sent a detachment to the relief of Cyzicus, which, however, did not arrive before Arrhidæus had withdrawn. Antigonus sent ambassadors to him, to expostulate with him for having laid siege to a Greek town without any provocation, and to require him to give up his satrapy, to retain only one town for his own maintenance, and henceforth to live as a private individual. Arrhidæus rejected these demands with scorn, prepared for war, and allied himself with Eumenes. Antigonus himself marched to Lydia against Clitus, but sent a military force against Arrhidæus, who seems to have been defeated, for a short time after, it is related that he had taken refuge in the town of Cius. Polysperchon supported him, and when he sent out his admiral, Clitus, to protect the countries on the Hellespont, he ordered him to strengthen himself with the troops of Arrhidæus. What became of Arrhidæus afterwards is not known. (Diodorus Siculus, xviii. 36, 39, 51, 52, 72; Justin, xiii. 4; Photius, *Biblioth. Cod.* 92.) L. S.

A'RRIA GENS, probably plebeian. It appears to have been a very obscure gens, for the first member of it that we hear of in Roman history is Quintus Arrius, who was prætor in B.C. 72. L. S.

A'RRIA the wife of Cæcina Pætus, in the reign of the emperor Claudius. In A.D. 42, when her husband was commanded by the emperor to put an end to his life, Arria plunged a dagger into her own breast, and then handing it to her husband, called out to him, "It does not pain me, Pætus." Her daughter, who was likewise called Arria, and was married to Thrasea, would have followed the example of her mother, when Thrasea was sentenced to death, in A.D. 67, if her friends had not dissuaded her. (Pliny, *Epistolæ*, iii. 16; Dion Cassius, lx. 16; Zonaras, xi. 9; Martial, i. 14; Tacitus, *Annales*, xvi. 34.) L. S.

ARRIA'GA, GONZA'LEZ DE, was born of noble parents, at Burgos in Castile. He became a Dominican friar, gained great fame as a preacher, and held several distinguished offices in his order. He was one of the censors of the Inquisition, and rector of the college of Saint Thomas in Madrid. He died in 1657, leaving but one published work: "Santo Thomas de Aquino, Doctor Angelico de la Iglesia, en Vida y Doctrina predicado," 2 vols. fol., Madrid, vol. i. 1648, vol. ii. 1651. (N. Antonius, *Bibliotheca Hispana Nova*; Moreri, *Dictionnaire Historique*.) W. S.

ARRIA'GA, JUAN CHRISOSTOME DE, was born at Bilboa, in 1808, and from his infancy exhibited the most decided turn and talent for music. He wrote an opera when an uninstructed boy, which contained such unusual evidences of genius that he was sent to the Conservatoire at Paris to study harmony under Fétis and the violin under Baillot. In a few months he had acquired

a competent knowledge of counterpoint, and at the end of two years had mastered all the most elaborate forms of composition. Arriaga combined profound scientific knowledge with large inventive power, of which his fugue for eight voices, "Et vitam venturi," alone would be a sufficient evidence. On the violin his progress was no less rapid. His first published work was a set of quartets, printed at Paris in 1824. Nothing can be more original, more elegant, and more skilfully written than these quartets, which, nevertheless, have not attracted the general attention they deserve. They were followed by an overture, a sinfonia, a mass for four voices, a "Salve Regina," some cantatas and romances. These compositions, which abound with evidences of their author's genius, are unpublished. The incessant application which he devoted to his art destroyed him: he shattered a naturally vigorous constitution by unremitted mental exertion, and in 1825 his career, so brilliant and full of promise, was terminated by an early death. (Fétis, *Biographie Universelle des Musiciens.*) E. T.

ARRIA'GA, PABLO JOSEPH DE, a native of the Basque town of Vergara, was born in 1562, and became a Jesuit in 1579. Being sent by his superiors to Peru, he spent the remainder of his life in that country, where he founded missions and superintended establishments for education. He was successively rector of the college of his order at Arequipa, and of the college at Lima. Being sent to Rome as procurator of his province, he perished by shipwreck on the coast of Havana. Southwell and Antonio give lists of his works, of which the following were the principal:—1. "Directorio Espiritual," Lima, 1608, 16mo., Seville, 1617, 8vo. 2. "Extirpacion de la Idolatria de los Indios del Piru y de los medios para la Conversion dellos," Lima, 1621, 4to. 3. "Rhetoris Christiani Partes Septem" (Latin), Lyon, 1619, 12mo. (Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, ed. 1676, p. 950; N. Antonius, *Bibliotheca Hispana Nova.*) W. S.

ARRIA'GA, RODRI'GO DE, born in 1592, at Logrono in Castile, entered the order of the Jesuits in 1606. He taught philosophy with much reputation at Valladolid and Salamanca; after which, when the Jesuits began to take advantage of their readmission into Bohemia by Ferdinand II., he volunteered his services as a teacher in the schools which his superiors purposed to establish in that country. Arriving at Prague in 1624, he spent there the remaining forty-three years of his life, except the time occupied by three missions to Rome. He taught philosophy for thirteen of those years; and afterwards he was, in succession, prefect of studies, and chancellor of the university. He published two works:—1. "Cursus Philosophicus," Antwerp, 1632; Paris, 1637, 1639; Lyon, 1644, 1647, 1653, 1659, 1669, (described as an augmented edition), all in folio. 2. "Disputationes Theologicæ in Summam Divi Thomæ," a work of which the author published eight folio volumes, and was composing a ninth at the time of his death. This ponderous series of dissertations on Thomas Aquinas was published in successive volumes as follows: vols. i. and ii. "Disputationes in Primam Partem," Antwerp, 1643; Lyon, 1644, 1669: vols. iii. and iv. "Disputationes in Primam Secundæ," Antwerp, 1644; Lyon, 1669: vol. v. "Disputationes in Secundam Secundæ," Antwerp, 1649; Lyon, 1651: vols. vi., vii., and viii. "Disputationes in Tertiam Partem," Antwerp, 1650—55; Lyon, 1654—1669. Antonio attributes to Arriaga two other works:—1. "De Oratore Libri Quatuor," Cologne, 1637, 8vo. In all likelihood this is an edition of the "Rhetor Christianus" of Pablo Joseph de Arriaga. 2. "Brevis Expositio Literæ Magistri Sententiarum," published, besides previous editions, at Lyon, 1636, 8vo. This work likewise is supposed to be wrongly assigned to Rodrigo de Arriaga.

During Arriaga's own lifetime his reputation was very high, not only in Spain, but in the country where he spent the long period of his self-imposed exile. The Catholic Bohemians, we are told, were accustomed to say, that the two best things possessed by their kingdom were the city of Prague and Father Rodrigo. His name has now become very obscure; but it still maintains a place in the history of philosophy. Among the abortive attempts which were made in the course of the seventeenth century, principally by the religious orders in Spain, to resuscitate the philosophy of the schoolmen, the "Cursus Philosophicus" of Arriaga, scholastic alike in contents, in arrangement, and in form, was one of the most skilful. Even a cursory inspection of the work shows its author to have been a man of great acuteness and subtlety, and of praiseworthy candour.

The position which he occupies in the annals of speculative philosophy has been indicated by Morhof and Bayle, whose view is adopted by Brucker, and is fully supported by the tenor of Arriaga's writings. He had studied with attention the recent writings of the anti-Aristotelians; and, giving effect to many of the opinions advanced by them, he endeavoured by modifications and concessions to adapt to modern use the logic and metaphysics, but still more the physical hypotheses, of his scholastic masters. It seems to be admitted, that in this attempt at compromise he went farther than any of the scholastic philosophers of his time. His modern critics lament the misapplication of the fine qualities which his mind evidently possessed. In his own day, as a Jesuit teaching the doctrines then approved by his order, he was

indeed safe from any serious charge of heterodoxy; but his position as a partial innovator laid him open to many attacks from the uncompromising adherents of the old philosophical systems. The Platonist, Joannes Marcus Marci, in his "Philosophia Vetus Restituta," seized upon Arriaga's concessions as proving the unsoundness of the foundations upon which the Aristotelian philosophy rests. In other quarters he was openly denounced as a sceptic, and accused of wilfully suppressing or weakening the answers to plausible objections against the system which he professed to teach. This charge, unwarranted by any real design on the part of Arriaga, was founded upon his usual method of exposition; for, after laying down his proposition, he discusses successively all the powerful objections to it, to many of which (as might be expected in a modern defence of the scholastic philosophy) he makes answers which are far from being satisfactory. (Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, 1676, p. 728; N. Antonius, *Bibliotheca Hispana Nova*; Morhof, *Polyhistor.* tom. ii. lib. i.; Bayle, *Dictionnaire Critique*, "Arriaga;" Brucker, *Historia Critica Philosophiæ*, tom. iv.; Adelung, *Supplement to* Jöcher, *Allgemeines Gelehrten-Lexicon*; Adelung, *Geschichte der Philosophie*, ed. 1810, iii. 213.)

W. S.

ARRIA'NUS, FLA'VIUS (Ἀρριανὸς Φλάβιος) was a native of Nicomedia in Bithynia. His name Flavius Arrianus, which is Roman, was probably assumed when he acquired the rights of a Roman citizen. The date of his birth is unknown. He was governor of Cappadocia in the twentieth year of Hadrian, or A.D. 136, at which time he must have been a man of mature years. Arrian was a pupil of Epictetus probably during that philosopher's residence at Nicopolis. Epictetus, with other professors of philosophy, had been banished from Rome in the reign of Domitian, A.D. 89, and it does not appear that he ever returned there. Arrian was probably his pupil at Nicopolis during the reign of Trajan, and at the beginning of that of Hadrian. Epictetus may have died in the early part of Hadrian's reign, and it is probable that Arrian published his treatises on the philosophic doctrines of his master shortly after his death. Hadrian, when emperor, was on intimate terms with Epictetus, and if it be true that Epictetus did not return to Rome after the banishment of the philosophers, Hadrian must have seen him at Nicopolis or at Athens, which Hadrian visited in A.D. 123 and 124. It is probable that Arrian may about this time have become acquainted with Hadrian, and to this circumstance, and the reputation which he acquired by publishing the doctrines of his master, he owed his future promotion. He obtained the Athenian citizenship, and we may conjecture from his assumed name, and the office which he obtained as governor of Cappadocia, that he received the Roman citizenship and the rank of senator. According to Heliconius, who is cited by Suidas (Ἀρριανός) and Photius, he attained the consulship, but his name does not appear in the Fasti Consulares. It was in the twentieth year of Hadrian, as already observed, that Arrian was governor of Cappadocia; and it appears from his "Periplus of the Euxine," which is addressed to the emperor, that he had full civil and military authority in his province. In A.D. 137, Cappadocia was disturbed by a native chief, Pharasmanes, whom Dion Cassius (lxix. 15, Reimar's ed.) calls the leader of the Albani; but the disturbance was checked by fear of the Roman governor.

Hadrian died in A.D. 138, and we hear no more of Arrian in public life. He may have retired to his native city, where he held the priesthood of Demeter and Persephone—a post of honour, and probably of profit also. It was in the latter part of his life that he wrote those numerous works, some of which have come down to our time, and have preserved his name and reputation. The time of his death is unknown; and the authorities, which state that he lived to the time of Antoninus Pius and Marcus Aurelius, are not satisfactory. The following are the extant works of Arrian;—

1. The History of Alexander's Conquests, entitled "The Anabasis, or Ascent of Alexander," that is, into Asia (Ἀνάβασις Ἀλεξάνδρου), in seven books, is a work of great merit, and if viewed with reference to the importance of the subject, and the want of other trustworthy authorities, one of the most valuable histories that are extant. The contemporary historians of Alexander are lost; but Arrian's "Anabasis" supplies their place. It begins with the death of King Philip, B.C. 336, and contains the events of Alexander's life from that date to the death of Alexander at Babylon, B.C. 323. The two principal authorities that he followed, and whom he frequently mentions, are Aristobulus, who accompanied Alexander in his campaign, and Ptolemy, the son of Lagus, who was afterwards king of Egypt, and one of the distinguished companions of Alexander; but he relied most on Ptolemy. He also occasionally consulted other authorities, as Eratosthenes of Cyrene, Nearchus, Megasthenes, Aristus, Asclepiades, and the letters of Alexander, and the royal Journals (Ephemerides), from which he extracts the account of Alexander's illness and death. The histories of Aristobulus and Ptolemy were written after Alexander's death, when the memory of the events was fresh, and when the motives for concealment or misrepresentation were removed. The narrative of Arrian is simple and concise, without any affectation of rheto-

rical ornament; the military operations are clearly described; and a tone of good sense and moderation pervades the book. Alexander, his hero, is a favourite with him, and his faults are gently touched, but they are not concealed. Our present knowledge of Asia, and more particularly of the basin of the Indus, enables us to test the accuracy of Arrian as a geographer, and in this important requisite of an historian he is not deficient.

Some critics are of opinion that Arrian was a young man when he wrote this work; but this is very improbable. In the following passage from the "Anabasis" (i. 12), the author speaks thus of himself:—He says that he thought he was competent to make known the illustrious deeds of Alexander; that as to his name, there was no occasion to mention that, for it was not unknown among men, nor yet his native country, nor his family, nor any honour that he had enjoyed in his native place; but he will say this, that letters are and have been to him, from his youth upward, in the place of country, family, and honours; and accordingly he considers himself one of the first of the Greeks in letters, as Alexander was in arms.—The "Anabasis" was first printed in the Latin versions of C. Valgulius of Brescia, which has neither date nor place, and in that of B. Facius, Pesaro, 1508, fol. The first edition of the Greek text of the "Anabasis" was by V. Trincavelli, 1535, 8vo., Venice. The edition of Blancard was published at Amsterdam, 1668, 1 vol. 8vo.; and that of Schmieder, at Leipzig, 1798, 1 vol. 8vo. The most recent editions are by J. E. Ellendt, Königsberg, 1832, 2 vols. 8vo.; by C. W. Krüger, Berlin, 1835, 1 vol. 8vo., which contains the text and the various readings. There are German, French, and Italian versions of the "Anabasis." It was translated into English by John Rook, London, 1729, 2 vols. 8vo. One of the most useful commentaries on Arrian is Sainte-Croix's "Examen Critique des anciens Historiens d'Alexandre le Grand," Paris, 1775, 4to., which was translated into English by Richard Clayton, London, 1793, 4to.

2. The little work entitled "Indica" (Ἰνδική, or τὰ Ἰνδικά) contains a sketch of India, of the inhabitants, their habits, and the animals and products of the country, founded on the authority of Eratosthenes and Megasthenes. It also contains an abridgment or Journal of the Voyage of Nearchus (c. 20, &c.), who was appointed by Alexander to conduct his fleet from the Delta of the Indus to that of the Euphrates. This work is written in the Ionic dialect. It may be considered a kind of Supplement to the "Anabasis." The "Indica" is one of the most interesting monuments of antiquity; as, with the exception of the brief notices in Herodotus and the strange stories in Ctesias, it contains the first authentic account of the nations of India, and also the details of the first European navigation along that desolate coast which lies between the Indus and the entrance of the Persian Gulf. The Journal of Nearchus, as preserved by Arrian, has been attacked as spurious by Dodwell, and as deficient in veracity by Harduin and Huet. But its credit has been maintained by men of more judgment, and established beyond all doubt by Vincent, in "The Voyage of Nearchus," London, 1807. The more exact acquaintance which we have obtained in recent times with the coast along which the fleet of Nearchus sailed, has established the veracity of the Journal, in a way which will satisfy the most sceptical critic. The edition of the "Indica" by Schmieder, Halle, 1798, 8vo., contains the Latin version of Bonav. Vulcanius, the dissertation of Dodwell, "De Arriani Nearcho," and a Latin version of that part of Vincent's treatise which is devoted to a refutation of Dodwell.

3. "The Periplus of the Euxine Sea" (Περίπλους Πόντου Εὐξείνου) contains a brief account of Arrian's coasting voyage along the Black Sea from Trapezus (Trebizond) to Dioscurias, then called Sebastopolis. The rest of the Periplus to Byzantium is not founded on Arrian's personal knowledge, but on other authorities, as is apparent from the work. It seems also doubtful whether he professes to describe the coast from Byzantium to Trapezus on his own authority: it is at least clear from the Periplus that a voyage along this part of the Euxine was no part of that voyage to Sebastopolis which he describes in the Periplus, and addresses to the emperor Hadrian. It is printed in Hudson's "Minor Geographers," &c., vol. i., with Dodwell's Dissertation "De Aetate Peripli Maris Euxini." This Periplus was translated into English by Dr. William Falconer, London, 1805, 4to.; to which translation are added three dissertations. There is an anonymous "Periplus of the Euxine and Mæotis," which is not by Arrian. (Dodwell, *Dissertatio de Auctore Anonymo Peripli Euxini Maris.*)

4. Of the "Alan History" (Ἀλανικὴ ἡ Τὰ κατ' Ἀλανούς) the fragment entitled "The Order of Battle against the Alans" (Ἔκταξις κατὰ Ἀλανῶν) is probably a fragment. Photius mentions an Alan History by Arrian; and it is possible that the passage in Dion Cassius, already referred to, in which he speaks of Pharasmanes, and this fragment, may refer to the same events. But the true reading in the passage of Dion Cassius appears to be "Albani," and not "Alani" (Dion Cassius, lxix. 15, ed. Reimar, and the note); and perhaps this work ought to be entitled "Albanian History." This fragment was first edited by J. Scheffer, Upsal, 1664, 8vo.; and it is contained in Blancard's edition of Arrian's minor works, Amsterdam, 1683, 8vo.

5. The "Discourse on Tactic" (Λόγος Τακτικός ἢ Τέχνη Τακτική) was written in the twentieth year of Hadrian, as the author states in a passage of the "Tactics." What remains is apparently only part of a large work: it treats chiefly of the discipline of the cavalry. It was first edited by J. Scheffer, Upsal, 1664, 8vo.; and is printed in Blancard's collection.

6. The "Discourse on Hunting" (Κυνηγετικός) was written by Arrian in imitation of Xenophon's treatise on the same subject, and to supply its defects. The author says that he "bears the same name (Xenophon), and belongs to the same city, and from his youth up has been busied about the same things as (the elder Xenophon), hunting, generalship, and philosophy." The Greek text was first edited by Lucas Holstenius, Rome and Paris, 1644, 4to., with a Latin version. It is also printed in Blancard's edition of the "Minor Works of Arrian," in Zeune's "Minor Works of Xenophon," and in Schneider's edition of Xenophon, Leipzig, 1778. There is an English version of the treatise, which was published at London, 1831, with notes, and embellishments from the antique.

Gellius (i. 2) says that Arrian digested the discourses of Epictetus ("Dissertationes Epicteti"), and Photius speaks of eight books of the discourses (διατριβαί) of Epictetus by Arrian. There are now extant four books of a work entitled the "Epictetus of Arrian" (Ἀρριανοῦ Ἐπίκτητος). Photius also attributes to him a work in twelve books "On the Conversations of Epictetus" (Ὁμιλίαι Ἐπικτήτου); and Simplicius says that he wrote on the life and death of Epictetus, but it is uncertain whether he means to say that this was a separate work, or a part of one of the two works above enumerated. The consideration of these works, and of the "Manual of Epictetus" (Ἐγχειρίδιον) belongs to the Life of Epictetus. [EPICTETUS.]

Arrian was a voluminous writer. Besides his extant works, he wrote a work in seventeen books entitled "Parthica" (Παρθικά) on the wars of the Romans under Trajan against the Parthians; a History of the events which followed the death of Alexander, in ten books, the loss of which is much to be regretted, as there are few good materials for the history of this busy period: Photius has preserved a list of the contents of this work; the history of Timoleon's expedition against Dionysius of Syracuse, and the history of Dion of Syracuse, and his contest with the second Dionysius, are mentioned by Photius; a History of Bithynia, his native country, in eight books, from the mythical times to the death of the last king, Nicomedes, who bequeathed his kingdom to the Romans; and the Life of Tilloborus, a distinguished Asiatic robber.

"The Periplus of the Erythræan Sea" (Περίπλους τῆς Ἐρυθρᾶς Θαλάσσης) is printed in the first volume of Hudson's "Minor Greek Geographers," with the dissertation of Dodwell, "De Aetate Peripli Maris Erythraei ejusdemque auctore." It contains an account of the commerce which was carried on from the Red Sea and the east coast of Africa to the peninsula of India, in the first or second century of our æra. The Periplus was first published by Froben, at Basle, 1533, with a preface by the editor Gelenius; but Dr. Vincent could not ascertain from what MS. it was printed, nor whether the MS. exists now. The edition of J. W. Stuckius, Zürich, 1577, fol., and that in Hudson's Geographers, Oxford, 1698, are both from Froben's edition: the text is in several passages corrupt and obscure. As the edition of Gelenius contained, among other things, both the Periplus of the Euxine by Arrian, and the Periplus of the Erythræan Sea, it is possible that, if there was no author's name on the MS. of the Periplus of the Erythræan Sea, it may have been assigned to Arrian, because he had written a similar Periplus of the Euxine. Whatever may be the authority for calling it the Periplus of Arrian, it can hardly be by Arrian of Nicomedia. The author appears, from the work, to have been an Egyptian Greek, who sailed from Egypt, as far at least as the Bay of Cambay. The Periplus consists of two parts: one part comprehends the coast of Africa, from Myos Hormos on the Egyptian coast of the Red Sea to Rhapta, and is elucidated in the first part of Dr. Vincent's valuable work on the "Periplus of the Erythrean Sea, containing an account of the Navigation of the Ancients from the Sea of Suez to the coast of Zanguebar," London, 1807, 4to. The second part also begins at Myos Hormos and follows the Arabian coast of the Red Sea and the ocean, and then, passing to Guzerat, follows the Malabar coast to Ceylon. It is elucidated in the second part of Vincent's work "containing an account of the Navigation of the Ancients from the Gulf of Elana in the Red Sea, to the Island of Ceylon." Dodwell infers, from a passage in the Periplus, that the author wrote in the reigns of M. Aurelius and L. Verus, which commenced A.D. 161; but his inference rests on a weak foundation. Vincent is inclined to fix the date of the composition about the tenth year of Nero's reign, and to place the alleged discovery of the Monsoons in the Indian Ocean, by Hippalus, in the reign of Claudius. This Periplus is a valuable record of the commerce of the Indian Ocean under the early Roman emperors.

In the fragment on the Alan War, Arrian calls himself Xenophon. Xenophon, the son of Gryllus, was the model that he proposed to himself, and the parallel between the elder and the younger Xenophon is curious. The son of Gryllus was an Athenian by birth; the Xenophon of Nicomedia was made a citi-

zen of Athens. Xenophon recorded in his "Memorabilia" the moral doctrines of his master Socrates: Arrian has preserved those of his teacher Epictetus. Xenophon gave to his history of the expedition of the younger Cyrus the title of the Anabasis; Arrian gave the same name to his history of Alexander. Xenophon wrote "Hellenica," or a general history of Grecian affairs, beginning from the point where the history of Thucydides ends; Arrian wrote a history of Alexander's successors. Xenophon and Arrian were both fond of field-sports, and both wrote treatises on Hunting. If the parallel is not complete in all its parts, it is complete enough to show that Arrian came as near to his model as he could. He imitated the plain and simple style of Xenophon, and not unsuccessfully. He had a good share of vanity, and was courtier enough to know how to forward his interests; but he was, apparently, an honest man, and, as an historian, geographer, and moral writer, he ranks among the distinguished names of the Greeks.

The complete edition of Arrian's works, by Borheck, 3 vols. 8vo. Lemgo, is of no value: a Vienna edition of all the works, 1810, 8vo., is mentioned by Hoffman. The editions of the separate works are very numerous. "The Anabasis of Alexander" still wants the commentary of a competent critic. (Fabricius, *Biblioth. Græc.* ed. Harless, v. 89; Photius, *Codd.* 58, 91; Hudson, *Geographiæ Veteris Scriptores Græci Minores*, 1st vol., Oxford, 1698, which contains Dodwell's Dissertations; Hoffmann, *Lexicon Bibliographicum.*)

There were several other persons of the name of Arrianus, of whom the following may be noticed:

ARRIANUS, the author of a treatise on Meteora (περὶ Μετεώρων), is mentioned by Philoponus in his "Commentary on the Meteorologica of Aristotle," and is stated, on the authority of Eratosthenes, to have made the greatest circuit of the earth 250,000 stadia. But this passage is ambiguous, for it may be also rendered thus: "Arrianus says, in his book on Meteora, that Eratosthenes maintains that the greatest circuit of the earth is 250,000 stadia;" and we cannot therefore conclude from this passage that this Arrian lived before Eratosthenes. This work on Meteora appears, from the mode in which it is mentioned, to have been in one book, and it may be the same as the treatise on Comets (περὶ Κομητῶν) ascribed to one Arrian, by Photius (*Cod.* 250), in which Arrian discussed the nature of comets, their composition and appearances, and endeavoured by many proofs to show that they portended neither good nor evil.

Fabricius concludes that this Arrian cannot be Arrian of Nicomedia, because he is quoted by Agatharchides; but this is a mistake of Fabricius, for Arrian is quoted only by Photius. Stobæus has preserved extracts from Arrian. (*Eclog. Phys.* 27, 28, ed. Canter.)

ARRIANUS, a Greek poet, made an epic version, that is, a translation in hexameter verse, of the Georgics of Virgil. He also wrote an Alexandriad, or poem on Alexander, in twenty-four rhapsodies, or books, and poems on Attalus of Pergamus. It is conjectured that Suidas may have confounded this Arrianus with one Adrianus who wrote an Alexandriad. The name Arrianus has also been sometimes confounded with that of Rhianus. (Fabricius, *Biblioth. Græc.* v. 89, note *c*; Suidas, Ἀρριανός.)

ARRIANUS wrote a history in Greek, which comprised the periods of the Emperor Maximinus the younger and the three Gordiani. L. Annius Arrianus, who was consul in the year A.D. 243, may be the author of this history. (Capitolinus, *Maximinus Junior*, 7; *Gordiani Tres*, 2.)

ARRIANUS, a Roman jurist, is cited several times by Paulus and Ulpian. From a passage of Ulpian (*Dig.* v. tit. 3, s. 11), we learn that he wrote a work, "De Interdictis," of which Ulpian cites the second book. The age of this Arrian is uncertain. It has been observed that in the passage in which the work "De Interdictis" is spoken of, the name of Proculus also occurs, and it is a possible conclusion from the passage that Arrian preceded Proculus, who lived before the time of Vespasian. It has been conjectured that this Arrianus may be Arrianus Maturius, the friend to whom Pliny the younger addresses several letters (iii. 2; i. 2, &c.); but this cannot be established. Another conjecture is that the jurist may be Arrian the historian, but this again cannot be maintained. There is a rescript of Hadrian (*Dig.* xlix. tit. 14, s. 2), addressed to Flavius Arrianus, who probably is the historian; but the jurist is simply named Arrianus in the excerpts in the Digest. One Arrianus Severus, who was præfectus ærario, is also cited in the Digest (xlix. tit. 14, s. 42) by Aburnus Valens as pronouncing a decree in pursuance of a constitution of Divus Trajanus, which indicates a time after the death of Trajan. There is no reason for confounding the jurist Arrianus with any of the persons here mentioned. The authorities for the jurist Arrianus are cited by Gul. Grotius (*Vitæ Jurisconsultorum*), but the matter, as usual with him, is uncritically handled. G. L.

ARRIGHETTI, FILIPPO, born at Florence, of a noble family, in 1582, studied first at Pisa, and afterwards at Padua, and made great progress in philosophical and theological studies. He was made a canon of the Cathedral of Florence, and also a member of the Florentine Academy. He wrote a commentary on the Rhetoric of Aristotle, which he read in a series of lectures in the Florentine Academy: "La Rettorica d' Aristotile spie-

gata, in 56 lezioni recitate nell' Academia Fiorentina." He also translated Aristotle's Poetic, and read it to the Academy of the Svogliati of Pisa: "La Poetica d'Aristotile tradotta e spiegata e recitata nell' Academia degli Svogliati in Pisa." He also read in the Florentine Academy four essays, on pleasure, genius, honour, and laughter: "Quattro Discorsi Academici; cioè, del Piacere, del Riso, dell' Ingegno, e dell' Onore, recitati nell' Academia Fiorentina." The MSS. of all these lectures were left unpublished by the author, as well as his biography of Francis Xavier, the famous Jesuit missionary: "Vita di S. Francesco Saverio estratta dalle relazioni fatte in Concistoro dal Cardinal del Monte." Arrighetti wrote also several sermons and ascetic works, none of which have been printed. He is mentioned by Negri among the Florentine writers; by Salvini, in the Fasti of the Florentine Academy; and by Cerrachini, among the Florentine divines. He died in 1662. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ARRIGHETTI, NICOLO', born at Florence in the latter part of the 16th century, applied himself to philosophical studies, and was a disciple and friend of Galilei. He was one of the leading members of the Academia Platonica, which was founded, or rather revived (for the Academy existed in the times of Cosmo the elder and of his grandson Lorenzo the Magnificent), by Cardinal Leopoldo de' Medici. Arrighetti wrote and pronounced the inaugural oration on the opening of the Academy. He also translated Plato's Dialogues into Italian, for the purpose of lecturing upon them. He wrote a panegyrical oration on the occasion of the death of Cosmo II., grand-duke of Tuscany, A.D. 1621; another on the funeral of Maria Maddalena of Austria, Cosmo's widow, who died in 1631; and another in praise of Filippo Salviati, of the Academy of La Crusca—all which are inserted in the collections of the "Prose Fiorentine," together with some burlesque compositions in praise of pies, cucumbers, &c. Arrighetti was a member of the Academia Fiorentina, and of the Academy of La Crusca. He died in 1639. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ARRIGHETTI, NICOLO', born at Florence, in 1709, entered the order of the Jesuits. He lectured on physics in the University of Siena, where his lectures were greatly applauded. He published "Ignis Theoria solidis Observationibus deducta," 4to. Siena, 1750; and also a work on the theory of light. He died in 1767. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ARRIGHETTO, or ARRIGO, DA SETTIMELLO, was born of humble parents, in the village of Settimello near Florence, in the latter part of the twelfth century. He studied at Bologna, became a priest, and obtained the valuable living of Colenzano in the Florentine territory. Afterwards, through some circumstance which is not clearly ascertained, he lost his living, and became very poor. Filippo Villani, in his "Lives of Illustrious Florentines," says that the Bishop of Florence, a grasping, covetous man, instituted a law-suit against Arrighetto, in order to deprive him of his living, which he wished to bestow upon one of his own relatives. The suit was protracted for years, during which Arrighetto spent his whole property, and finally lost his living. He is said to have been reduced to the greatest distress, even to positive beggary. He then composed an elegiac poem, entitled "De diversitate Fortunæ et Philosophiæ Consolatione." The beginning is an imitation of that of Jeremiah's "Lamentations:"—

"Quomodo sola sedet probitas? Flet et ingemit Aleph.
Facta velut vidua quæ prius uxor erat."

The poem consists of about one thousand lines, and is divided into four books. The first two books are full of general complaints of his misfortunes, of his poverty, but especially of his being pointed at by the finger of scorn:—

"Gentibus opprobrium sum, crebraque fabula vulgi;
Dedecus agnoscit tota platea meum.
Me digito monstrant; subsannant dentibus omnes,
Ut monstrum monstror dedecorosus ego."

But amidst the poet's lamentations there is no clue as to the cause of his misfortunes—nothing to confirm Villani's account. On the contrary, there is a passage in which the poet addresses the Bishop of Florence in terms of affectionate respect:—

"Inclyte, cui vivo, si vivo, provide Præsul
Florentine, statum scito benigne meum."

And after saying that he had reached the utmost point of calamity, he thus concludes his address:—

"Vivus et extinctus te semper amabo, sed esset
Vivantis melior quam morientis amor."

Tiraboschi comments upon the discrepancy between these expressions of the poet and Villani's statement of the injury done to him by the bishop, and he seems inclined to reject Villani's account. It is rather singular that another solution of this apparent inconsistency did not suggest itself to Tiraboschi. We find one Bishop Bernard registered as having administered the see of Florence from 1182 till about 1189, when he was succeeded by Bishop Peter, who governed that see till 1205. Arrighetto was writing his poem about 1192, or soon after, for he alludes to two events which had happened in that year as facts of recent occurrence, namely, the treacherous death of Conrad of Monferrato in Palestine, and the imprisonment of Richard I. of England by Leopold, duke of Austria. Arrighetto, therefore, in the lines above quoted, was addressing the new bishop Peter, and appealing to

his commiseration for the distress which he endured, in consequence, perhaps, of the vexations of the former bishop, Bernard. The account of Filippo Villani, a countryman of Arrighetto, living at no very great distance of time, and a writer evidently well informed of the internal history of his country, need not be hastily rejected.

In the third and fourth books of his poem, Arrighetto, in imitation of Boethius, introduces philosophy, suggesting to him the usual arguments of consolation, and reproving him for his want of resignation:—

"Dic ubi sunt quæ te docuit Bononia quondam?
Hæc, ego, dic ubi sunt, quæ tibi sæpe dedi?
Te multum fovi, docui te, sæpe rogavi,
Et mea secreta sæpe videre dedi.
Tu mea vitis eras: tu palmitis umbra novelli;
Tu fructus validam spem mihi sæpe dabas."

Nothing further is known of Arrighetto. His poem, though somewhat uncouth and pedantic in its style, is said to have been much esteemed, and to have become a text-book and a model of poetical composition in the schools of Italy. Christian Daum first undertook to edit the text, at the solicitation of Magliabechi, but his death left the edition unfinished. The poem was afterwards printed and published by Leiser, in 1721, in his "Historia Poetarum Medii Ævi." It was edited again by Manni, at Florence, in 1730, with a translation in Italian prose made by an anonymous writer, who, by his style, is supposed to have lived in the fourteenth century. This Italian translation, which is entitled "Trattato contro l' avversità della Fortuna," has been registered by the Academy of La Crusca among the text-books of the Italian language, and was reprinted in 1815 by the publisher Silvestri of Milan. Mehus, in his "Life of Ambrosius Traversari," speaks of Arrighetto and his poem at some length. Several MS. copies of the Latin text are scattered about the libraries of Italy and Germany, showing that the work had been in request during the middle ages. In some of the MSS. the author is called Henricus Samariensis, or "the Samaritan," probably in allusion to the abject state into which he tells us that he had fallen. He is also called Henry "the Poor." In a MS. in the Ambrosian library at Milan he is styled "Henricus Samariensis, Versilogus, Doctor Grammaticus." Some biographers have confounded Arrighetto with Arrigo Semintendi of Prato, who lived much later, and who translated Ovid's "Metamorphoses" into Italian. (Mazzuchelli, *Scrittori d'Italia;* Tiraboschi, *Storia della Litteratura Italiana.*) A. V.

ARRI'GHI, ANTO'NIO MARI'A, born at Corte in the island of Corsica, in 1689, went to study at Padua, where he took his degree as doctor in civil and canon law. In 1727 he was appointed in the same university to the chair of the "Jus Pontificium," a branch of ecclesiastical law which treats of the decretals and constitutions of the popes, and is distinct from the "Jus Conciliare," which treats of the canons and decisions of the Councils. After some years, Arrighi was appointed to the chair of civil law. In 1741 he was naturalized, by a decree of the Venetian senate, as a citizen of Venice. He was the author of the following works:—1. "Oratio de repetendis fontibus Juris Pontificii, habita in Gymnasio Patavino," Padua, 1727. 2. "De Jure Pontificum universo Acroases IV. habitæ in Gymnasio Patavino, mense Novembri, 1727." 3. "Juris Pontificii Historia quatuor disputationibus comprehensa. Accesserunt Orationes tres: i. Pro jurisdictione Pontificum; ii. De Ecclesiis suburbicariis; iii. De Agro limitato," Padua, 1731. 4. "De Vita et Gestis Francisci Mauroceni, Peloponnesiaci Principis Venetorum Libri IV.," Padua, 1749. This biography of Morosini, the last successful commander of the Venetians, has been praised as being written in a style worthy of the subject. The professional writings of Arrighi on papal jurisprudence may be useful, not only to canonists, but also to the students of church history, as being written and read in a Venetian university, with the full approbation of the Venetian senate, a body which was never much disposed to submit to encroachments from the court of Rome: they may be taken as a fair exposition of the received opinion of Roman Catholic jurists respecting the extent of the pontifical authority in matters of jurisdiction and discipline. Arrighi left several works in manuscript:—1. "De Bello Cyprio Libri V." 2. "Disputationes Academicæ quæ versantur de Jure Pontificum." 3. "De Vita Caroli Ruzzini Liber." Ruzzini was doge of Venice from 1731 to 1735, when he died. The professors of the university of Padua raised a statue to to his memory. 4. "Disputationes Academicæ XIV." These concern subjects of Roman law. 5. "Epistolarum Liber adversus libellum Epistolarum hominis NN." These letters relate to a controversy which Arrighi had with an anonymous critic concerning a sepulchral inscription written or revised by him, which controversy was carried on with the usual bitterness of Italian polemics, until the "riformatori," or censors, of the university of Padua, stopped its further progress. The date of Arrighi's death is not stated, but he was still filling his chair in 1753. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ARRI'GHI, BETTO, or BENEDETTO. [AMELUNGHI, GIROLAMO.]

ARRI'GHI, GIUSE'PPE, an Italian historical painter of the latter part of the seventeenth century. He was born at Volterra, and was the favourite pupil of Baldassare Franceschini, who generally assisted Arrighi in his works. (Lanzi, *Storia Pittorica,* &c.) R. N. W.

ARRI'GHI, LANDI'NI ORA'ZIO, born at Florence in 1718, was the son of Giuseppe

Maria Arrighi and of Violante Landini, the last descendant of the learned Cristoforo Landini, secretary of the Florentine republic at the end of the sixteenth century, who was a distinguished poet, and one of Dante's commentators. Orazio Arrighi had a natural inclination for poetry, and was an improvvisatore, or extempore versifier, both in Italian and in Spanish. He travelled early in life through Spain and other countries, and afterwards entered the military service at Naples, under Don Carlos of Bourbon. After several vicissitudes and wanderings, he married, and went to live at Venice, where he published some poetical works: "Opere Teatrali," 1749; "Poesie Liriche," under the false date of Lucca, 1753, in which he gives some account of his life; "Oratorj Sacri;" and other minor works. But the two works for which he is best known, are:—1. "Il Sepolcro d'Isacco Newton," a poem in blank verse, published at Florence in 1751, and dedicated to Sir Horace Mann, British resident at the court of Tuscany, and afterwards reprinted several times. 2. "La Bibliade," a poem in six cantos, dedicated to Cardinal Quirini, in which the author describes the most conspicuous libraries, ancient and modern. Arrighi is reckoned among the good Italian poets of the eighteenth century. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ARRIGO DA SETTIMELLO. [ARRIGHETTO.]

ARRIGO, TEDESCO. [ISAAK, HEINRICH.]

ARRIGO'NI, CA'ROLO, born at Florence, in the early part of the sixteenth century, was one of the most skilful lute-players of his time. Fétis says that "in 1732 he was invited by the noble directors of the Royal Academy of Music, as well as Porpora, to oppose Handel," and that "Arrigoni's opera 'Fernando' was brought out in London in 1734." There is some mistake in this account, if it be true at all. Handel had sole possession of the Italian Opera-House in 1732, having in that year produced there his "Ezio," "Sosarme," "Esther," and "Acis and Galatea." He quitted it in 1734, and was succeeded by Porpora; but Burney, whose chronicles of the Italian Opera of this period are very ample, makes no mention of Arrigoni or his opera; nor does it seem probable that a composer of so little fame would have been invited to England as the associate of Porpora and the rival of Handel. In 1738 Arrigoni's "Esther" was performed at Vienna, but he never attained any celebrity as a composer, and nothing is known of his further history or the time of his death. E. T.

ARRIGO'NI, FRANCESCO, born near Bergamo in 1610, studied at Milan, and took orders as a priest. He was afterwards professor of rhetoric in several colleges, was made rector of the clerical seminary of Bergamo, and also a canon of the cathedral of the same town. He was a proficient in Greek, and was employed by Cardinal Federigo Borromeo, Archbishop of Milan, to translate Greek manuscripts. He died at Bergamo in 1645. He published some panegyrical orations in praise of several magistrates of Bergamo, and other minor works in Italian; among others a treatise in praise of solitude, "Il Paradiso terrestre, ovvero le delizie della Solitudine;" and another on the old traditional story of the blindness and beggary of Belisarius, "Belisario Cieco." (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ARRIGO'NI, ONO'RIO. [ARIGONI, ONORIO.]

ARRIGO'NI, POMPE'O, born at Rome in 1552, studied at Bologna and Padua, took his degree of doctor of law, and then returned to Rome, where Pope Gregory XIII. appointed him consistorial advocate. He was afterwards made auditor of the Ruota, or supreme civil court at Rome. In 1596 he was made a cardinal, and in 1607 archbishop of Benevento. He died in 1616, and was buried at Benevento: an inscription was placed on his tomb, which is given by Mazzuchelli, in which he is praised for his juridical learning. Several of his law writings are printed in the collection of the decisions of the Roman Ruota; and a Latin oration, which he delivered in the consistory, on the subject of the canonization of Diego d'Alcalá, a Spanish saint, was published at Rome in 1588. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ARRIUS MENANDER. [MENANDER.]

ARRIUS, QUINTUS, was prætor in B.C. 72, in which capacity he defeated Crixus, one of the leaders of the revolted slaves in the Servile war. In the battle in which Arrius conquered Crixus, 20,000 slaves are said to have been killed; but Arrius was soon after defeated by Spartacus. In B.C. 71 Arrius was to have succeeded Verres as proprætor in Sicily, but he died on his way thither. He appears to have had some reputation as an orator, for Cicero intimates that he somewhat resembled M. Crassus; he further holds him up as an example of what eminence a man may reach by seizing upon the proper opportunities, and making use of them; for thus, he adds, Arrius, a man of low birth, and without talent or education, obtained honours, wealth, and popularity. (Livy, *Epitome*, lib. xcvi.; Cicero, *in Verrem*, ii. 15, iv. 20, *Brutus*, 69; Pseudo-Asconius *in Ciceronis Divinit.* p. 101; Scholiasta Gronovianus *in Ciceronis Divinat.* p. 383, ed. Orelli.) L. S.

ARRIUS, QUINTUS, a son of Quintus Arrius, was a candidate for the consulship in B.C. 60, but he did not obtain it. Cicero repeatedly speaks of this Arrius as his friend; but while he was in exile, in B.C. 58, he complained bitterly of Arrius in a letter to his brother Quintus. In that letter Cicero

states that Q. Arrius, who had forsaken him, had in a great measure been the cause of his misfortune. (Cicero, *ad Atticum*, ii. 5, 7, *in Vatinium*, 12, *pro Milone*, 17, *ad Quintum fratrem*, i. 3.) L. S.

ARRIUS VARUS. [VARUS.]

ARRIVABE'NE, ANDRE'A, a Venetian printer of the sixteenth century, attained some literary reputation by his labours as the editor of two approved collections of Italian poetry, and also as a translator from the Latin. The collections which he edited are the following:—1. "Libro Terzo delle Rime di diversi nobilissimi ed eccellentissimi Autori," Venice, "al Segno del Pozzo," 1550, 8vo. 2. "Il Sesto Libro delle Rime di diversi eccellenti Autori, con un discorso di Girolamo Ruscelli," Venice, "al Segno del Pozzo," 1553, 8vo. The following are his translations:—1. "L'Alcorano di Macometto, tradotto dell' Arabo da Andrea Arrivabene," 1548, 8vo.; really translated from the Latin of Robertus Retinensis. 2. A translation into Italian of Andrea Mocenigo's History of the War of the League of Cambray ("De Bello Cameracensi," in Grævius's "Thesaurus Antiquitatum Italiæ," vol. v.), Venice, 1544, 8vo., 1562. It has been said that this translation was executed by Mocenigo himself; but Foscarini denies the assertion, and refers the translation positively to Arrivabene, on the authority of the dedication to Mocenigo's sons. (Mazzuchelli, *Scrittori d'Italia*; Adelung, *Supplement to* Jöcher, *Allgemeines Gelehrten-Lexicon*, "Arrivabene" and "Mocenigo;" Foscarini, *Della Letteratura Veneziana*, 272.) W. S.

ARRIVABE'NE, GIOVANNI FRANCESCO, a native of Mantua, published some Italian poems about the middle of the sixteenth century. His principal compositions were two maritime Eclogues in versi sciolti, "L'Idromanzia" and "Cloanto," printed at Mantua, 1547, 8vo., among the verses of the Academy of the "Argonauti," in which the author bore the name of Oronte. A good many Lyrics of Arrivabene will be found in several Italian collections; some of them occur in Bottrigaro's "Libro Quarto delle Rime di diversi eccellentissimi Autori," Bologna, 1551, p. 274; in Andrea Arrivabene's "Libro Sesto delle Rime di diversi eccellenti Autori," Venice, 1553, pp. 98, 99; and in Conti's "Rime di diversi Autori eccellentissimi, Libro Nono," Cremona, 1560, p. 349. A prose essay of his, "Orazione agli Amanti," with nine of his letters, containing information as to his life, will be found in Ruffinelli's "Lettere di diversi Autori," Mantua, 1547, 8vo. (Mazzuchelli, *Scrittori d'Italia*; Crescimbeni, *Storia della Volgar Poesia*, v. 122.) W. S.

ARRIVABE'NE, GIOVANNI PIE'TRO, a native of Mantua, lived in the latter half of the fifteenth century. He studied under Filelfo, served the house of Gonzaga, and was esteemed as a scholar and a lover of letters. His principal literary work was a Latin poem, "Gonzagidos Libri Quatuor," celebrating the military exploits of Lodovico Gonzaga III., Marquis of Mantua. It was printed for the first time by Meuschen, in his "Vitæ summorum dignitate et eruditione Virorum," Coburg, 1738, 4to. Eighteen Latin letters written by Arrivabene, and fourteen addressed to him, are printed among the Epistles of his friend and patron, Jacopo Piccolomini, usually called the Cardinal of Pavia. To Arrivabene are addressed likewise thirty-five of the Letters of Filelfo, from which may be learned a good many facts in regard to his life. In the twenty-two earliest of these letters, Filelfo transforms the name of his correspondent into the Greek "Eutychius." (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, ed. 1787-94, vi. 960; Argellati, *Bibliotheca Scriptorum Mediolanensium*, vol. i. pp. ccxxix. cclxix.) W. S.

ARRIVABE'NE, LODOVI'CO, who was vicar of the Bishop of Mantua, and a native of that city, lived towards the end of the sixteenth century, and published several works of little note:—1. "Simæ," Brescia, 1587, 4to. 2. "Dell' Origine de' Cavalieri del Tosone e di altri Ordini" (with thirteen of the author's sonnets, and two madrigals), Mantua, 1589, 4to. 3. "Dialogo delle Cose più illustri della Terra Santa," Verona, 1592, 8vo. 4. "Il Magno Vitei, primo Re di China," Verona, 1597, 4to.; again, with this title, "Istoria della China, &c.," Verona, 1599, 4to. (a romance, the hero of which is the Chinese Emperor Fo-hi). 5. "Sylvius Ocreatus," Paris, 1555, 4to.; and in the medical works of Sylvius (Jacques du Bois), Geneva, 1630, fol. (Mazzuchelli, *Scrittori d'Italia*; Adelung, *Supplement to* Jöcher, *Allgemeines Gelehrten-Lexicon*; Tiraboschi, *Storia della Letteratura Italiana*, ed. 1787-94, vii. 981.) W. S.

ARROWSMITH, a tenor singer of some celebrity, but of whom the only record remaining is that of contemporary ephemeral publications, in the songs to which his name is attached. He was the vocal associate of Mrs. Weichsel (the mother of Mrs. Billington), Mrs. Wrighten, and Mrs. Kennedy, at Vauxhall, in 1784. In June, 1787, John Palmer opened the Royalty Theatre in Goodman's Fields, which was almost immediately closed, at the application of the managers of the patent theatres, by the Lord Chamberlain. Palmer re-opened it in July, for the performance of pantomimes and music. In one of the Royalty Theatre concert-books of that year, the names of Bannister (the elder), Leoni, Arrowsmith, and Master Braham, appear, and one of the pieces is Jackson's duet, "Time has not thinn'd my flowing hair," sung by Mr. Arrowsmith and Master Braham. Arrowsmith was the original singer of se-

veral of the most popular songs of his day: among others, "Loose every sail to the breeze," Michael Arne's "Homeward bound," and "The Topsails shiver in the wind."

E. T.

ARROWSMITH, AARON, was born in Winston, Durham, 14th July, 1750. His father dying while he was young, his mother married again, and the second husband, a dissipated man, wasted the children's patrimony. Aaron was thus early thrown on his own resources. The only instruction he ever received, except in the mere elements of reading and writing, was in mathematics, from the eccentric Emerson, who had ceased teaching, but was so taken by the boy's anxiety to learn, that he taught him for a winter. Arrowsmith came to London about 1769 or 1770. He soon obtained employment from Cary, for whose large county maps he made most of the pedometer measurements and drawings. Arrowsmith continued with Cary till near 1790, when he published his large map of the world on Mercator's projection. He had by miscellaneous reading, and by inquiries of naval officers and others, accumulated a stock of materials that did not appear on any map, and employed the hours he could save from his employer's task-work to construct one of his own. He was taunted by his acquaintances for projecting it on a scale too large and costly to have any chance of selling, but he did not allow himself to be diverted from his purpose. When the map was ready he took a small house in the neighbourhood of Leicester-square, and had it advertised as published. For some time it hung upon his hands; but one of the whalers after another found his account in procuring it; the map, from the distinctness of its engraving and the great additional information it contained, attracted general attention; and in a short space the narrow dwelling of Arrowsmith was for a time scarcely able to hold those who crowded to purchase the map, or to announce themselves as patrons. From this period his career was one of uniform progress and prosperity. In 1794 he published his great map of the world on a globular projection, with "a Companion" of explanatory letter-press. This was followed in a short time by his map of the northern regions of America. It is much to be regretted that there is neither a complete collection nor catalogue of his publications: either would be a valuable addition to the history of geography from 1790 to 1820. In the after part of his life Arrowsmith transferred his abode to Soho-square, to the house still occupied by his nephew. Aaron Arrowsmith died on the 23rd of April, 1823.

Arrowsmith's maps obtained a high reputation throughout Europe for their distinctness, the result of good engraving and arrangement. It has been the fashion of late to undervalue his acquirements as a geographer. This practice seems to have originated with Klaproth, who, in one of his publications, designates Arrowsmith "le géographe le plus ignare de l'Europe," an expression of personal animosity. A similar tone has been adopted by Walckenäer, who has allowed himself to be misled by comparing the maps of Arrowsmith, and more especially his maps of Oriental regions, not with those which preceded them, but with those which have since been published. If Arrowsmith is inferior to Berghaus, he is superior to any map-maker of Europe at the time when he commenced his career. Those who depreciate him owe great part of their own superior knowledge to the impulse given to geography by the untiring assiduity of Arrowsmith in collecting new information. He was not a profound mathematician or man of science, but he had a complete understanding and mastery of the theory and practice of his art, as is shown by his "Companion to a Map of the World," published in 1794; his "Memoir relative to the Construction of the Map of Scotland published in 1807," which appeared in 1809; and his "Geometrical Projection of Maps," published in 1825, after his death. He lived in London, a city more than any other in Europe favourable to the collection of geographical information, and in the age of Dalrymple, Rennell, and other promoters of geography. He was appreciated and employed by those distinguished men, who not only imparted their views to him, but liberally communicated their collections. When Arrowsmith published his large map of the World upon a globular projection in 1794, he acknowledged the assistance of Rennell in correcting the geography of Africa; of Wales, in communicating positions from his own observations in circumnavigation with Cook; of Smirnove, chaplain to the Russian legation in London, for translations; of the Hudson's Bay Company, for MS. maps and charts, &c. Of Dalrymple he says:—"He generously presented me the whole of his valuable geographical publications, consisting of 632 maps, charts, plans, &c., accompanied with near 2000 pages of letter-press, with the use of several MSS." These hints indicate the anxious and indefatigable care with which Arrowsmith accumulated materials from every quarter. His memoir on the map of Scotland, published in 1807, also contains abundant proof of his diligence in collecting information, and of the modesty and good faith with which he sought the advice and assistance of men eminent in science or letters. The antiquarian and historical part of that memoir has every appearance of being supplied by Rickman; but the map is Arrowsmith's, and it is the first map of Scotland that in the slightest degree approximated to accuracy. He made the geography of Scotland. The European reputation of Arrow-

smith as a constructor of maps caused materials to flow in upon him from the travellers of every country. His collections (now in the possession of his nephew Mr. John Arrowsmith), if they were properly arranged, and the history of each article authenticated, would be a most important contribution to the history of the progress of geographical knowledge. We claim no other reputation for Arrowsmith than that of strong, rough sagacity, enthusiasm, and diligence in his profession, and extensive, if not always accurately scientific knowledge of geography. Arrowsmith's maps exceed one hundred and thirty. The school atlases and skeleton maps for Eton College, and the manuals of geography, ancient and modern, by Aaron Arrowsmith, are the works of his son. The services rendered to geography by the elder Arrowsmith from 1790, when he published his large map of the World on the projection of Mercator, till his death, entitle him to be mentioned in more honourable terms than Klaproth, Walckenaer, and even Eyries have seen fit to employ in speaking of him. Had his urgent advice to Mudge been followed, to have a general projection made for the maps of the Ordnance Survey, before any of them were engraved, the impossibility of joining the separate sheets into one map would have been avoided. (*Private Communications; Literary Gazette*, No. 328; *Annual Obituary for* 1824; Aaron Arrowsmith, *A Companion to a Map of the World*, London, 1794, *Memoir relative to the Construction of a Map of Scotland published in* 1807, London, 1809, *Geometrical Projection of Maps*, London, 1825.) W. W.

ARROWSMITH, JOHN, D.D., an eminent Puritan divine, was born at Gateshead, near Newcastle-upon-Tyne, on the 29th of March, 1602, and was educated at St. John's College, Cambridge, where, according to Dr. Salter, he was admitted in 1616, but according to Baker, who seems to have it on Arrowsmith's own authority, he was admitted scholar on the foundation of Mr. Ashton, Nov. 3, 1618. He took the degrees of A.B. in 1619, and A.M. in 1623, in which latter year he was elected fellow of Catherine Hall, where he appears to have resided for several years, probably, according to Salter, engaged in tuition. In 1630 he was chosen one of the university preachers, and in the following year he removed to Lynn in Norfolk, where he was first engaged as a curate, but eventually became minister in his own right, of St. Nicholas's Chapel. He resided at Lynn for ten or twelve years, and grew into high esteem there. On the calling together of the Assembly of Divines in 1643, he was appointed a member for the county of Norfolk; and he attended their session regularly, and united with several of his brethren in drawing up the Assembly's Catechism. Arrowsmith was also placed on the list of "Tryers," or persons appointed to examine and report upon the qualifications of candidates for the ministry, and was made preacher at St. Martin's, Ironmonger-lane, London. Another circumstance indicative of the esteem in which he was held was his appointment, in 1644, as one of a committee of learned divines which united with a committee of both houses of parliament to treat with commissioners of the church of Scotland upon agreement in matters of religion. On the 11th of April, 1644, he was appointed by the Earl of Manchester to the mastership of St. John's College, Cambridge, in the place of Dr. Beale, who was ejected in pursuance of an ordinance of parliament for regulating and reforming the university. Arrowsmith had taken the degree of B.D. in 1633, and in January, 1647-8, he was made D.D. He held the office of vice-chancellor of the university when the latter degree was conferred, in consequence of which he was allowed to defer his exercise for a time, until the term of his vice-chancellorship should expire. In 1651 he was, upon the death of Dr. Collins, made regius-professor of divinity, with which appointment he received the rectory of Somersham, and in 1653 he succeeded Dr. Hill in the mastership of Trinity College, his intimate friend Dr. Tuckney taking his place at St. John's. The delicate state of his health led him to resign his professorship in 1655, when Dr. Tuckney succeeded him in that also. He held the mastership of Trinity College till his death, at the age of fifty-seven, in February, 1658-9, after which Wilkins, who subsequently became Bishop of Chester, was appointed to that place. He was buried in the College chapel.

Most writers agree in bearing testimony to the learning, piety, and unexceptionable character of Dr. Arrowsmith, who is styled by Neal an acute disputant, and a judicious divine. Dr. Salter, though he considered him a learned and able divine, says that he was somewhat stiff and narrow in his views, and that his natural temper, and sweet and engaging disposition, were considered far better than his principles. Even Baker, whose prejudices against the puritans are often expressed with much bitterness, observes that, "allowing for the iniquity of the times, and excepting the matter of Korah, he was a good man, and dyed under that opinion with the men of those times, and of his own persuasion." He published, shortly after they were delivered, three single sermons, preached before the House of Commons in 1642-3 and 1646-7, and before both Houses of Parliament in 1645, and he wrote also the following works, of which the first only was printed before his death:—1. "Tactica Sacra, sive, de Milite Spirituali Pugnante, Vincente, et Triumphante, Dissertatio," a book which gained considerable reputation, and is, ac-

cording to Dr. Salter, written in a clean [clear] style, and with a lively fancy, and which, he says further, displays at once much weakness and stiffness, together with great reading, and a very amiable candour towards those from whom he felt obliged to differ in opinion. The work was dedicated to the fellows and students of Trinity college, and is said to have been published to supply the place of his sermons, which his ill health compelled him to discontinue. According to the title-page there were appended to this book "Ejusdem Orationes aliquot Anti-Weigelianæ, et pro Reformatis Academiis Apologeticæ, quas ibidem è Cathedra nuper habuit in Magnis Comitiis;" but the copy of the work presented by George III. to the British Museum does not contain these. This work was published at Cambridge, in small quarto, in 1657. Watt, who also mentions "Three Sermons" as having been printed in 1647 in quarto, and again in 1668 in octavo, gives the above as distinct works, both published originally in 1647, and the former also in 1657; but he is probably mistaken in the earlier date. 2. In 1659 appeared, in the same form, but in the English language, "Armilla Catechetica: A Chain of Principles; or an orderly concatenation of theological Aphorismes and Exercitations; wherein the chief Heads of Christian Religion are asserted and improved." This also was published at Cambridge, by Arrowsmith's friends, Horton and Dillingham, the masters of Queen's and Emmanuel colleges; and it was reprinted at Edinburgh in 1822, in octavo. 3. "ΘΕΑΝΘΡΩΠΟΣ; or God-Man; being an Exposition upon the first eighteen verses of the first chapter of the Gospel according to St. John," published at London in 1660, according to the date on the title-page, but dated January 31, 1659, in a MS. note in the copy formerly belonging to George III. (Salter, Preface to *Eight Letters of Dr. Anthony Tuckney and Dr. Benjamin Whichcote*, published in 1753, with a reprint of Whichcote's *Moral and Religious Aphorisms*, xxxi—xxxvi; Brook, *Lives of the Puritans*, iii. 315—318; Neal, *History of the Puritans* (Toulmin's edition), iii. 115; Baker, *MS. History of St. John's College, Cambridge*, forming vol. xlix. of Cole's MSS. in the British Museum, 188—191; Watt, *Bibliotheca Britannica*; Lowndes, *Bibliographer's Manual*.) J. T. S.

ARROY, BE'SIAN, prior and canon of the abbey of Isle-Barbe, was born in the last half of the sixteenth century. He became a doctor of the Sorbonne, where he taught philosophy and theology; and was afterwards preacher at Lyon. He died in the month of October, 1677. His works are—1. "Apologie pour l'Eglise de Lyon, contre les notes et prétendues corrections sur le nouveau Bréviaire de Lyon (by Claude le Laboureur)," Lyon, 1644, 8vo. 2. "Brieve et dévote Histoire de l'Abbaye de l'Isle-Barbe," Lyon, 1668, 12mo. This history was written as an answer to the first part of "Les Mazures de l'Abbaye de l'Isle-Barbe-lès-Lyon," by C. le Laboureur. 3. "Domus Umbrævallis Vimiacæ Descriptio," Lyon, 1661, 4to. Pericaud (Notice of Camille de Neuville in the Archives du Rhone, x. 342—349) doubts the existence of this work, and conjectures that the "Vimiacum, villa ad Lugdunum" of Bussières, Leiden, 1661, 4to. has been erroneously attributed to Arroy. 4. "Questions décidées sur la Justice des Armes des Rois de France et l'Alliance avec les Hérétiques et les Infidèles," Paris, 1634, 8vo. This work is a defence of the treaty entered into by Louis XIII. with the Swedes and Protestants of Germany. Cornelius Jansen wrote his "Mars Gallicus," 1635, fol., against it, under the name of Alexander Patricius. 5. "Traité des Usures," Lyon, 1674, 12mo. 6. "Apologie pour la vie religieuse," Paris, 1634, 8vo. 7. In 1666 he edited "Gilberti Grimbaldi Opera Theologica Posthuma." (Le Long, *Bibliothèque Historique de la France*, i. 593, ii. 863; Launoius, *Academia Parisiensis illustrata*, ii. 1054, 1055; Breghot du Lut and Pericaud, *Biographie Lyonnaise*; Adelung, *Supplement to* Jöcher, *Allgemeines Gelehrten-Lexicon*.) J. W. J.

ARRO'YO, DIE'GO DE, a distinguished Spanish miniature-painter and illuminator of the sixteenth century. He was born in 1498, where is not known, but probably in Toledo, as he first distinguished himself in that city, for the cathedral service of which he illuminated several books about 1520. He is supposed to have studied in Italy. He acquired such distinction by his portraits, that Charles V. appointed him his cabinet painter. He died at Madrid, in 1551. A JUAN DE ARROYO, a painter of Seville, was one of the founders of the academy of that place, and in the year 1674 was *fiscal* to the establishment. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARRU'NTIA GENS. It is uncertain whether this Gens was patrician or plebeian. It was a Gens of little note, for no member of it is mentioned till about the close of the republic. The following list contains those members of the Arruntia Gens who are mentioned in Roman history.

ARRUNTIUS is mentioned by Appian among the persons who were proscribed in B.C. 43, by the triumvirs, and killed. His son was with difficulty persuaded to take to flight and save his life. His mother accompanied him as far as the gate of the city, and then returned home to bury her husband. Some time after, when she was informed that her son had perished at sea, she put an end to her own existence by voluntary starvation. (Appian, *De Bellis Civilibus*, iv. 21.)

ARRUNTIUS was likewise among the persons proscribed in B.C. 43, but he succeeded

in making his escape in the disguise of a centurio, and by acting as if he were in pursuit of others. During his flight the following singular circumstance is said to have happened to him. Another proscribed Roman of the name of Appuleius likewise saved himself by flight: both were accompanied by a number of slaves, and on their way they were joined by several other fugitives, so that before reaching the sea-coast each had a small band about him. When they approached the coast, the two parties discovered each other at a short distance, and each suspected the other of being an enemy. A fight ensued between them, until at last the mistake was discovered. Arruntius went to Sextus Pompeius, who afterwards caused him to be recalled to Rome. It is not improbable that this Arruntius may be the person who commanded the left wing in the fleet of Augustus in the battle of *Actium*, B.C. 31. (Appian, *De Bellis Civilibus*, iv. 46; Velleius Paterculus, ii. 77, 85; Plutarch, *Antonius*, 66.)

ARRUNTIUS, LUCIUS, was consul in B.C. 22. Whether he is the same as the Arruntius of whom we have just spoken, cannot be decided. But it seems highly probable that he is the person whom Seneca calls the author of a history of the first Punic war, in which he imitated the style of Sallust. Cicero mentions a Lucius Arruntius, in B.C. 53, as a friend of Trebatius. (Velleius Paterculus, ii. 86; *Fasti Consulares*; Seneca, *Epistolæ*, 114; Cicero, *ad Familiares*, vii. 18.)

ARRUNTIUS, LUCIUS, a son of Lucius Arruntius, was consul in A.D. 6, together with M. Æmilius Lepidus. In one of the last conversations that Augustus had with his friends, when the question was discussed as to who would be willing and able to place himself at the head of the empire, Augustus is reported to have said that Arruntius was not unworthy, and that he would also be bold enough to seize the reins of the government if an opportunity should offer. This testimony to the character of Arruntius, together with the great influence, wealth, and talent which he possessed, drew upon him the suspicion and hatred of Tiberius, who gave proofs of it as long as he lived. In A.D. 15, when the Tiber had overflowed its banks and done great injury to the neighbouring districts, L. Arruntius and Ateius Capito were commissioned to confine the river within its bed, and to devise means for preventing the recurrence of the evil. About A.D. 24 he received Spain as his province, but as Tiberius was unwilling to let him go to a place where he could not keep his eyes upon him, he obliged him to remain at Rome, and to leave the administration of his province to his legates for the space of ten years. L. Arruntius is spoken of as a man of great honesty and integrity, and such a character was at that time quite sufficient to raise up a number of enemies. Accordingly we find that in A.D. 32 he was accused, probably at the instigation of Sejanus, by Aruseius and Sanquinius. The subject of the accusation is not known, but his accusers were unable to make out their case, and were punished. After the fall of Sejanus, another enemy, Macro, rose against him; he contrived, in A.D. 37, to draw him into a disgraceful affair, and tried to make out that L. Arruntius was an accomplice in the crimes of the notorious Albucilla. Arruntius felt so mortified and disheartened at this, that he began thinking of putting an end to his existence. His friends tried to persuade him to delay the execution of his plan, for Tiberius was dangerously ill and not expected to live many days, after which, his friends said, the aspect of things might change, and turn in his favour. But Arruntius was tired of life, and as he had no reasons for hoping that Caligula, who was to succeed Tiberius, would bring about a happier state of things, he put an end to his life by opening his veins. (Tacitus, *Annales*, i. 8, 13, 76, 79, vi. 5, 7, 27, 47, 48, *Historiæ*, ii. 65; Dion Cassius, lv. 25, lviii. 27.) L. S.

*ARRU'NTIUS, a physician at Rome, who may be mentioned to give some idea of the income gained by the principal medical men in that city about the beginning of the Christian æra. He is said by Pliny to have received two hundred and fifty thousand sesterces per annum, that is (reckoning with Hussey, *Ancient Weights and Money, &c.*, the mille nummi, or sestertium, to be worth, after the reign of Augustus, seven pounds, sixteen shillings, and three pence), about one thousand nine hundred and fifty-three pounds, two shillings, and sixpence. (Pliny, *Hist. Nat.* lib. xxix. cap. 5, ed. Tauchn.)

The person named L. ARRUNTIUS SEMPRONIANUS ASCLEPIADES, who is mentioned in an ancient inscription as having been physician to the emperor Domitian, A.D. 81—96, may perhaps (as Fabricius conjectures) have been a son or grandson of this physician. (Reinesius, *Inscript.* class xi. 3, p. 608; Fabricius, *Biblioth. Græca*, tom. xiii. p. 89, ed. vet.) W. A. G.

ARRUNTIUS CELSUS. [CELSUS.]

ARRUNTIUS STELLA. [STELLA.]

AR-RUSHA'TTÍ is the surname of an Arabian writer, a native of Spain, who was the author of several works on various subjects. His name was Abú Mohammed 'Abdullah Ibn 'Ali Ibn 'Abdillah Ibn 'Ali Ibn Khalaf Ibn Ahmed Ibn 'Omar; and he was surnamed Ar-rushátti, because he had a large mole on his thigh, which his nurse, who was a Christian, used to call a "rushátah," or "roseta." He was born at Orihuela, a small town of the province of Murcia, in A.H. 466 (A.D. 1073), and belonged to the tribe of Lakhm, one of the most illustrious which settled in Spain. At the age of fifteen he left his native place and travelled through Mohammedan Spain, visiting Seville, Cor-

dova, Toledo, Valencia, and other cities, where the sciences were then cultivated with the greatest success. On his return to Orihuela he established a school for the reading and expounding of the Korán; but finding that place too narrow a field for his ambition, he repaired to the capital, Murcia, where he obtained a lucrative employment from one of the Almoravide governors appointed by 'Ali Ibn Yúsuf. At the time that Abú 'Abdillah Mohammed Ibn Mardanísh took possession of Murcia, and declared himself independent, Ar-rushátti withdrew to Almeria. He was there when, in A.H. 542 (A.D. 1147), the city was besieged by Alfonso VII. of Leon, and after distinguishing himself by his courage, he was killed at the storming of that city, on Friday the 20th of Jumáda the second, A.H. 542 (October 16, A.D. 1147). Ar-rushátti left several works, among which the following is best known:—"Iktibásu-l-anwár wa iltimásu-l-azhár fí nasabi-l-sihábat wa rawati-l-athar" ("The borrowing of Light and the begging of the Flowers: on the Genealogy of the Companions of the Prophet, and selected Traditions of their Times"). The life of Ar-rushátti is in Ibn Khallikán. (Al-makkarí, *Moham. Dyn.* ii. 312; Ibn Khallikán, *Biog. Dict.*; Hájí Khalfah, *Lex. Bibl.* voc. "Iktibás.") P. de G.

ARSACES ('Αρσάκης) I., king of ARMENIA. The history of this king cannot be well understood without a previous examination of the question, whether all the ancient kings of Armenia, or nearly all, belonged to the same dynasty, and if the name of Arsacidæ can be appropriately given to that dynasty; or whether these kings belonged partly to the dynasty of the Parthian Arsacidæ, and partly to other eastern dynasties, so that, although several Armenian kings might clearly be Arsacidæ, there would be no ground to suppose that a dynasty of that name had ever had uninterrupted possession of the Armenian throne. The first of these opinions is supported by Eastern, especially Armenian writers, and the second by the Roman and Greek historians, who mention several Armenian kings who were Arsacidæ, but an Armenian dynasty of Arsacidæ is unknown to them. This is not the only discrepancy between the eastern and the western writers. Many kings mentioned by the Romans and Greeks are not mentioned by the Eastern writers; and the Eastern writers speak of several Armenian kings who were unknown to the Romans, although they are said to have had important transactions with them. Nor do the Western and the Eastern writers agree with regard to the historical events; and they differ sometimes widely in chronology; so that if we believe the one we must reject the others. Among the Eastern writers, Moses Chorenensis, Faustus Byzantinus, Michael Chamchean, all Armenians, are of great importance, but their statements often differ from each other, and as it has been considered a great difficulty to determine which of them is correct, it is still more difficult to make these Armenian writers agree with the Roman and Greek historians. The modern author who has most contributed to the attainment of this object is Saint-Martin, the learned librarian of the Library of the Arsenal in Paris, who is of opinion that there was a dynasty of Arsacidæ in Armenia, and that its government was only interrupted by the reign of some kings of foreign extraction, who were put on the throne by the influence of foreigners, especially the Romans. According to him the Armenian dynasty of the Arsacidæ was divided into two branches. The first or elder branch reigned in Great Armenia, and was founded, in B.C. 149, by Valarsaces or Wagharshag I., the brother of Arsaces VI., Mithridates, king of the Parthians, and whose descendants ruled over that country, with some interruptions caused by foreign and rival kings, down to about A.D. 73, when this branch became extinct with Tiridates I., who ascended the throne in A.D. 52, ceded it to Tigranes V. in A.D. 60, and was re-established by Nero in A.D. 62. The second or younger branch was founded by Arsham, the Artabazes of Josephus (*Jewish Antiq.* xx. 2), one of whose descendants through females, Erovant, usurped the throne, conquered all Armenia, and ceded Edessa and its territory to the Romans (between A.D. 58 and 78); he was king of Armenia Magna. He was succeeded by Ardashes or Exedares, an Arsacide by the male side, whose descendants continued to reign in Armenia with some interruptions down to the year 428, when Artasires or Ardashes, who, however, was only king of eastern Armenia, the western part of it having previously been ceded to the Romans, was deposed by the Persian king Bahram. [ARTASIRES.] The circumstance that the Romans do not mention this dynasty, but only some kings belonging to it, while on the other hand the Armenian historians acknowledge it as the only legitimate dynasty, is not very difficult to explain. Armenia, the object of a constant jealousy between the Romans and the Parthians, yielded sometimes to the one, sometimes to the other, and each party tried to put their tool on the throne. It seems, therefore, that the Romans considered only those kings legitimate whom they had put on the throne, refusing the royal title to their rivals. The Armenians, on the contrary, considered the tools of the Romans as foreign intruders; they do not always mention them as kings, but give this title to some Arsacide who was entitled to the throne by the law and custom of Armenia, and who is mentioned in the annals of this country, as king, although he perhaps never possessed an inch of ground in the disputed kingdom. It is not strange that the existence

of such pretenders was treated with contemptuous silence by the haughty Romans.

A series of all the Armenian kings, according to the system of Saint-Martin, could have been given here in a twofold shape, either as a short chronological sketch, or as a series of elaborate biographies. A short sketch, however, would not agree with the plan of this work; and as for the second mode of treatment, it would not only require us to give under one head the lives of the Arsacidæ, but also those of the foreign kings; and it would be likewise necessary to point out the facts upon which Saint-Martin bases his opinion, which would lead to a critical comparison of the western and eastern authors. Thus each life would be double, it being indispensable to present it first according to the Romans, and afterwards according to the Armenian and other eastern historians; and it would run to a still greater extent by the subsequent critical comparison of the eastern writers with the western, and of the eastern with each other, their statements being in many instances completely contradictory. These reasons have induced the writer to abandon the system of Saint-Martin, and to give the lives of the Armenian kings under their respective heads according to the statements of the Romans and Greeks.

Arsaces I. was the eldest son of Artabanus III. (Arsaces XIX.), king of Parthia, who put him on the throne of Armenia after the death of the Armenian king Zeno of Pontus (Artaxias III.) and the murder of his successor, Tigranes, the son of Alexander Herodes, in A.D. 35. Tiberius, unwilling to leave Armenia under the influence of the Parthians, supported Mithridates, the brother of the Iberian king Pharasmanes, who invaded Armenia in the same year, and contrived the death of Arsaces by bribing some of his officers, who murdered their master, upon which Mithridates became king. Arsaces I. is the fourteenth king in the series of the Armenian kings of Vaillant. It does not appear that Josephus, who mentions Orodes as king of Armenia at that time, has confounded him with Arsaces. [ARSACES XIX. of PARTHIA.] In the series of Saint-Martin this Arsaces is called Arsaces II., on the ground that Valarsaces or Wagharshag I., the founder of the elder branch of the Arsacidæ in Armenia, left a son Arsaces who succeeded him on the throne, and reigned from B.C. 127 till 114. (Moses Chorenensis, ii. 8.) (Tacitus, *Annales*, vi. 31—33; Josephus, *Jewish Antiq.* xxviii. 3, § 4; Dion Cassius, lviii. 26; Vaillant, *Elenchus Regum Armeniæ Majoris*, in *Arsacidarum Imperium*, vol. ii.; Saint-Martin, *Mémoires Historiques et Géographiques sur l'Arménie*, vol. i. p. 404, &c.) W. P.

ARSACES (Ἀρσάκης). II., king of ARMENIA, was put on the throne by his brother Artabanus IV., king of Parthia, in A.D. 222 or 223, or correctly in the first year of the reign of the emperor Alexander Severus (A.D. 222—235). Artaxerxes, the son of Sassan, having effected a revolt in Persia, which resulted in the overthrow of the dynasty of the Arsacidæ in Parthia, Arsaces supported his brother, whose ruin, however, he could not prevent. He saved his own throne by making an alliance with Alexander Severus, with whom he marched against Artaxerxes in A.D. 230, and contributed to the success of the Roman arms. Arsaces continued to be a friend of the Romans; he died before A.D. 260. The name of his successor was probably Artavasdes IV. of Vaillant. Moses Chorenensis gives a circumstantial account of the war of the Parthians, Armenians, and Romans against Artaxerxes, but the king who then reigned in Armenia was, according to him, Chosroes or Khosrew I., surnamed the Great (Medz), who reigned from A.D. 198—232, and who was succeeded by Artaxerxes. Arsaces II. was probably not king of all Armenia, but only of some part of it, for it does not seem probable that he is identical with Khosrew. Arsaces II. is the twenty-seventh king in the series of Vaillant; he is not in the series of Saint-Martin, who follows Moses Chorenensis and Faustus Byzantinus. (Dion Cassius, lxxx. 3—4; Herodianus, vi. 2, &c.; Procopius, *De Ædif. Justin.* iii. 1, Agathias, p. 65, 134, &c. ed. Paris; Zonaras, ii. 14; Moses Chorenensis, ii. 68, &c.; Vaillant, *Elenchus Regum Armeniæ*, &c. in *Arsac. Imp.* vol. ii; Saint-Martin, *Mémoires, &c., sur l'Arménie*, vol. i.) W. P.

ARSACES (Ἀρσάκης) III., the thirty-first king of ARMENIA in the series of Vaillant, was the son and successor of Tiridates (Divan) III., who was made prisoner and blinded by the Persian king, Sapor II. Notwithstanding the cruel punishment which he had inflicted upon the Armenian king, a reconciliation soon took place between them, and Tiridates was allowed to return to his kingdom. Being unable to reign on account of his blindness, he appointed Arsaces his successor, and his choice was approved by the Romans and Persians. This probably took place in A.D. 341. In the war between Sapor and the Emperor Constantius, Arsaces at first united his forces with those of the Persians, but he soon yielded either to fear or to the promises of Constantius, and abandoned Sapor. Constantius granted him peace on the condition of paying an annual tribute; and the defection of Arsaces was rewarded with the hand of Olympias, the daughter of the præfect Ablavius, who was a near relative of the Empress Constantia, and who had formerly been betrothed to Constans, the brother and co-regent of Constantius. In consequence of this defection a war broke out between Arsaces and Sapor. Arsaces was at first supported by Constantius; and after his death in A.D. 361, by his successor,

Julian the Apostate, who undertook his campaign against Sapor on the promise of Arsaces to support him with his forces. Faithless and tyrannical, Arsaces forsook his ally in the critical moment near Ctesiphon (June, 363), and the defeat and death of Julian are to be attributed to the treachery of the Armenian king. By a treaty with Jovian, the successor of Julian, Sapor became liege lord of Armenia; the Roman army was allowed to withdraw. Arsaces expected to be rewarded by Sapor; but unfortunately for him the Armenian nobles had conspired against their tyrannical master, and Sapor perceived that Arsaces would be sufficiently rewarded by a mere protection against his subjects. The unfavourable change of the position of Arsaces became at last so conspicuous that Sapor entirely forgot what he owed to Arsaces, and only remembered that he had once been betrayed by him. Arsaces had, nevertheless, confidence enough to appear in the camp of the Persian king, and to implore his assistance against the Armenian nobles. He was well received, and treated with royal honours. But one day at a banquet he was seized by order of Sapor, and confined in the tower or prison of Oblivion, near or in Ecbatana. His royalty was respected even in his prison, his chains being of silver; but he despaired of life, and implored his servant to put him to death, and so save him from further ignominy. The faithful servant obeyed his master, and plunged a sword into his heart. Olympias, the wife of Arsaces, had previously been imprisoned by P'harhandsem, an Armenian princess, who seems to have been the mistress of Arsaces. Saint-Martin places the death of Arsaces in A.D. 370. The successor of Arsaces was Bab, the Para of Ammianus Marcellinus. (Ammianus Marcellinus, xx. 11, xxi. 6, xxiii. 2, 3, xxv. 7, xxvii. 12; Procopius, *De Bello Persico*, i. 5; Moses Chorenensis, iii. 18, &c.; Vaillant, *Elenchus Regum Armeniæ*, &c.; Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i.) W. P.

ARSACES (Ἀρσάκης) IV., the thirty-fourth king of ARMENIA in the series of Vaillant, where he stands as Arsaces V. It is Vaillant's opinion that King Para of Armenia was succeeded by his brother, whom he calls Arsaces IV.; and that this Arsaces was the son of Arsaces, the brother of Para. Saint-Martin, however, shows that Vaillant is mistaken, and that his Arsaces IV., the brother of Para, is an imaginary person. According to Saint-Martin, who refers to different Armenian sources, Arsaces III., the subject of the preceding article, left a son, Para or Bab, who succeeded him, and was slain in A.D. 377, leaving two sons, Arsaces and Valarsaces, or Wagharshag. The two royal brothers were excluded from the throne by Waraztad, the son of Anob, who was a brother of Arsaces III. Waraztad reigned from A.D. 377 till 382; and it is not unlikely that he is the king whom Vaillant calls Arsaces IV. Waraztad was driven out by Manuel, an Armenian noble, who put the two brothers, Arsaces IV. and Valarsaces, the sons of Para, on the throne. Valarsaces died in A.D. 383, and Arsaces reigned sole. In a war with the usurper Waraztad, whose cause had been taken up by the Emperor Theodosius the Great, Arsaces showed himself utterly incompetent to reign, and he would have been defeated but for the thoughtless conduct of Waraztad. His want of character led to his deposition and to the division of Armenia between Theodosius and Sapor III., king of Persia; an event which is far from being well known in all its circumstances, the sources being so very contradictory. Procopius says that Armenia was then governed by two kings; Arsaces, who reigned in the western part, and his brother Tigranes, who ruled over the eastern part, which he ceded to Sapor; while Arsaces ceded his part to Theodosius. But Moses Chorenensis knows only *one king*, Arsaces, who was deprived of his kingdom, of which Theodosius received western Armenia, and Sapor eastern Armenia. Saint-Martin places this event in 387. Sapor gave his part to Khosrew, or Chosroes, an Arsacide, as a vassal state, and western Armenia became the reward of Casavon, who was likewise an Arsacide, but who was a Roman general, and who recognized Theodosius as his master. This state of things did not last long, and troubles took place, in consequence of which Armenia disappeared from among the kingdoms of the East. [ARTASIRES.] (Procopius, *De Ædificiis Justiniani*, iii. 2, 5; *De Bello Persico*, ii. 3; Moses Chorenensis, iii. 40, &c.; Vaillant, *Elenchus Regum Armeniæ*, &c. in *Arsac. Imp.*; Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i.) W. P.

ARSACES (Ἀρσάκης) is said to have been the name of the founder of the kingdom of PARTHIA, whose memory was held in such honour by the Parthians, that all the succeeding kings were called by the same name. (Justin, xli. 5; Ammianus Marcellinus, xxiii. 6. The latter writer adds that Arsaces was deified.) These kings constitute the dynasty of the Arsacidæ. The name was undoubtedly an appellative, and it appears to be of Persian origin, since Persians who bore it are mentioned by Æschylus (*Persæ*, 957) and Ctesias. (*Pers.* ap. Phot. *Cod.* 72, pp. 42, 43 Bekker.) The fact of its having been already borne by these noble Persians, of whom one was the king Artaxerxes Mnemon, and the other is not unlikely to have been of the royal race, rather supports than opposes the conjecture of Pott (*Etymologische Forschungen*, ii. 272), that it was an appellative derived from the roots "ar" and "shah" (king), and means "the king of the Arii," or "the noble king."

As one account traces the descent of Arsaces from the royal Persian family of the Achæmenidæ, it is probable that this story was invented, and that the name Arsaces was assumed by the kings of Parthia, to give dignity to their race. In the Persian language Arsaces is called Ashki, Ashek, Arshak, or Arshag, and the Arsacidæ, Ashaker, Ashkanier.

The first person mentioned in history by the name of Arsaces was the chief of a nomade band, but to what nation or nations he and his followers originally belonged cannot be precisely ascertained. By the ancient authors he is variously represented as a Parthian, a Scythian, a Bactrian, and a Persian of the royal race of the Achæmenidæ, while Justin confesses that his origin was uncertain. The mountainous country on the south-east of the Caspian Sea, to which the name of Parthiene, or Parthia, was originally applied, must be carefully distinguished from the wide territories of Asia which formed the kingdom of Parthia after the conquests of the earlier Arsacidæ. The former was inhabited by a race apparently of Scythian origin, who were said to have been driven out from Scythia, and hence to have obtained the name of "Parthians," which in the Scythian language signified "exiles." Having been subjects first of the Medes and then of the Persians, they fell under the dominion of Alexander the Great, after whose death they first supported Eumenes and then Antigonus, from whom they were transferred to Seleucus Nicator in consequence of the battle of Ipsus (B.C. 301). Under Seleucus and his successor Antiochus I. (Soter), Parthia remained in firm allegiance to the Greek kings of Syria; but while the following king, Antiochus II. (Theos), was engaged in war with Ptolemy Philadelphus, king of Egypt, Parthia revolted under the guidance of Arsaces. The exact date and circumstances of this revolt, however, are involved in almost inextricable confusion. From a comparison of the apparently contradictory accounts of the ancient authors, aided by conjectures founded on the circumstances in which the eastern part of the Persian empire was at this time placed, the following account is derived. The north-eastern part of the satrapy of Parthia (in which Hyrcania and the Chorasmii were included), lying on the very frontier of the Persian empire, was necessarily exposed to constant danger from the warlike horsemen of Scythia, who would take advantage of any favourable opportunity for attacking it. Such an opportunity was presented by the wars between the successors of Alexander, and Arsaces, a man of tried valour, and used to live by robbery, having united under his chieftainship a band of these nomade warriors, broke in upon the exhausted empire, and defeated Andragoras, who was prefect either of all Parthia or of its north-eastern parts. At first he only conquered the northern part of Hyrcania, which is still called Dahistan, probably from the tribe which seems to have held the chief place among the followers of Arsaces, namely, the Parni Dahæ, who had previously left the great Scythian tribe of the Dahæ on the north of the Palus Mæotis, and had migrated to the banks of the Ochus. He gradually extended his power over all Hyrcania, but the vigorous government of Seleucus Nicator and Antiochus Soter probably prevented any further inroads on the empire. The Egyptian wars of Antiochus Theos, however, presented the invaders with an opportunity for a renewed attack, while the conduct of his satrap gave them a provocation which they probably little needed.

Up to this point we have spoken of Arsaces without any further distinction, because we believe that the account of Arrian (ap. Phot. *Cod.* 58), which makes Arsaces, the first invader, the ancestor of the king known by the title of Arsaces I., is more probable than the common account which identifies them.

(The chief modern authorities for the lives of the Arsacidæ are,—Vaillant, *Arsacidarum Imperium;* Eckhel, *Doctrina Numorum Veterum*, iii.; C. F. Richter, *Histor. Krit. Versuch über die Arsaciden- und Sassaniden-Dynastie; The Ancient Universal History;* Schlosser, *Universalhistorische Uebersicht der Geschichte der alten Welt;* Krause, in Ersch and Gruber, *Encyclopädie*, art. "Parther;" with incidental notices, in connexion with the Seleucidæ, in Frölich, *Annales Regum et Rerum Syriæ;* and in Clinton, *Fasti Hellenici*, iii. App. 3.) P. S.

ARSACES (Ἀρσάκης) I., the founder and first king of the PARTHIAN empire, was probably a descendant in the second generation of the chieftain of the same name [ARSACES, above], with whom he is not unfrequently identified. In the reign of Antiochus II., Theos, he was probably awaiting, in the recently conquered territory of Hyrcania, an opportunity for a fresh inroad upon the Syrian empire, when Pherecles (or Agathocles), the Syro-Grecian satrap of Parthia, attempted to gratify an unnatural passion for Tiridates, the brother of Arsaces. The brothers incited their followers to avenge the insult. Their insurrection was aided by the wars with Egypt in which Antiochus was engaged, and by the revolt of Bactria, under Theodotus, which took place about the same time; and it was completely successful. What part the inhabitants of Parthia took in this revolution we are not informed, but it is probable that, at least, they did not oppose the invaders, especially if the supposition be correct that they were of a kindred race. The Syrian governor was defeated and slain, and Arsaces assumed the title of King of Parthia. He

reigned for two years, and was succeeded by his brother Tiridates, who reigned thirty-seven years. According to Justin he died quietly at an advanced age, but Syncellus states that he was killed in battle.

It is difficult to fix the exact time when Arsaces began to reign. Arrian (ap. Phot. *Cod.* 58) places his revolt in the reign of Antiochus II.; Appian (*De Rebus Syriacis*, 65), after the death of that king. Justin (xli. 4) says that the Parthians revolted from Seleucus Callinicus in the first Punic war, in the consulship of L. Manlius Vulso and M. Atilius Regulus. But this consulship was in B.C. 256, and Seleucus did not become king till B.C. 246. Still Justin may be right in his date, but may have fallen into the mistake about Seleucus by confounding Arsaces with his brother and successor Tiridates. Eusebius (*Chronicon*) fixes the revolt in Ol. 132-3 (B.C. 250). This statement and Justin's may be reconciled by supposing that Justin has confounded the consulship of L. Manlius Vulso and *M.* Atilius Regulus (B.C. 256) with that of L. Manlius Vulso and *C.* Atilius Regulus (B.C. 250). On the whole, it seems most probable that the regal title was assumed by Arsaces about B.C. 250, in the thirteenth year of Antiochus Theos, but that the newly-founded dynasty increased in power gradually, and was not completely established till the defeat of Seleucus Callinicus by Arsaces II., Tiridates. The æras of the coins of the Arsacidæ do not determine the question. They appear to date from different years, and it is even doubted, with great plausibility, whether the Parthian kings used an æra of their own at all. For an account of the coins, see the end of this series of articles.

According to Justin, Arsaces, after the first foundation of his kingdom, was engaged in war with Theodotus I. of Bactria. The remainder of Justin's account seems to refer to Arsaces II. Justin has certainly confounded these two kings together. The only difficulty is at what point of his narrative we are to draw the line between them. (Richter; Justin, xli. 4, 5; Ctesias; Arrian, ap. Phot. *Cod.* 58; Herodian, vi. 2; Eusebius, *Chronicon;* Syncellus; Orosius, v. 4.) P. S.

ARSACES II. TIRIDA'TES (Ἀρσάκης Τιριδάτης), king of PARTHIA, succeeded his brother Arsaces I., about B.C. 248. In 246 B.C. Antiochus II., Theos, died, and his successor Seleucus II., Callinicus, had to defend his crown, first against Ptolemy Eurgetes, king of Egypt, and afterwards against his brother Antiochus Hierax. Tiridates took the opportunity to extend his power, but the effort seems to have involved him more deeply in the wars with his neighbours which had been handed down to him by Arsaces I. Of these enemies the most formidable was Theodotus, king of Bactria. Tiridates was soon threatened also with an attack from Seleucus Callinicus, who, having defeated his brother (B.C. 239), made mighty preparations for the recovery of Parthia. Tiridates was delivered from one of his enemies by the death of Theodotus, and he immediately concluded a peace with his son and successor Theodotus II. Krause ingeniously conjectures that Seleucus had intended to unite his forces with those of Theodotus, and consequently that the death of the latter deranged all his plans. Be this as it may, Tiridates, after a temporary flight before the Syrian army (Strabo, p. 513), which was perhaps only a stratagem of war, gained a complete victory over Seleucus. According to Posidonius (ap. Athenæum, iv. p. 153, *a*), Seleucus was taken prisoner by Tiridates, and lived for a considerable time at the Parthian court, where he was treated as a king. [SELEUCUS II.] There is good reason for the supposition of Frölich, that Seleucus made two expeditions against Parthia within a short period, but it is impossible to fix their exact dates. Frölich places them in B.C. 238 and 236. It seems probable that the captivity of Seleucus is to be referred to his second expedition.

The defeat of Seleucus Callinicus was celebrated by the Parthians as a new æra—as the commencement of their liberty. The political existenee of the Parthian kingdom certainly dates from this event. Up to this time its history is a course of war for existence, and it now for the first time enjoys peace. Tiridates was no sooner delivered from the fear of Seleucus, than he began the consolidation of the state which he governed. In addition to the cities which Seleucus Nicator had built in Parthia, of which Hekatompylus was chosen by the Arsacidæ as their capital, Tiridates founded others, the chief of which was Dara, in the mountain Zapaortenon, in Hyrcania. He framed his political constitution after the model of the Persian empire, and infused into the state as much as possible of the Asiatic character, to the exclusion of Greek manners,—a course of policy which was probably one of the chief causes of the rapid spread of the Parthian dominion. (Posidonius, ap. Strab. xi. p. 515.) It is probably of Tiridates that we are to understand the statements of Justin and Syncellus, that he died in a peaceful old age, after a reign of thirty-seven years (about 221 B.C.). He is called by Persian writers Ashk, and Shabur the son of Ashek. (Richter; Justin, xli. 4, 5; Arrian, ap. Phot. *Cod.* 58; Herodian, vi. 2; Eusebius, *Chronicon;* Syncellus; Orosius, v. 4.) P. S.

ARSACES III., ARTABA'NUS I. (Ἀρσάκης Ἀρτάβανος), king of PARTHIA, was the son and successor of Arsaces II. In his reign (about 212 B.C.) Antiochus III., the Great, king of Syria, invaded Parthia. The

Parthians had by this time obtained possession of the greater part of Media, including Ecbatana. Antiochus took this city, and marched across the desert to Hekatompylus in spite of the attempt which Artabanus had made to stop him by filling up the wells. He defeated Artabanus, pursued him into Hyrcania, and took Syrinx, the chief city of that province, in which Artabanus had shut himself up. A peace was made between the kings, on the condition that Artabanus should assist Antiochus in his war against Euthydemus, king of Bactria. (Polybius, x. 27—31; Justin, xli. 5.) [ANTIOCHUS III.] The length of this king's reign is unknown. He is called by Oriental writers Baharam, Gurdat, Gurdaz, and Artases. P. S.

ARSACES IV., PRIAPA'TIUS, king of PARTHIA, was the son and successor of Arsaces III. We know nothing of him except what Justin states, namely, that he reigned fifteen years, and had two sons, Mithridates and Phraates. (*Phrahates*, Justin, xli. 5.) In another passage (xlii. 2) Justin mentions a third son, Artabanus. It may safely be conjectured that the time during which Antiochus the Great was engaged in war with the Romans, was spent by Arsaces in extending his dominions. The Oriental writers call him Balas and Baadi, and one of them (Tarik Fenai, xvi. 11) agrees with Justin in assigning fifteen years as the length of his reign. The time of his accession is uncertain. Frölich places it at 209 B.C., a date which is probably too high. P. S.

ARSACES V., PHRAA'TES (Ἀρσάκης Φραάτης), king of PARTHIA, was the eldest son of Arsaces IV., and succeeded his father at an uncertain time, perhaps about 170 B.C. He conquered the powerful nation of the Mardi, and died after a short reign. Though he had many children, he left the kingdom to his brother Mithridates, "thinking that the duty of the king was above that of the father, that he ought to regard his country's good rather than his children's." (Justin, xli. 5.) Oriental writers call him Firuz Baadi. P. S.

ARSACES VI., MITHRIDA'TES I. (Ἀρσάκης Μιθριδάτης), king of PARTHIA, was the second son of Arsaces IV., and succeeded his brother Arsaces V., perhaps between 170 and 160 B.C. About the same time Eucratides I., a warlike king, mounted the throne of Bactria, and conquered some provinces of India, but was murdered by his son Eucratides II. On this latter king Mithridates made war, stripped him of a large portion of his dominions, and apparently reduced him to the condition of a tributary. He extended his conquests into India, where he is said to have subdued all the tribes between the Hydaspes and the Indus. On the other side he conquered the Medes and Elymæans, who had recently revolted from the Seleucidæ, and finally extended his empire from the Hindoo Caucasus to the Euphrates, and perhaps even beyond those limits. It is not improbable that in his reign the Parthian empire was distributed into the eighteen satrapies of which mention is made by Pliny and Isidorus of Charax.

About the year 140 B.C., Demetrius II., Nicator, king of Syria, undertook an expedition against Parthia. He was joined by the Persians, Elymæans, and Bactrians; and at first he gained several battles, but he was at length defeated and taken prisoner by Mithridates, who sent him into Hyrcania (about 138 B.C.), but treated him with the highest respect, gave him his own sister Rhodoguna in marriage, and promised to aid him in regaining his kingdom from the usurper Trypho. After the defeat of Demetrius, Mithridates subdued the provinces which had revolted from him to the Syrian king. The exact period of his death is unknown, but it took place during the captivity of Demetrius Nicator, between 138 and 130 B.C. He had the character of a wise and mild ruler, and special mention is made of his readiness to adopt anything good which he found in the laws of other nations. (Justin, xli. 6, xlii. 1, xxxvi. 1, xxxviii. 9; Orosius, v. 4, 7; Appian, *De Rebus Syriacis*, 67, 68: Strabo, xi. pp. 516, 517, 524, &c.; Diodorus, *Excerpt.* p. 597, Wesseling; 1 *Maccabees*, xiv.; Josephus, *Jewish Antiquities*, xiii. 9.) Oriental writers call him Narses. P. S.

ARSACES VII., PHRAA'TES II. (Ἀρσάκης Φραάτης), king of PARTHIA, the son and successor of Arsaces VI., was engaged in war with Antiochus VII., Sidetes, who, after defeating the Parthians in three battles, was himself defeated and killed (B.C. 128). In the course of this war Phraates released Demetrius Nicator, and sent him back to Syria. [ANTIOCHUS VII.; DEMETRIUS II.] Immediately after the defeat of Antiochus, Phraates had to meet a body of Scythians, whom he had bribed to assist him against Antiochus, but who, not having arrived till after the defeat of the Syrian king, were refused the reward which Phraates had promised, and therefore began to lay waste the Parthian territories. In order to strengthen himself against these Scythians, Phraates united with his army a number of Greek soldiers who had been taken prisoners in the recent battle. These Greeks had received very hard treatment during their captivity, in revenge for which they went over to the Scythians in the middle of the battle, and their desertion led to the defeat and slaughter of Phraates with the greater part of his army. He had married a daughter of Demetrius Nicator, who had accompanied Antiochus Sidetes into Parthia. (Justin, xlii. 1, xxxviii. 10.) He is called by Oriental writers Hormuz and Firuz. P. S.

ARSACES VIII., ARTABA'NUS II.

(Ἀρσάκης Ἀρτάβανος), king of PARTHIA, the third son of Arsaces IV., succeeded his nephew Arsaces VII. Being delivered from the Scythians, who, content with their victory, returned home, he made war upon the Scythian tribe of the Thogarii, Thocari, or Tochari, who had overrun Bactria and Sogdiana. In a battle against them he received a wound in the arm, which caused his death, after apparently a very short reign. (Justin, xlii. 2.) For the statements of the Oriental writers about him, see Richter (p. 94). P. S.

ARSACES IX., MITHRIDA'TES II. (Ἀρσάκης Μιθριδάτης), king of PARTHIA, was the son and successor of Arsaces VIII. His actions obtained him the surname of Great. He displayed, says Justin, great valour in several wars with his neighbours, and added many nations to the Parthian kingdom; from which statement it is obvious that some of the nations subject to Parthia had revolted during the Scythian wars of Arsaces VIII. and IX., for it is quite certain that Mithridates II. did not pass the limits to which the Parthian kingdom had been extended by Mithridates I. He made a successful campaign against the Scythians. He also engaged in a war with Artavasdes, king of Armenia, the result of which is not known, but it seems to have been in favour of Mithridates, since we are informed that Tigranes, the successor of Artavasdes, was, before his accession, a hostage among the Parthians. (Justin, xlii. 2; Strabo, xi. p. 332.) What Justin says (xlii. 4) of the close of his reign belongs not to him, but to Arsaces XIII., Mithridates III.

The reign of this king is remarkable as being the first period in which we have any authentic account of an intercourse between the Romans and their destined terrible and invincible enemies the Parthians. In the year B.C. 92, Sulla visited Asia for the purpose of restoring Ariobarzanes I. to his kingdom of Cappadocia. While he was near the Euphrates he was visited by Orobazus, an ambassador from the king of Parthia, who asked for an alliance and friendship with the Romans. On this occasion Sulla had three chairs placed, the middle one of which he took for himself, having Ariobarzanes on the one side, and Orobazus on the other. For submitting to this insult Orobazus was put to death by Mithridates upon his return home. (Plutarch, *Sulla*, 5.) Nothing more is known of Mithridates or his family. P. S.

ARSACES (Ἀρσάκης) X., king of PARTHIA. Of this king nothing is known, not even his title. To supply the deficiency, Vaillant conjectures that he is the "Mnascires" (*Μνασκίρης*) mentioned by Lucian as a king of Parthia who lived to the age of ninety-six. (Lucian, *Macrobii*, 16.) P. S.

ARSACES XI., SANATROE'CES (Ἀρσάκης Σανατροίκης), king of PARTHIA, had already attained the age of eighty years when he was restored to his country by the Sacauraces, a Scythian tribe, and, being placed by them on the throne, he reigned seven years, and died in B.C. 71 or 70. He was succeeded by his son Phraates III. (Lucian, *Macrob.* 15; Phlegon, ap. Photium, *Cod.* 97, p. 84, ed. Bekker; Appian, *De Bello Mithridatico*, 104.) His name is variously written. The form given at the head of this article is from a coin. Lucian calls him Sinatrocles (Σινατροκλῆς); Phlegon, Sinatruces (Σινατρούκης); Appian, Sintrices (Σιντρίκης). The above statements, which include all we know of this king, seem to imply that he had been driven into exile among the Scythians, after an unsuccessful contest for the crown with Arsaces X., and that he obtained the throne on that king's death. It was, probably, in consequence of these civil wars that Tigranes was able so easily to conquer a large part of Parthia. (Plutarch, *Lucullus*, 21; Strabo, xi. p. 532.) Krause adds, but we do not know on what authority, that Arsaces XI. was the son of Arsaces VI., Mithridates I., and that Arsaces X. claimed the crown, as being the son of Arsaces V., Phraates I., who, as above stated, passed over all his children, and appointed his brother Mithridates I. as his successor. P. S.

ARSACES XII., PHRAA'TES III. (Ἀρσάκης Φραάτης, surnamed GOD, Θεός), king of PARTHIA, succeeded his father Arsaces XI. in the midst of the Mithridatic war (B.C. 70). Mithridates, being hard pressed by Lucullus, sent ambassadors to Phraates with a letter, which is still preserved in a fragment of Sallust's great history (book iv.). He begins by pointing out to Phraates the glory he might gain by the overthrow of the Romans, and then endeavours to appease his anger against Tigranes on account of the inroads which the latter had recently made upon the Parthian empire. He then holds up before Phraates the great motive of self-preservation, by recounting the course of the Roman conquests in Asia, from the time of the war with Philip of Macedonia and Antiochus the Great, and showing how "the sole and ancient cause of the war which the Romans made on all nations, peoples, and kings, was their unbounded lust of dominion and of wealth." He concludes by suggesting a plan for the campaign. The overtures of Mithridates were seconded by an embassy from Tigranes, who offered to restore to Phraates Mesopotamia, Adiabene, and "the great valleys" (*τοὺς μεγάλους αὐλῶνας*), as the price of his alliance against the Romans. As soon as Lucullus heard of the embassy of Mithridates and Tigranes, he also sent envoys to Phraates, to deter him from the alliance by threats and promises. At first Arsaces allowed his anger against Tigranes to prevail over all other considerations, and sent back an embassy to Lucullus to make

with him a treaty of friendship and alliance. But presently he began to suspect the designs of the Romans, and he resolved to remain neutral, thinking that the victory of either party would be equally dangerous to himself. Memnon and Appian say that he made secret promises to both. Plutarch seems to be wrong in making the embassy of Phraates to Lucullus precede that of Lucullus to Phraates. He adds, that when Lucullus discovered Phraates's breach of faith, he resolved to attack Parthia, but was compelled to give up the attempt by a mutiny among his soldiers. These events happened in B.C. 69. (Memnon, ap. Photium, *Cod.* 224, p. 239, ed. Bekker; Appian, *De Bello Mithridatico*, 87; Dion Cassius, xxxv. 1, 3, 6; Plutarch, *Lucullus*, 30, 31.) When Pompey superseded Lucullus in the war against Mithridates (B.C. 66), he renewed the treaty with Phraates (Dion Cassius, xxxvi. 28; Livius, *Epitome of Book C*); but a quarrel, which nearly led to war, soon happened between them on the following occasion:—Tigranes, the third and only surviving son of Tigranes, king of Armenia, had revolted against his father, and, having been defeated by him in battle, had fled to Phraates, who gave him his daughter in marriage, and at his instigation marched an army into Armenia. Tigranes, the king, withdrew into the mountains, and Phraates, having laid siege to Artaxata, returned into Parthia, leaving the young Tigranes to carry on the siege. No sooner had Phraates departed, than the young Tigranes was attacked, and completely defeated by his father. He fled to his grandfather, Mithridates, but, finding that Mithridates had lost all power to protect him, he threw himself into the hands of Pompey, who used him as his guide in the invasion of Armenia. Tigranes, the king, surrendered to Pompey in such a manner as to excite his pity; and, at the same time, his indignation was aroused by the disrespectful demeanour of the young Tigranes to his father. In the settlement of the affairs of Armenia, Pompey assigned the district of Sophanene to the young Tigranes. This prince was dissatisfied with the arrangement, and claimed also certain treasures which were in that district; and a dispute followed, which ended in Pompey's casting him into chains, and reserving him for his triumph. Phraates now sent to Pompey to demand that the young prince, as his son-in-law, should be given up to him; and, at the same time, he sought to renew his alliance with the Romans, and proposed that the Euphrates should be fixed as the boundary between the dominions of Parthia and those of Rome. Pompey replied that Tigranes belonged rather to his father than to his father-in-law, and that, as for the boundary, he would determine what was just. This answer, perhaps, offended Phraates even less than Pompey's refusal to give him the accustomed title, which the Arsacidæ had long before assumed, of "king of kings." Phraates not only sent a second embassy to reproach Pompey, but also invaded Gordiene, a district which Tigranes had taken from Parthia, and in the possession of which he had been confirmed by Pompey. Tigranes in vain requested the aid of Pompey, who, meditating new conquests, and not being yet prepared for a war with Parthia, excused himself on the ground that the Romans had given him no commission to engage in such a war, and that Mithridates was still in arms. At the same time he treated the whole affair as a petty question of boundaries, which might easily be settled by arbitration; and he accordingly sent three envoys, ostensibly to act as umpires between the two kings, but doubtless in reality to advance the interests of Rome. But these Asiatic sovereigns had at length begun to learn the lesson which Mithridates had in vain tried to impress upon the Parthian king, that the result of their wars with each other must be the conquest of the victorious party by Rome; and a reconciliation seems already to have taken place between Tigranes and Phraates, when the latter was murdered by his sons, Mithridates and Orodes, after a reign of about ten years, about B.C. 60. (Dion Cassius, xxxvi. 34—36, xxxvii. 6, 7, xxxix. 56; Plutarch, *Pompey*, 33—39; Appian, *De Bello Mithridatico*, 104, 105.) P. S.

ARSACES XIII., MITHRIDA'TES III. (Ἀρσάκης Μιθριδάτης), king of PARTHIA, succeeded his father, according to Justin, at the close of the Armenian war, upon his return from which he was expelled from the kingdom by the Parthian senate, on account of his cruelty, and was succeeded by his brother Orodes. From this meagre account we may infer that, as soon as these two princes had murdered their father, they naturally fell out about the succession to the kingdom, and that Orodes, taking advantage of the absence of Mithridates in Armenia, and, having won the support of the tributary chiefs, succeeded in expelling his brother after a short struggle, during which Mithridates treated the adherents of Orodes with great cruelty. Orodes suffered him, however, to retain the sovereignty of Media, where probably Mithridates had a strong party, for we soon find Orodes attacking him again, and driving him out of this possession also. The above seems to be the true explanation of the statement of Dion Cassius, that "when Phraates had been treacherously murdered by his sons, Orodes succeeded to his kingdom, and expelled his brother Mithridates from Media, over which he ruled." Mithridates fled to Gabinius, the Roman governor of Syria (B.C. 55), and persuaded him to effect his restoration; but Gabinius, happening just at the same time to receive a similar request from Ptolemy

Auletes, the expelled king of Egypt, who supported his prayer with an enormous bribe, deserted the cause of Mithridates, and left him to his fate. Mithridates, however, collected some sort of an army, and held possession of Babylon, where he was besieged by Orodes for a considerable time. At length the place was compelled by famine to surrender, and Mithridates, trusting to the power of relationship (so Justin says, but the statement is hard to believe of a parricide), gave himself up willingly to his brother, who commanded him to be put to death before his face. (Justin, xlii. 4; Dion Cassius, xxxix. 56; Appian, *De Rebus Syriacis*, 51; Josephus, *Jewish War*, i. 8, § 7.)

P. S.

ARSACES XIV., ORODES I. (Ἀρσάκης Ὀρώδης), king of PARTHIA, succeeded his brother, Arsaces XIII., or perhaps rather his father, Arsaces XII., as related in the preceding article [ARSACES XIII.]. In his reign the often-postponed conflict with Rome was brought to a crisis, and the Roman army under M. Crassus was destroyed by Surena, the general of Orodes, in B.C. 53. At this time the Parthian kingdom included eighteen satrapies, and had the Euphrates for its western boundary. (Appian, *De Rebus Syriacis*, 48; Pliny, *Historia Naturalis*, vi. 13, 25, 26.) The old Scythian mode of warfare, in which the cavalry were trained to act as archers, either advancing or retreating, perplexed the Roman generals; and the distance of Parthia from Rome made the enterprise more hazardous, but also more the object of ambition. The defeat of Crassus, however, placed the eastern provinces of the Roman empire in the unusual position of being obliged to defend themselves against the threatened attack of a formidable enemy. The consternation which pervaded those provinces found a lively expression in the letters of the unwarlike Cicero, who was pro-consul in Cilicia in B.C. 51, and who regarded the chain of Amanus as a weak defence against the victorious Parthians. In the meantime, however, the victory of Surena was not followed up with adequate vigour, partly through the jealousy of Orodes towards Surena, whom he put to death, giving the command of the army to his own youthful son, Pacorus, and partly through the time which the Parthians spent in confirming their power on the east of the Euphrates. It was not till the year 51 B.C. that they passed the Euphrates, and invaded Syria, and this only with a small force, which was easily driven back by C. Cassius. Orodes now prepared for a more serious attack upon the Roman empire. He collected a large army, which he placed nominally under the command of his son Pacorus, with whom however was joined, as the real commander, an experienced general named Osaces. This army invaded Syria in B.C. 50, and advanced as far as Antioch; but that city being skilfully defended by Cassius, the Parthians left it and turned to Antigonia. Cassius pursued them, and defeated them in battle. Osaces was killed, and Pacorus withdrew from Syria. M. Bibulus, who was the next governor of Syria, attempted to subdue Parthia by intrigue rather than by force. He persuaded a Parthian satrap, named Ornodapantes, to proclaim Pacorus king, but we know nothing of the result, except that Orodes, suspecting his son, recalled him from the army. The civil war between Cæsar and Pompey now broke out. Pompey applied to Orodes for assistance, which was offered on the condition that Syria should be ceded to Parthia; but, as Pompey refused this condition, Orodes remained neutral. We may be allowed to doubt the statement of Dion Cassius, that the generous mind of Cæsar was offended by this indifference on the part of Orodes, towards Pompey, while he professed to be his friend; but the fact is certain, that Cæsar cherished the idea of attacking Parthia with the whole disposable force of his newly-acquired empire, when he was killed in B.C. 44. Brutus and Cassius now sent Labienus, the son of the Titus Labienus who had been Cæsar's legate, to obtain the support of Orodes for their party. But, though the mission was successful, its issue was anticipated by the battle of Philippi (B.C. 42). Enough had been done, however, to show the partiality of Orodes for the Pompeian party, and we are informed that both Pompey and his son Sextus had looked to Parthia as a place of refuge. Accordingly, when the east was assigned to Antony, in the partition of the empire between him and Octavianus, it devolved upon him to defend it; but he preferred the charms of Cleopatra to the chances of a Parthian war, and while he enjoyed the pleasures of Alexandria, his quæstor Saxa was attacked in Syria by a strong army of Parthians, commanded by Pacorus and Labienus. Saxa was routed, and fled to Cilicia, where he suffered another defeat, and was made prisoner and put to death by Labienus, who extended his conquests over a considerable part of Asia Minor (B.C. 40). Pacorus was not less successful in Syria and Phœnicia, whence he marched upon Palestine, and drove out King Hyrcanus, a Roman vassal, in whose place he put either Aristobulus, the brother of Hyrcanus, or more probably Antigonus, as Josephus states. Antony, now seeing that it was time to collect a strong force, hastened to Italy to concert his measures with Octavianus. During his absence the Roman army was commanded by Ventidius, who took up a strong position in Mount Taurus, between the armies of Labienus and Pacorus, and defeated both his enemies in B.C. 39. Labienus lost his

whole army by the sword and by desertion, and himself fell into the hands of Ventidius. Ventidius soon afterwards obtained another victory over the Parthian general, Pharnabates, in consequence of which all Syria yielded to the Romans. Pacorus approached with a new army to revenge the defeats of his general, and a pitched battle with the Romans took place in the district of Cyrrhestica, the north-eastern corner of Syria, in which the Parthians were routed, and lost their gallant chief, Pacorus. Ventidius thus revenged the defeat of Crassus, and his victory was the more acceptable to the Romans as it was obtained on the 9th of June, B.C. 38, the fifteenth anniversary of the defeat of Crassus. The consequence of this victory for Antony was the re-establishment of his authority in all those provinces which had been conquered by the Parthians; but instead of rewarding Ventidius, he treated him with ingratitude. The ruin of his army, the loss of his conquests, and the death of his favourite son was a hard blow for the aged Orodes, who showed his grief by fasting and mournful silence. Nor was the loss of the gallant and generous Pacorus less felt by the Parthians, among whom he had enjoyed great popularity. Obliged by age and infirmities to select a co-regent and future successor among his thirty sons, Orodes chose Phraates [ARSACES XV.], the unworthiest of all, who began his reign by putting his father to death. (Dion Cassius, xxxix. 56, &c., xl. 12—30, xli. 55, xliv. 45, xlviii. 24—41, xlix. 19—23; Plutarch, *Crassus*, 18, &c., *Antonius*, 33, 34, *Pompeius*, 52; Appian, *Bell. Civ.*, ii. 18, iv. 59, 63, v. 10, 65, 75, 133, *Bell. Syr.*, 51; Josephus, *Jewish War*, i. 11; Florus, iii. 11, iv. 9; Velleius Paterculus, ii. 78; Justin, xlii. 4, 5; Vaillant, *Arsacidarum Imperium*, vol. i. pp. 108—146.)

P. S.

ARSACES XV., PRHAATES IV., king of PARTHIA, attempted to secure himself on his throne by putting to death his father, his brothers, and his own son, as well as many noble and distinguished Parthians (B.C. 37). Among these was Monæses, who fled to Antony, and persuaded him to make war upon Phraates; a proposal which was accepted by Antony, who promised Monæses that he should lead the Roman army, and succeed Phraates on the Parthian throne. Arsaces, however, persuaded Monæses to return to Parthia; but Antony soon found that Monæses was as useful to him at the court of the Parthian king as he would have been in the Roman camp. There was less sincerity in the friendship of the Armenian king, Artavasdes, who, on the pretext of differences with Arsaces, king of Parthia, and Artavasdes, king of Media Atropatene, offered his assistance to Antony, who accepted it, and, at the head of one hundred thousand men, traversed Armenia on his march against the united forces of Phraates and the Median Artavasdes (B.C. 36). The campaign of Antony was at first successful: he took Vera (Strabo, p. 523), and laid siege to Praaspa or Phraata, the residence of the kings of Atropatene. But the kings of Media and Parthia destroyed a strong body of Romans, commanded by Statianus, who was on his march to Praaspa; and, at the same time, the king of Armenia separated his troops from those of the Romans, and withdrew to his dominions. Antony was consequently obliged to raise the siege, and to retreat towards the Araxes, which separated Atropatene from Armenia; but he was harassed by Phraates, and was near suffering the fate of Crassus. The dangerous Parthian bowmen, however, who had made such havoc among the soldiers of Crassus, were kept at distance by the archers and slingers of Antony, who was prevented from getting into an ambush of the Parthians by the secret information of Monæses; and when Antony appeared once more to be in great danger, Monæses again informed him that Phraates did not intend to pursue him beyond a certain river which they would soon reach. This information proved to be correct; and a short time afterwards Antony, to the greatest joy of his soldiers, reached and safely crossed the Araxes, after having lost the fifth part of his army. A favourable occasion of taking vengeance on the faithless Artavasdes of Armenia, and of restoring the honour of his arms by another campaign against the Parthians, soon presented itself to Antony. Differences having arisen between Phraates and his ally Artavasdes of Media, the latter concluded an alliance with Antony, who opened the field (B.C. 34) with a campaign in Armenia, made the Armenian Artavasdes a prisoner, and sent him to Alexandria, with his whole family, except one son, Artaxias, whom the Armenians afterwards chose in the place of his father. A proposed marriage between Antony's son Alexander, and a daughter of the Median Artavasdes, was designed to strengthen the political ties between the two allies, and the position of Phraates became, consequently, very critical, when the fears of the Parthian king were greatly diminished by the approaching contest between Antony and Octavianus. When Antony set out to meet his rival, Phraates invaded Armenia, and had Artaxias, the son of Artavasdes, chosen king by the inhabitants; he also conquered Media; but, having lost his popularity by his cruelty, he had to contend with a rebel, Tiridates, by whom he was driven out. He fled to the Scythians, with whose assistance he recovered his throne. The usurper fled to Octavianus, then Augustus, having taken with him a young son of Phraates, whom he presented to Augustus. This event has been commemorated by a silver medal (Vaillant,

cited below, vol. i. p. 172). An embassy which Phraates sent to Rome (B.C. 23) for the purpose of persuading Augustus to surrender Tiridates and the son of Phraates, only succeeded in delivering the young prince, whom Augustus gave up on the condition of Phraates surrendering the Roman prisoners and standards which the Parthians had taken in their campaigns against Crassus and Antony. Phraates delayed the fulfilment of this condition till B.C. 20, when Augustus, on his tour to the East, visited Syria, and the arrival of the prisoners at Rome was celebrated by festivities. Augustus ordered the standards to be kept in a small temple, which he built for the purpose, and dedicated to Mars Ultor; he ordered a triumphal arch to be erected, and he made a solemn entry into Rome. There were also medals struck in commemoration of the day: on the reverse of one there is a Parthian king kneeling, who presents a standard, with the inscription CAESAR. AVGVSTVS. SIGN. RECEPT.; and on another medal there is a triumphal arch, under which Augustus sits in a quadriga, with the inscription CIVIB. ET SIGN. MILIT. A PARTHIS RECVP. (Vaillant, vol. i. p. 176). The poets also contributed to celebrate a day which filled the mind of the Romans with pride, and soothed the grief of those whose brethren had perished with Crassus. (Ovid, *Trist.* ii. 228, *Art. Am.* i. 179, &c., *Fast.* vi. 465, &c.; Horace, *Epist.* i. 18, 56, *Carm.* iv. 15, 6.) In order to strengthen his friendly relations with Augustus, Phraates sent four of his sons, with their wives and children, as voluntary hostages to Rome, unless we credit Josephus (*Jewish Antiq.* xviii. 2, § 4), who states that Thermusa, a Roman woman who was charged to accompany the young son of Phraates when he was sent back by Augustus to his father, and whom Phraates afterwards married, had persuaded the king to send his children to Rome, with the view of making hers and the king's son, Phraataces, his father's successor. Tacitus (*Annal.* ii. 1) says that Phraates had sent them to Rome, not through fear of the Romans, but from distrust of his own subjects. It is very likely that each of these circumstances had its share in deciding Phraates to such a step. His children, whom Strabo (p. 748) calls Saraspades, Cerospades, Phraanas, and Boones, two of whom were accompanied by their wives and four male children, were very well received by Augustus, who used to accompany them to the public entertainments, where places of honour were arranged for them close to the seat of the emperor. The peace between Augustus and Phraates was disturbed by the latter, who, in A.D. 2, drove out Artavasdes, whom Augustus had made king of Armenia; but Caius Cæsar and M. Lollius having been despatched to settle the question, the good understanding between the two monarchs was soon restored. Phraates died in the year of the consulate of Sextus Aelius Cato and C. Sentius Saturninus, in A.D. 4, having been poisoned by his wife Thermusa; he was succeeded by his son Phraataces. (Dion Cassius, xlix. 23—31, 44, liii. 33, liv. 8, lv. 11; Plutarch, *Antonius*, 37—56; Suetonius, *Octavianus*, 18, 21, 43: Tacitus, *Annales*, i—4; Livy, *Epit.* 130; Justinus, xlii. 5: Velleius Paterculus, ii. 100; Josephus, *Jewish Antiq.* xviii. 2; Vaillant, *Arsacidarum Imperium*, vol. i. pp. 147—186). W. P.

ARSACES XVI., PHRAATA'CES, king of PARTHIA, the son and successor of Arsaces XV. (Phraates IV.), was said to have participated in the murder of his father, and to have lived in incestuous intercourse with his mother, Thermusa. He was about twenty-five when he came to the throne. His vices caused a rebellion, in consequence of which he was dethroned, and put to death with his mother. According to Vaillant he reigned only a few months in A.U. 757 (A.D. 4). His successor was Orodes II. (Arsaces XVII). Neither Phraataces nor Orodes II. is mentioned by the oriental writers on Persian history, whose accounts and names differ generally very much from those of the Roman and Greek historians. (Josephus, *Jewish Antiq.* xviii. 2; Vaillant, *Arsacidarum Imperium*, vol. i. pp. 187—189.) W. P.

ARSACES XVII., ORO'DES II., king of PARTHIA, was an Arsacide, who was so cruel that a short time after his accession he was murdered at a feast by some of his exasperated subjects, in the same year in which his predecessor was killed, A.D. 4. His successor was Vonones I. (Arsaces XVIII.) (Josephus, *Jewish Antiq.* xviii. 2; Tacitus, *Annales*, ii. 1—4; Vaillant, *Arsacid. Imp.* vol. i. p. 189—190.) W. P.

ARSACES XVIII., VONO'NES I., king of PARTHIA, was, according to Tacitus, the eldest of the four sons of Phraates IV. (Arsaces XV.) who lived as hostages at Rome, and he is probably the Boones of Strabo. The Parthians having chosen him king after the murder of Orodes II., Augustus allowed him to leave Rome, and to ascend the throne of his ancestors. During his long sojourn at Rome he had adopted the manners of the Romans; he neglected hunting, the favourite occupation of the Parthians; he was surrounded by Greeks; and towards his subjects he showed an urbanity which would have been admired by Romans and Greeks, but which contrasted strangely with the ceremonies of oriental courts. The Parthians soon disliked him, and their national pride was wounded by their suspicion that Parthia was going to become a Roman province. The chief adversaries of Vonones offered the crown to Artabanus, an Arsacide, who, according to Josephus, was king of Media, and who compelled Vonones to fly to Armenia. The throne of

this country being vacant by the deposition of queen Erato, the Armenians chose Vonones for their king (A.D. 16). Vonones maintained himself only one year on the throne, as he was compelled to fly into Syria through fear of Artabanus. Creticus Silanus, the præfect of Syria, allowed him to stay in that country, and Vonones lived at Antioch in royal splendour. Suetonius states that he was murdered by order of Tiberius on account of his riches; but Tacitus gives a different and more detailed account. Artabanus having demanded the removal of Vonones to some place more distant from the limits of Armenia, Vonones was brought to Pompeiopolis in Cilicia, by order of Germanicus, who, however, acted thus less with the intention of complying with the wishes of Artabanus than of annoying Cneius Piso, with whom, and his wife Plancina, Vonones was on very friendly terms. At Pompeiopolis, Vonones was kept in prison, but treated with royal honours. He bribed his guards and escaped; his intention being to go first to Armenia, thence to the Albani and Heniochi beyond the Caucasus, and finally to take refuge with a Scythian king who was his relative. He took his way across the wildest mountains on horseback, as if he were hunting, and he soon reached the river Pyramus. But the rumour of his flight had spread among the inhabitants before the king arrived, they had broken the bridge over the river, and there was no ford. He was thus overtaken by the præfectus equitum Vibius Fronto, and soon afterwards joined by his former gaoler Remmius, who killed Vonones on the spot, in a fit of anger, as he alleged, but probably by the orders of Piso; for it seems that Vonones was acquainted with some great crime of which Piso was suspected, and that he would have compromised Piso, and probably Tiberius, if he had been allowed to speak (A.D. 19). According to Tacitus, Vonones left a son whose name he does not mention. (Tacitus, *Annales*, ii. 1—4, 56, 58, 68, xii. 10; Josephus, *Jewish Antiq.* xviii. 3; Suetonius, *Tiberius*, 49; Vaillant, *Arsacid. Imp.* vol. i. pp. 190—195.) W. P.

ARSACES XIX., ARTABA'NUS III., an Arsacide, who was king of Media, expelled Arsaces XVIII. (Vonones I.), king of Parthia, in A.D. 16, and became king of PARTHIA, with the consent of the people. By the flight of Vonones into Syria, the Armenian throne became vacant. Josephus says that Artabanus III. made his son Orodes king of Armenia, perhaps the king of Armenia who was defeated by Germanicus, according to Suetonius; but Tacitus says that, after the flight of Vonones, the Armenians had no king till Zeno, the son of Polemo, king of Pontus, was made king of Armenia by Germanicus, according to the wishes of the Armenians, who called their new king Artaxias. The presence of Germanicus with a strong army in Armenia prevented Artabanus from all attempts on this country; and as his principal object was apparently to maintain himself on the Parthian throne, which he thought menaced by Vonones in Syria, he was prudent enough to enter into friendly negociations with the Romans. He was able to disguise his secret apprehensions of his rival under the pretext that the presence of Vonones in Syria would be the cause of differences between him and the Romans; and he sent ambassadors to Germanicus for the purpose of concluding a treaty of friendship. Having thus nothing to fear from the Romans, he sent an army, under his son-in-law Mithridates, into Mesopotamia and Babylonia, where two brothers, Asinæus and Anilæus, had succeeded in making themselves independent. For some time Artabanus flattered these chiefs, and invited them to appear at his court, where they were well received; but Asinæus having been poisoned by the wife of Anilæus, the surviving brother began hostilities against Artabanus. Mithridates, however, was not successful; his army was routed, and himself was made prisoner by Anilæus, who sent him back to Artabanus, after having promenaded him naked on an ass. Mithridates having approached with a new army, an engagement ensued, in which Anilæus was defeated, and he was afterwards killed by the Babylonians. [ANILÆUS.]

The death of Germanicus, in A.D. 19, opened a new field to the ambition of Artabanus. He had esteemed the Roman general while living, and he honoured his memory by renouncing the royal pleasure of hunting, and by withdrawing from the society of the Megistani, or such of the officers of the royal household in whose company the Parthian kings used to spend their leisure hours. (Suetonius, *Caligula*, 5.) But no sooner was Artabanus delivered from the fear of Germanicus, than he changed his conduct towards the Romans. Exalted by his victories over his Oriental neighbours, and despising the unwarlike age of Tiberius, he showed himself haughty towards the Romans and cruel towards his subjects. After the death of the Armenian king Artaxias (before A.D. 35), he seized the government of Armenia, and put his eldest son Arsaces on the throne, sending at the same time ambassadors to Rome to claim the treasures (perhaps those of the crown) which Vonones had taken with him when he fled to Syria: and he boasted that he would extend his empire over all the countries once possessed by Cyrus and Alexander. His haughtiness and cruelty produced discontent among his subjects. In the consulate of C. Cestius and M. Servilius (A.D. 35) some Parthian agents appeared in Rome, sent thither secretly by some aristocratic malcontents, headed by Sinnaces, who was distinguished by birth and wealth, and Abdus, who was likewise a

man of influence. The agents stated that the government of Artabanus was insupportable; and that all the princes of the royal house, except such as were children, having been put to death by Artabanus, they begged the Roman people to send them Phraates, one of the four sons of Phraates IV. (Arsaces XV.), who had been sent to Rome as hostages, and who was still living there: they said they wanted only a name and a leader who, with the emperor's consent, should show himself on the banks of the Euphrates. Their request was agreed to by Tiberius, who thought it more prudent to settle foreign affairs by intrigues and negociations than by arms; he presented Phraates with the royal diadem, and allowed him to go to Asia. During this time Artabanus discovered the conspiracy, and resolved to crush his adversaries by a sudden blow. Abdus received a slow poison at the royal table, and Sinnaces was kept inactive by flattery and presents. When Phraates appeared in Syria, he renounced the Roman mode of life in which he had been brought up, and adopted Parthian customs, but the sudden change was fatal to him, and he died a short time after his arrival. Tiberius had soon another candidate ready for the Parthian throne, Tiridates, an Arsacide, and after having contrived a reconciliation between the Iberian prince Mithridates and his brother Pharasmanes, king of Iberia, who disputed the crown with each other, he persuaded Mithridates to invade Armenia, which was to be the reward of his success. L. Vitellius was appointed commander of the Roman forces which were destined to support Tiridates and Mithridates.

The consequences of the ensuing war were fatal to Artabanus. Mithridates, supported by his brother Pharasmanes, invaded Armenia, contrived the assassination of king Arsaces, the son of Artabanus, and made himself master of the country. In order to drive him out, Artabanus despatched his son Orodes (probably the same who has been mentioned above) into Armenia, and concluded an alliance with the Sarmatians. But at the same time Pharasmanes had made an alliance with the Albani and with the Sarmatians also, and when some of the Sarmatians set out for the purpose of succouring Artabanus, they were prevented from crossing the Caucasus by the Iberians, who occupied the Via Caspia, the chief passage through the eastern Caucasus, and allowed only such Sarmatians to pass as would fight against Artabanus. Orodes, deprived of timely succour, was attacked, wounded, and routed by Pharasmanes; and Artabanus was checked by the Iberians, who knew the country better than himself. He would have continued the struggle if Vitellius had not concentrated his troops, menacing Mesopotamia, and while Artabanus was thus made uneasy by the prospect of a conflict with the Romans, Sinnaces renewed his intrigues at the instigation of Vitellius. The defeats of Artabanus encouraged the conspirators; their party increased daily, and, as Artabanus had always ruled by fear rather than by kindness, his position became untenable, and he fled to the Hyrcani and Carmanii, his old Scythian friends, whose kings were his relatives. He justly expected that the Parthians would soon repeat their hostile proceedings against him. While Artabanus thus fled from his kingdom, Vitellius with the main body of his army, and accompanied by Tiridates, crossed the Euphrates, on the eastern banks of which he was met by a strong body of Parthian cavalry, headed by Ornospades, a Parthian noble, but an old friend of Tiberius, under whom he had commanded with success in the Dalmatian war, being then in exile. Soon after him arrived Sinnaces with more troops, and his father Abdageses with the royal treasures. Vitellius exhorted Tiridates to reign with dignity, and to maintain the friendly relations between the Parthians and the Romans, upon which he withdrew with his troops to Syria. The expulsion of Artabanus was the result of two campaigns, and consequently took place in A.D. 36. For some time the authority of Tiridates was respected; he took several towns of which the adherents of Artabanus were masters, especially Seleucia on the Tigris, but he did little for the pacification of an empire disturbed by civil faction, and having allowed himself to be ruled by Abdageses, he thereby displeased Hiero and Phraates, two powerful nobles, who requested Artabanus to return, and to re-assume his throne. Artabanus appeared at the head of an army of Scythians, compelled Tiridates to fly to Syria, and was once more acknowledged king. Suetonius says that he wrote a letter to Tiberius, whom he had always hated and despised, reproaching him with his disgusting crimes, and summoning him to expiate his guilt, and to do satisfaction to the popular hatred by a voluntary death. (*Tiberius*, 66.) After the death of Tiberius and the accession of Caligula, Artabanus invaded Armenia and Mesopotamia, but was soon checked by Vitellius, who contrived an interview with him on the banks of the Euphrates, and compelled him to sacrifice to the statues of Augustus and Caius Cæsar, as Dion Cassius states (lix. 27). Suetonius (*Caligula*, 14: *Vitellius*, 2) relates a similar story, saying that he came to the western bank of the Euphrates and adored the Roman standards and the portraits of the Cæsars; but, according to him, this happened before the death of Tiberius, whose friendship Artabanus then wished to obtain. Artabanus was once more expelled, but he was re-established with the aid of Izates, king of Adiabene; during his absence a rival king

had been put on the throne, who afterwards himself adorned Artabanus with the royal diadem. Artabanus died soon afterwards, after a reign of twenty-eight years. He left three sons, Bardanes, Gotarzes, and Artabanus. He had designed Bardanes to succeed him, but Gotarzes seized the crown. (Tacitus, *Annales*, ii. 2—4, 56, 58, 68, vi. 31—44; Josephus, *Jewish Antiq.* xviii. 3, 5, 6, 12, xx. 2; Dion Cassius, lviii. 26, lix. 27; Vaillant, *Arsacid. Imp.* vol. i. p. 196—224.) W. P.

ARSACES XX., GOTA'RZES, ARSACES XXI., BARDA'NES, rivals, and the successor of Gotarzes, ARSACES XXII., VONO'NES II., kings of PARTHIA. Gotarzes became king with the assistance of the nobles, but he put to death his brother Artabanus and his family, and committed so many other cruelties that the Parthians deposed him and chose his brother Bardanes king. Gotarzes fled to Hyrcania, returned with an army of Hyrcanians and Dahæ, and was going to engage in battle with Bardanes, when he was informed that they would both be ruined if they continued the struggle, there being a party among the Parthians whose intrigues both had to dread. He persuaded Bardanes of this; the two brothers made peace, and Gotarzes returned to Hyrcania, while Bardanes continued to reign in Parthia. During this civil war, Mithridates, the Iberian, who had been made king of Armenia by Tiberius in A.D. 35, but who had been recalled by Caligula, was sent once more to Armenia by Claudius before or in A.D. 47. Bardanes attempted to drive him out, but Mithridates was supported by Vibius Marsus, the Roman legate in Syria, and Bardanes desisted from his design in order to avoid a war with the Romans. It was probably before the arrival of Mithridates in Armenia that Gotarzes, repenting of having ceded the crown to his brother, and invited by the Parthian nobles, who could not endure the severity of Bardanes, made a fresh attempt to re-establish himself on the Parthian throne. He approached from Hyrcania with an army; the passage of the river Erindes was obstinately disputed by Bardanes, who at last defeated his brother, and subdued the tribes towards the river Gindes or Sindes, which separated the Dahæ from the Arii. He erected monuments on the conquered land to commemorate his victories, and levied a tribute among nations over which before his time no Arsacide had extended his power. But his cruelty increased with his triumphs, and he was assassinated whilst hunting. His death caused new troubles. Some of the Parthians offered the crown to Gotarzes, others to Meherdates, the grandson of Phraates IV. (Arsaces XV.), and the son of Vonones I. (Arsaces XVIII.) (Tacitus, *Annales*, xii. 10), who still lived at Rome as a hostage. Gotarzes, however, was recognised as king. His opponents now sent agents to Rome, who represented to the senate that Gotarzes had acted with the utmost cruelty to the members of the royal family as well as to the people, and that he was detested both by the nobles and by the Parthians generally; and they begged that Meherdates might be placed on the throne of his ancestors. The emperor Claudius assented to their request, and C. Cassius, governor of Syria, was ordered to conduct the young prince with an army as far as the river Euphrates. Cassius encamped at Zeugma, and having received several of the Parthian nobles, and Acbarus, or Abgarus, an Arab chief, who pretended to be a friend of Meherdates, he urged Meherdates to act forthwith, as the sanguine character of the Parthians would soon incline to indifference, or even to perfidy, if they were disappointed by hesitation. The youth unfortunately listened to the contrary advice of Acbarus, who was a secret adherent of Gotarzes, and who not only kept him a long time at Edessa, but persuaded him to march into Armenia, instead of Mesopotamia, where he was surprised by the winter, and lost the favourable season of attacking Gotarzes. At last Meherdates crossed the Tigris, and entered Adiabene, where he was once more betrayed by the king Izates, who was likewise an apparent friend of Meherdates, but a secret ally of Gotarzes. This king awaited his rival in a fortified position on the river Cormas, and employed his time in corrupting the adherents of Meherdates. Izates and Acbarus had joined their troops to those of Meherdates, but they suddenly abandoned him, and in a battle which ensued Meherdates was defeated after an obstinate resistance. He was afterwards betrayed by Parrhaces, a vassal and friend of his father, who gave him over to Gotarzes, by whom he was allowed to live, but his ears were cut off,—an affected clemency which was rather calculated to show the victor's contempt of the Romans. Gotarzes died soon afterwards, of illness according to Tacitus, and by treachery according to Josephus. His successor was the satrap of Media, Vonones II., Arsaces XXII., whose reign was short and inglorious, and who was succeeded by Vologeses I., (Arsaces XXIII.) (Tacitus, *Annales*, xi. 8—10, xii. 10—14; Josephus, *Jewish Antiq.* xx. 2, 3; Vaillant, *Arsacid. Imp.* vol. i. p. 227—248.) W. P.

ARSACES XXIII., VOLOGE'SES I., was one of the greatest kings of PARTHIA. Of many important events of his reign, however, we can only give a short sketch, referring to CORBULO; PHARASMANES, king of Iberia; PACORUS, king of Media; and MITHRIDATES, RHADAMISTUS, and TIRIDATES I., kings of Armenia. Vologeses was either the son of Artabanus III., Arsaces XIX. (Josephus, *Jewish Antiq.* xx. 3), or of Vonones II., Arsaces XXII., by a Greek woman.

Immediately after his accession he ceded the kingdom of Media to his elder brother, Pacorus, and he resolved to make his younger brother, Tiridates, king of Armenia, which country was then disturbed by civil and external troubles. In A.D. 52 the Armenian king, Mithridates, the brother of Pharasmanes, king of Iberia, was put to death by his nephew Rhadamistus, the son of the same Pharasmanes who seized the government of Armenia with the aid of his father and of Cælius Pollio, the Roman præfect in Armenia. When Vologeses saw that the former possession of his ancestors had fallen into the hands of a foreign usurper, he immediately armed for the purpose of driving him out, and putting his brother Tiridates in his place. The first shock of the Parthians was so violent that Rhadamistus and his Iberian troops were driven out without any serious engagement. Artaxata and Tigranocerta were taken by Vologeses; and the country yielded to him, when a severe winter, and the consequent scantiness of provision, compelled him to withdraw with his army. Rhadamistus returned immediately, but, committing more cruelties than ever, the Armenians revolted, and the usurper narrowly escaped captivity by flight. Vologeses once more returned into Armenia, and put his brother Tiridates on the vacant throne. This happened in the consulate of the emperor Claudius Nero and L. Antistius Vetus (A.D. 55), and it became known at Rome towards the end of the same year. A war with the Parthians seemed unavoidable, and, as the emperor Nero was scarcely seventeen, the Romans felt considerable uneasiness. Nero, however, acted with as much quickness as energy. He ordered troops to be levied to complete the legions in Asia which were to be concentrated on the frontiers of Armenia. Agrippa, king of Judæa, and Antiochus (Iotechus), king of Commagene, were to invade Parthia; and Armenia Minor and Sophene were given, the former to Aristobulus, and the latter to Sohemus, who were both recognised by Nero as kings, and were of course destined to co-operate in the attack upon Vologeses. These formidable preparations, and the rebellion of his son Vardanes, induced Vologeses to draw his troops from Armenia, not because he despaired of success, but in order to delay the war. Nor did the Romans wish to make war if they could have peace. Domitius Corbulo, who had been sent to occupy Armenia, and Quadratus Umidius, who was with two legions in Syria, declared to Vologeses that if he would have peace, he might continue to be a friend of the Romans by giving them hostages. Vologeses accepted the proposition, and sent the most distinguished members of the royal house to Rome, either in order to gain time for a future conflict, or to get rid of princes who were continually inclined to revolt. The principal object of the differences between the Romans and the Parthians was in this, as in many other cases, the possession of Armenia, or at least the maintenance of either Roman or Parthian influence in that kingdom, which by its geographical position and its mountainous character was a strong bulwark for either of the two empires. The Romans consented to leave Armenia to Tiridates if he would receive it as a gift, that is as a vassal kingdom, but such an arrangement did not accord with the views of Vologeses, and, after hostilities had been stopped for three years, the war at last broke out in A.D. 58. Previous to it some negociations took place, in which, according to Tacitus, the Parthians showed much bad faith. The description of this war belongs to the history of Corbulo, who rased Artaxata, and took Tigranocerta, the two capitals of Armenia, in consequence of which Tiridates first retired into the remotest part of Armenia, and finally fled to his brother.

Tigranes, the grandson of king Archelaus of Cappadocia, was made king of Armenia by the Romans, but he received only part of this country, other parts having been given to the kings Antiochus, Aristobulus, and Polemo. (A.D. 60.) Vologeses was not discouraged by the defeats of his brother. A Parthian army, commanded by Monæses and Monabazus, king of Adiabene, who had been attacked by Tigranes, invaded Armenia and besieged king Tigranes in Tigranocerta; and Vologeses designed to make an expedition against Syria, whither Corbulo had been sent after the death of Quadratus Umidius. Hostilities were interrupted by negociations, and Parthian ambassadors were sent to Rome, but returned without having been able to persuade Nero to such a peace as Vologeses desired. Upon this Vologeses marched upon Armenia, defeated Pætus, the Roman commander, besieged him in Randeia, and, as Corbulo did not arrive in time to rescue him, forced him to capitulate on the condition of withdrawing with his troops from Armenia. A short time afterwards Vologeses had an interview with Corbulo, and it was agreed between them that Vologeses should withdraw his troops from Armenia, and that Corbulo should evacuate Mesopotamia, where he had made conquests. New ambassadors were now sent by Vologeses to Rome, and Nero promised to acknowledge Tiridates as king of Armenia if he would come to Rome and receive the crown from the emperor; and Vologeses having made no objection to this condition, Tiridates set out for Italy, accompanied by his wife and three thousand Parthian horsemen. His splendid entrance into Rome, and the royal reception prepared for him by Nero, are described by Dion Cassius (lxiii. 2, &c.). The same author says that Nero invited Vologeses to

visit him at Rome, but that Vologeses, not feeling inclined to accept the proposal, wrote to Nero and invited him in his turn to visit him in Parthia, which he could easily do, as the voyage would be by sea. During the following years Vologeses was on good terms with the Romans. When Vespasianus was proclaimed emperor by the legions in Syria and Egypt in A.D. 69, Vologeses offered to assist him with forty thousand horse, but his offer was not accepted. On this occasion Vologeses did not style Vespasianus emperor, but addressed him in his letter thus: "The king of kings Arsaces salutes Flavius Vespasianus;" and in his answer Vespasianus did not assume the imperial title. (Dion Cassius, lxvi. 11.) Vologeses paid equal attention to Titus after the destruction of Jerusalem, when Titus came to Antioch and Zeugma on the Euphrates, which divided the Roman empire from the Parthian, and where Titus was saluted by ambassadors from Vologeses, who presented him with a golden crown. It seems that Vespasianus preferred to be on terms of peaceful intercourse with the Parthians rather than of intimacy; for he not only refused the assistance offered him by Vologeses, but also declined to aid him when Vologeses begged for a Roman force and a Roman general in a war with the Alani or Albani (A.D. 75), alleging that it would not become him to interfere in the differences between foreign nations. Vologeses died after a reign, according to Vaillant, of exactly forty years. Vaillant was led to this opinion by a coin of which he gives a description, and which he attributes to Vologeses I. (p. 293), who, as it seems, became king in the year 306 of the Parthian æra (A.D. 50), and died in the year 346 of the Parthian æra (A.D. 90). His successor was his eldest son Pacorus. (Tacitus, *Annales*, xii. 14, 44—51, xiii. 5—9, 34—41, xiv. 23—26, xv. 1—18, 25—31, *Historiæ*, iv. 51; Dion Cassius, lxii. 19—23, lxiii. 1—8, lxvi. 11, 15; Josephus, *Jewish Antiq.* xx. 3, *Jewish War*, vii. 5, 7; Suetonius, *Domitianus*, 2; Vaillant, *Arsacid. Imp.* vol. i. p. 249—295.)

W. P.

ARSACES XXIV., PA'CORUS, king of PARTHIA, the eldest son and successor of Arsaces XXIII., ascended the throne about A.D. 90. We know very little of his reign, which probably lasted seventeen years, and was disturbed by civil troubles and wars. Ammianus Marcellinus says that he enlarged and fortified the city of Ctesiphon; Pliny the younger says that he concluded an alliance with Decebalus, king of Dacia; and it seems that he tried to alarm the emperor Domitianus by declaring that he would support the pseudo-Nero, who caused troubles in Achaia and Asia, an event which took place twenty years after the death of Nero, according to the expression of Suetonius (*Nero*, 57). But if it is true that Pacorus ascended the throne in A.D. 90, the twenty years must be a round period of about twenty years and rather more, the death of Nero having taken place twenty-two years before the accession of Pacorus. Thus much, however, is known from Suetonius, that the news of the appearance of the pseudo-Nero was very favourably received by the Parthians. Pacorus died probably in A.D. 107; he left a son, Parthamasiris, but his successor was his brother Chosroes. (Pliny, *Epist.* x. 16; Ammianus Marcellinus, xxiii. 6, p. 371, ed. Lindenbrog; Dion Cassius, lxviii. 19; Vaillant, *Arsacid. Imp.* p. 296—304.) W. P.

ARSACES XXV., CHOSRO'ES, or KHOSREW, king of PARTHIA, succeeded his elder brother Pacorus, probably in A.D. 107; he is called Osroes by Dion Cassius, and by Pausanias, and Cosdroes by Aurelius Victor. As Pacorus left a son, Parthamasiris, who was excluded from the throne by his uncle, Chosroes deigned to indemnify his nephew by helping him to the kingdom of Armenia, which was then governed by king Exedares (Ardastres III.), an Arsacide of the younger branch, who was a great hero according to the account of Moses Chorenensis (ii. 44—57). Exedares was nevertheless vanquished and driven out by Chosroes, who placed Parthamasiris on his throne. Chosroes also fought successfully with Abaissarus, the Roman vassal king of Armenia Minor. These conquests involved him in a heavy war with Trajan, which furnished this emperor one of the most glorious triumphs that was ever obtained by the Romans in the east. The details of this war belong to the history of Trajan. The war commenced in A.D. 114. Chosroes tried to delay or prevent the outbreak by ambassadors; but Trajan was too powerful, too ambitious, and too confident to listen to delusive proposals. In a short time Armenia was conquered, and Parthamasiris compelled to appear before the victor. He flattered himself that he would preserve his crown by doing homage for it to the emperor, as Tiridates had done to Nero; but he was deceived. Trajan had resolved to make Armenia a Roman province. The campaign of A.D. 115 was still more glorious for Trajan, who conquered Mesopotamia, Adiabene, and a large part of Assyria; Babylon fell into his hands, and at last Ctesiphon, the residence of the Parthian king. Turning his arms to Arabia, he commissioned Maximus and Lusius Quietus to keep the conquered provinces in obedience, but Maximus was slain by Chosroes in A.D. 116, and although Lusius Quietus succeeded in checking Chosroes, and in recovering Nisibis, Edessa, and parts of Mesopotamia, which had been occupied by the Parthians, Trajan was obliged to leave the shores of the Persian Gulf, and to hasten to Parthia, where his presence was the more necessary as the Parthians were in a general revolt. Trajan appeared once more at

Ctesiphon, compelled Chosroes to fly, and put Parthamaspates on the Parthian throne. But Trajan died in A.D. 117, and Chosroes easily succeeded in deposing his rival, and in re-assuming his royal authority. Hadrian, the successor of Trajan, adopted a different policy with regard to the Parthians, with whom he endeavoured to re-establish the former friendly relations. He not only gave up Armenia, but also all the other conquests of Trajan beyond the Euphrates, which became again the limit between the Roman and Parthian empires. He also promised to restore to Chosroes the golden throne of the Parthian kings which had been taken by Trajan, but the throne, nevertheless, remained in Rome, a circumstance which had serious consequences in the reign of the successor of Chosroes, Vologeses. Armenia was given to Parthamaspates. The latter part of the reign of Chosroes was neither disturbed by wars with Rome nor by revolts of his subjects, by whom he was held in great esteem. He died about A.D. 122, but the year of his death has not been ascertained. His successor was his son Vologeses. (Dion Cassius, lxviii. 17—23; Aurelius Victor, *De Cæsaribus*, 13; Pausanias, v. 12; Spartianus, *Hadrianus*, 21; Eutropius, viii. 3: Vaillant, *Arsacid. Imp.* p. 305—322.) W. P.

ARSACES XXVI., VOLOGE'SES II., king of PARTHIA, the son and successor of Chosroes (Arsaces XXV.), came to the throne about A.D. 122. It seems that he was on bad terms with Pharasmanes, king of Iberia; and that the latter excited the Alani or Albani, a well known nation which then lived south of the Caucasus, to invade Media, where they appeared in A.D. 133. They ravaged Media, which was then united with Parthia, and Armenia, and also made incursions into Cappadocia; but the Roman governor Flavius Arrianus, the historian, checked their progress; and Vologeses induced them to return by rich presents. Vologeses sent ambassadors to Rome, who charged the Iberian king with having caused those troubles; and it seems that the accusation was well founded, as Pharasmanes went to Rome in order to clear himself before Hadrian, who received him well, and undertook to be the mediator between him and Vologeses. After the accession of Antoninus Pius, in A.D. 138, Vologeses presented the emperor, through his ambassadors, with a golden crown, an event which has been commemorated by a medal: the obverse of which shows the head of Antoninus; and on the reverse there is a kneeling Parthian, who has his right hand stretched out, holding a crown in it, while his left hand reposes on a quiver; the inscription is PARTHIA (Vaillant, p. 324). Vologeses requested the emperor to restore the Parthian throne to him, which had been taken by Trajan; and it seems that he made the emperor's refusal a pretext for warlike preparations against Rome, the real motive of which was probably the accession of Achæmenides, the son of king Parthamaspates, to the throne of Armenia, in which he was protected by Antoninus. The report of his intended hostilities soon reached Rome, and induced the emperor to write to Vologeses in a rather threatening tone, which had the effect of keeping the Parthian king from hostilities. The further history of Vologeses presents great difficulties, which, however, refer less to the political events of the time than the person of Vologeses. According to Vaillant, Vologeses died in A.D. 189, and his reign, consequently, lasted about sixty-seven years; but according to Richter, the author of "Historisch-Kritischer Versuch über die Arsaciden- und Sassaniden-Dynastien," he died A.D. 149, an opinion which was established before Richter, by Eckhel (*Doctrina Numorum*, iii. p. 538). Each of these authors refers to coins: the question is, whether the period from A.D. 122 to 189 was filled up by one king or by two. Those who are of the latter opinion also allege that it seems to be highly improbable that one king should have reigned nearly seventy (about sixty-seven) years; but this is less extraordinary than the reign of Louis XIV. of France, which lasted nearly seventy-three years (from May 1643 to September 1715). The death of Vologeses II. being supposed to have taken place as early as A.D. 149, a new difficulty arose with regard to his successor Vologeses III.; for a Vologeses of Parthia was at war with the emperor Caracalla in A.D. 215, and was dethroned or put to death in the same year by Artabanus, who reigned for eleven years more. If we suppose, therefore, that the adversary of Caracalla was the successor of Vologeses II., and came to the throne in A.D. 149, he would have reigned sixty-six years, which would appear to be another improbability, although it is not more extraordinary than the long reigns of Louis XIV. and Louis XV. It would also seem that, the reigns of the two Vologeses filling up a period of about one hundred and thirty-three years, Vologeses III. was perhaps not the son of Vologeses II., as he is said to have been; but this circumstance also is by no means extraordinary in the East, where men take new wives when those whom they first married grow old, and, if they preserve their vigour, have children at a far more advanced age than is generally the case in Europe. However this be, the supposed long reigns of the two Vologeses led to active historical and numismatical research, but also to different results. The system followed by the writer of this and the following lives of the Parthian Arsacidæ is that of Vaillant, which is in some respect a standard system; one of his kings, however, Monneses, has been omitted in this series for

reasons which are explained below. According to Vaillant, Vologeses II. (Arsaces XXVI.) reigned from about A.D. 122 to A.D. 189, and the wars between the Parthians and the Romans under L. Verus took place during his reign. His successor was Vologeses III. (Arsaces XXVII.), who was driven out by Monneses, who for a time usurped the throne as Arsaces XXVIII. Vaillant refers to a coin with the inscription ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΟΝΝΗΣΟΥ ΣΩΤΗΡΟΣ ΕΠΙΦΑΝΟΥΣ, but Richter has shown that this is a Bactrian coin, and we have, consequently, omitted Monneses. Monneses is not mentioned in Wilson's "Ariana Antiqua." The successor of Vologeses III. (Arsaces XXVIII.) was Artabanus IV. (Arsaces XXIX.), the last Arsacide on the Parthian throne.

According to Richter, Vologeses II. died in A.D. 149; his son and successor Vologeses III. reigned till A.D. 189; the successor of Vologeses was his son, whose name has not been ascertained, and who was succeeded by Pacorus: whose successor was Vologeses IV., who was succeeded by Artabanus IV., the last of the series. To these Mionnet (*Description de Médailles*, vol. v. p. 677, &c.) adds Vologeses V., and the last of the Arsacidæ is called Artabanus V., in "Art de Vérifier les Dates." The oriental sources, which differ widely from the Roman and Greek writers, have been examined with great care by Richter. The reader will find more sources in Krause's careful and impartial article "Parther," in Ersch and Gruber, "Allgem. Encyclop. der Wissenschaften und Künste."

We now return to the history of Vologeses II., in which we assume that the events which will be here told took place during his reign. Vologeses declared war against the Romans after the accession of Marcus Aurelius in A.D. 161, in which year he made a successful campaign against Cappadocia, and one still more successful against Syria, and defeated the governor L. Attidius Cornelianus. Previous to his attack on Syria he invaded Armenia, drove out the king Soæmus, and destroyed at Elegia a Roman army commanded by Severianus, the governor of Cappadocia. The arrival of the emperor Lucius Verus with a strong army in Syria checked the progress of Vologeses. As to Verus, he scarcely left Antioch, where he was kept by his love of pleasure; but his lieutenant, Cassius, defeated Vologeses, pursued him into Parthia, and destroyed the cities of Seleucia and Ctesiphon, though he afterwards lost a considerable part of his army by fatigue, famine, and disease. Chosroes, the lieutenant of Vologeses in Armenia, was not more fortunate than his master, for L. Statius Priscus compelled him to fly, and took Artaxata, the northern capital of Armenia. These defeats of Vologeses were followed by civil troubles in Parthia; and it was during these disturbances that Monneses has been supposed to have usurped the Parthian throne, as stated and refuted above. These troubles cannot have been of great importance, as Vologeses renewed the struggle with the Romans, but being unable to keep the field against them he made peace with them, in consequence of which the Tigris became the frontier between the Roman and the Parthian empire. L. Verus, who had assumed the surname Armeniacus, which was also adopted by Marcus Aurelius, returned to Rome, and had a triumph in A.D. 166. The friendship between Rome and Parthia lasted till the end of the reign of Vologeses (A.D. 189), who was succeeded by his son Vologeses III. (Dion Cassius, lxix. 15, lxx. 2, lxxi. 2; Julius Capitolinus, *Marcus Antonius*, 8, 9, 26, *Verus*, 6, 7, *Antoninus Pius*, 9; Vaillant, *Arsac. Imp.* p. 323—349.) W. P.

ARSACES XXVII. (XXVIII. of Vaillant), VOLOGE'SES III., king of PARTHIA, the son of Vologeses II. (Arsaces XXVI.), succeeded his father in A.D. 189. The different opinions with regard to the period during which this king reigned have been stated in the preceding article. The Parthian king supported Pescennius Niger in his struggle with Septimius Severus for the imperial purple (A.D. 193). Severus resolved to take vengeance on the Parthians after he had defeated Niger at Issus in A.D. 194, and his second rival, Albinus, in A.D. 197. He invaded Parthia in A.D. 199. Herodian calls the Parthian king who then reigned Artabanus; and the same name, or more correctly Ardawan, is given by Lóba-l-Tawárikh, cited by Krause, to a Parthian king who succeeded Vologeses II. (Arsaces XXVI.), and who is different from Artabanus or Ardawan IV., the last Arsacide. According to Dion Cassius, as epitomized by Xiphilinus, the king who was attacked by Severus was Vologeses, the Vologeses III. in Vaillant's series. The statements of Dion Cassius and Herodian respecting the expedition of Severus into Parthia, are likewise very different; but as this point belongs to the history of Severus, it will be sufficient to state that the Romans took and plundered Ctesiphon in A.D. 201, in consequence of which the emperor assumed the name Parthicus Maximus, and had a triumph in A.D. 202. Nothing is known about the latter part of the reign of Vologeses, except one fact, a war with Caracalla, which broke out in A.D. 215. At least the name of the Parthian king with whom Caracalla was thus engaged was probably Vologeses, who is Vologeses III. according to Vaillant, Vologeses IV. according to Richter, and Vologeses V. according to Mionnet. The cause of this war was the refusal of the Parthian king to give up to the Romans his uncle Tiridates and the philosopher Antiochus, a native of Cilicia, who both lived in Rome,

whence they fled to Parthia. The war was of short duration, as the Parthian king, who dreaded a war with Rome, gave the fugitives up. It has been supposed that this war took place during the reign of Artabanus IV.; and the circumstances under which this king came to the throne seem to support that opinion in some degree. (Dion Cassius, lxxv. 9—11, lxxvii. 19; Herodianus, iii. 1, 5, 9, 10; Spartianus, *Severus*, 15, 16; Vaillant, *Arsac. Imp.* p. 350—368.) W. P.

ARSACES XXVIII. (XXIX. of Vaillant), ARTABA'NUS IV., king of PARTHIA, the son of Vologeses III. (Arsaces XXVII., XXVIII. of Vaillant), or of Vologeses IV. or V., according to those who admit either one or two kings of that name. Artabanus was the last king of Parthia of the dynasty of the Arsacidæ, and both western and eastern writers agree that the last Arsacide in Parthia was called Artabanus or Ardawan. He had several brothers with whom he had to contend for the throne, and it is not improbable that several of them assumed the title of king, and struck money in their name, and that these coins have led many modern historians to admit several additional kings into the series of the Arsacidæ of Parthia. Artabanus ascended the throne probably in A.D. 216. No sooner was he king than a Roman embassy arrived in Parthia, with a message from the emperor Caracalla, who requested Artabanus, through them, to give him his daughter in marriage. Artabanus declined the honour; and Caracalla, in order to revenge himself for his disappointment, declared war against the king, and overran the western part of the Parthian kingdom. The origin of this war is thus stated by Dion Cassius. Herodian gives a different account. He says that Artabanus at last consented to the proposed marriage, and invited the emperor to fetch the bride from Parthia. Caracalla set out with a considerable force for Ctesiphon, and was received with royal honours. Artabanus himself, accompanied by a splendid retinue, went out to meet his future son-in-law; but when the first salutations had taken place, Caracalla suddenly gave a signal, and the Romans rushed upon the Parthians, many of whom were slain. Artabanus narrowly escaped death or captivity; and Caracalla retreated loaded with booty, and carrying with him a great number of captives (A.D. 216). He took up his winter-quarters at Edessa, and informed the senate of his exploits, in consequence of which the title of Parthicus was given to him, if the statement of Spartianus is true, on which Vaillant observes that the name Parthicus does not occur on the coins of Caracalla. It may, however, be true that the name was given to Caracalla, though it does not appear on his coins. Caracalla spent the winter, from A.D. 216 to 217, at Edessa, in luxury and pleasure; while Artabanus, arming a powerful force, crossed the Tigris, in order to take vengeance on the treacherous Roman. Caracalla set out to meet him, but was murdered near Carrae; and, after some hesitation, the army chose Macrinus in his stead, an event of which the Parthians were not immediately informed. A battle took place between the two armies near Nisibis, which lasted two days, and in which the Parthians fought obstinately, and the victory remained doubtful. Macrinus at last stopped further bloodshed by sending messengers to Artabanus to inform him of the death of Caracalla and his own accession. As Artabanus had more reason to be enraged against Caracalla than the Romans, he was ready to enter into negociations, and peace was concluded on condition that Macrinus should restore the treasures and captives taken by Caracalla. Artabanus now turned his arms against the Persians, who had been excited to revolt by Artaxerxes or Ardshir, the son of Sassan. But the flower of the Parthian army had fallen in the last war with the Romans, and Artabanus was defeated in several battles. In a last engagement he was wounded, and made prisoner by Artaxerxes, who put him to death. With Artabanus the dynasty of the Arsacidæ became extinct in Parthia, and Artaxerxes founded a new dynasty called the Sassanidæ. The accession of Artaxerxes forms a new æra in the history of Persia. During the long reign of the Arsacidæ the influence of Greek civilization, which was introduced by Alexander and his successors, became conspicuous among the Parthians and those kindred nations which they had subdued, and at the court, as well as among the nobles, the Greek language seems to have been cultivated with success, and became in some degree the official language of the country. The fact of so many Parthian princes and nobles having been educated, or having lived for a long time among the Greeks and at Rome, where Greek was cultivated by all educated men, likewise contributed to the introduction of Greek civilization in Parthia during the reign of the Arsacidæ. The Parthian coins of the Arsacidæ have all Greek inscriptions with nailed letters, and the design is evidently after Greek models. With the accession of the first Sassanide the Greek influence was stopped: the new dynasty was in every respect a national dynasty. The Sassanian coins are a proof of this great change: the Greek inscriptions disappear and give place to Persian inscriptions in Arianian characters, as Wilson calls them; the design also becomes gradually more barbarous, and the costume of the kings is different from that on the coins of the Arsacidæ. The change of the alphabet, however, which was used for the inscriptions, was not sudden. Some coins which have portraits of a Sassanian character have names and titles in Nagari letters; some have bilingual inscrip-

tions. Great numbers of Sassanian coins of different periods, though very few only of the earliest period, have been, and are still, found at Kabul, and at other places in Afghanistan. (Dion Cassius, lxxvii. 12, 19—21, lxxviii. 1—4, 26, 27; Herodianus, iv. 9—15; Capitolinus, *Macrinus*, 8, 12; Spartianus, *Caracalla*, 10; Agathias, iv. 24; Wilson, *Ariana Antiqua*, p. 381, &c.; Vaillant, *Arsac. Imp.* p. 369—388.) W. P.

ARSACHEL. [ARZACHEL.]

ARSA'MES (Ἀρσάμης).

(1.) The father of Hystaspes, and grandfather of Darius I., king of Persia (Herodotus, i. 209).

(2.) A grandson of Darius I. and Artystone, the daughter of Cyrus. He served in the expedition of Xerxes against Greece, and commanded the Arabians and Ethiopians, who lived above Egypt (Herodotus, vii. 69). Æschylus (*Persæ*, 37, 308) mentions Arsames as one of Xerxes' generals, and the governor of "The Sacred Memphis." In some MSS. of Herodotus the name is written Arsanes.

(3.) A favourite son of Artaxerxes Mnemon, by a concubine. His legitimate brother, Ochus, caused him to be assassinated, with the view of securing the succession to the throne for himself.

(4.) Supposed, from an inscription upon a coin, to have been a king of Armenia, contemporary with Seleucus II., and to have founded the city of Arsamosata. (Echkel, *Doctrina Num. Vet.* iii. p. 204; Plutarch, *Artaxerxes*, c. 30.) R. W—n.

ARSDEKIN. [ARCHDEKIN.]

ARSE'NIUS, a Grecian monk, was the founder of a Greek, Latin, and Slavonic school at the Patriarch's court at Moscow, in the time of the Tzar Michael Thedorovich, the first monarch of the house of Romanov, and of the patriarch Philaret, the Tzar's father. Adam Olearius, who was in Russia from 1633 to 1639, mentions in his travels that he saw this school, and remarks, that if the Russians came to read the writings of the Fathers and other orthodox writers in the original language, it would probably lead to an improvement in their religion. The efforts of Arsenius to procure some improvements in the old church-books of the Russians drew on him a persecution, and in 1649 he was banished by the Patriarch Joseph to the monastery of Solovetz. The reforming Patriarch Nikon recalled him, and gave him the appointment of inspector and corrector at the Moscow printing-office, where he invented a slender kind of type, which still bears the name of the "Arsenian type." When, in consequence of the new Slavonic church-books issued by order of Nikon, in which the errors of the old were corrected, the sect of the Raskolniks separated from the Russian church, assuming the name of the Starovayrtzui, or "Old Believers," a great portion of their animosity was directed against Arsenius, as the instigator of these innovations; and in one of their books, which is generally found together with the "Proskunetari" of Arseny Sukhanov, Arsenius the Greek is styled "a wolf, a heretic, an astrologer, defiled with filth and uncleanness, full of Jesuitical heresy," &c. The time of Arsenius's death is not known. (Strahl, *Das gelehrte Russland*, compiled from the *Slovar Pisateley dukhovnago China* of Evgeny Bolkhovitinov, p. 199; Grech, *Opuit krathoy Istorii Ruskoy Litteraturui*, p. 44.) T. W.

ARSE'NIUS, surnamed AUTORIA'NUS (Ἀρσένιος ὁ Αὐτωρειανός), Patriarch of Constantinople, was born in that city, about the latter end of the twelfth, or the commencement of the thirteenth century. In early youth he entered a monastery at Nicæa, in Bithynia, of which he afterwards became abbot; but he did not long retain this dignity, and retired to a monastic seclusion near the lake Apollonias. Little is certainly known respecting his history, until the year 1255, when the fame of his virtues and piety recommended him to the notice of the Greek emperor, Theodore Lascaris II. The first care of this prince, upon his accession to the imperial throne, was to choose a proper person to fill the vacant chair of the late Patriarch Manuel. It was offered to Nicephorus Blemmida, and upon his declining the honour, to Arsenius, who in one week was created deacon, priest, and patriarch, and shortly afterwards anointed and crowned the new emperor. This was in the month of December, 1255. For nearly four years, he performed the duties of his office without any thing particular occurring to call forth his energies. He had, however, so far recommended himself to the emperor, that he was appointed by him on his death-bed, in August, 1259, conjointly with George Muzalon, tutor and guardian of his son John Lascaris, then a lad about eight years old. From this time the life of Arsenius presents only one long series of vexations and misfortunes. Nine days after the decease of the emperor, during the celebration of his obsequies in the cathedral of Magnesia, a mutiny of the guards occurred, which resulted in the massacre of George Muzalon with his two brothers, and certain of his adherents, at the foot of the altar, to which they had fled for refuge. Muzalon, sprung from an inferior station in society, had been the chief minister and favourite of the late emperor, and from some cause had incurred the hatred of the nobility: and Michael Palæologus, the most powerful member of that body, is supposed to have instigated the tumult which ended the life of a dangerous rival to his ambition. Arsenius, now left sole guardian of the young prince, instead of acting with the energy which the crisis demanded, consulted with the nobility what steps he should take for the

preservation of his ward from the perfidy and violence to which he was exposed: and yielding to their suggestions, he consented to divide his authority with Palæologus. This nobleman, crafty as well as ambitious, soon won the confidence of Arsenius, who so little suspected him of harbouring traitorous designs against his royal pupil, that he entrusted him with the keys of the imperial treasures, which Palæologus used so dextrously, that by favour of the nobility he was soon declared Despota, the second rank in the empire. Arsenius reluctantly confirmed him in this dignity. With still greater reluctance, he consented that Palæologus should assume the purple, and exercise the imperial functions during the minority of the rightful emperor: he even crowned him with his own hands, ridiculously stipulating that he should resign his dignity when John Lascaris became of age, and fortifying this stipulation with equally ridiculous oaths and imprecations. The young prince was to have been crowned at the same time; but the crafty usurper found means to defer it to a more convenient opportunity. Arsenius too late repented of the share he had in these transactions. Affairs began to assume a more dangerous aspect; his royal pupil was treated more disrespectfully every day; and the patriarch, scarcely daring to anticipate what might follow, and overwhelmed with disappointment, retired into a monastery. The vacant patriarchate was conferred upon Nicephorus, bishop of Ephesus, who however did not live long to enjoy his dignity. This prelate died about the latter end of the year 1260, at Nymphæum, to which place he followed the emperor, after having sustained many indignities from the inhabitants of Nicæa (then the patriarchal residence), who appear to have been truly attached to Arsenius. In July, 1261, the Greeks, under the command of Alexius Strategopulus, recovered Constantinople from the Latins, who had retained possession of that city since 1203. The emperor, eager to enter the capital of his dominions, and at the same time to conciliate the affections of the people, invited Arsenius to resume the functions of patriarch. He overwhelmed him with professions of his regard, and made such extravagant promises, that Arsenius at length complied. Palæologus was crowned emperor by him a second time in the church of Saint Sophia, after binding himself by still stronger oaths and imprecations to respect the claims of John Lascaris. On Christmas-day of the same year, the young prince, who was an object of anxiety to Palæologus, was by his orders barbarously deprived of sight, a red-hot basin having been held before his eyes, and thus rendered ever afterwards incapable of mounting the throne.

The pious patriarch, horror-struck on receiving this intelligence, is described by Nicephorus Gregoras (*Byzantina Historia*, lib. iv. cap. 4) as filling the house with his lamentations, beating his breast, and bitterly accusing himself, and calling upon earth and heaven, and all the elements, not to allow such a crime to remain unpunished. When these transports had subsided, he proceeded to excommunicate the offender in a synod of bishops, held early in the year 1262.

The emperor was not quite prepared to find the patriarch unwilling to relent or forgive upon due confession and repentance; such crimes were common in the court of Constantinople. Still it is surprising how unblushingly the emperor acknowledged his guilt, not once shifting the responsibility of it upon any other than himself, but like a good son of the church, anxiously waiting until the patriarch should pronounce his absolution. For three years the spiritual interdict was continued, and the patriarch remained inflexible to the prayers and tears of his kneeling master. The penance which Arsenius required—no less than the resignation of his empire—was deemed by Palæologus too great a punishment for his crime, and he had rather seek elsewhere for absolution than purchase it at so extravagant a price. "There are other churches," said the emperor to certain of the clergy, "where I may seek and obtain that pardon which is denied to me here:" and the clergy, alarmed lest Rome should be the dispenser of his absolution, proposed to intercede for him with the patriarch. But Arsenius was as deaf to their entreaties as he had been to those of the emperor. The clergy, mortified and indignant, were not unwilling that Arsenius should be sacrificed to the fury of the emperor, and their own fears of the intervention of a hostile communion. Accordingly, when Epsepopulus, one of their own order, and a creature of Palæologus, ventured to accuse him of certain irregularities in discipline, they met with alacrity, in full synod, at the emperor's command, to take the charge into consideration. The principal heads of accusation against Arsenius were, first, that he had omitted the psalm for the emperor at the commencement of the morning chants; and next, that he was on terms of too great familiarity with the Sultan Azatinus, or Azzeddin, and his followers; that he had allowed them, although they were infidels, to use the baths of the Church of Constantinople, on which was carved the sign of the cross; and had permitted the two sons of the Sultan to receive the holy Eucharist, without sufficient evidence of their Christianity. Arsenius, upon hearing these charges, set forth in his justification, that with respect to the Psalm for the emperor, it was he, Arsenius, who first introduced it in that particular portion of the service, and that he felt himself at liberty to discontinue it whenever he thought fit. That with respect to

the Sultan and his followers using the church-baths, they had done so without his knowledge; but that they might as well use those as any other baths in the city, because they were all equally marked with the sign of the cross; and that he had admitted the sons of the Sultan to holy communion upon the testimony of Macarius, bishop of Pisidia, that they were Christians. The council was held in the palace, the emperor himself presiding; and there were present not only the clergy, but the nobility, senate, and chief dignitaries of the empire. Arsenius, when cited to attend, objected to the constitution of the court, and the place in which it was held. "With reason," says George Pachymer (the historian of the period, and a contemporary), "for it was evidently unjust that the patriarch should be tried in the presence of the emperor and his nobles, and other secular persons, in the palace too, although it was notorious with what feelings the emperor was actuated towards him." Thrice Arsenius was summoned before this court, and as often he refused to attend. The court might now have condemned him as contumacious, but thought it more becoming to proceed to the investigation of the charges. It is not necessary to pursue the narrative of George Pachymer, who is very precise in his account of these transactions. Arsenius was condemned to be deposed and banished; and with him Macarius, the bishop of Pisidia. Pachymer relates that the Sultan, upon hearing his Christianity called in question, and that the patriarch had been deposed on his account, sent to assure the emperor, that if he pleased to have a proof of his religion, he was quite ready to adore the sacred amulets which the emperor wore in his bosom, or to eat a portion of ham: and the historian gravely considers that this ought to have been quite sufficient evidence of the Sultan's Christianity. When the emperor's pleasure was made known to Arsenius, he mildly acquiesced; first desiring that an inventory should be taken of the church treasures. He then took with him three pieces of gold, which, while yet a monk, he had earned by transcribing a Psalter, and in the month of May, 1266, he quitted Constantinople for his place of exile, Proconnesus, now Marmora, an island in the Propontis. Germanus, bishop of Adrianople, who succeeded him in the patriarchal chair, resigned that dignity in September, 1267; and the emperor's absolution was pronounced on the 2nd of February in the following year, by his own confessor Joseph, the new patriarch. But a large portion of the monks and clergy protested against the emperor's treatment of the deposed patriarch; and the schism of the Arsenites agitated the Greek church for forty-eight years. Arsenius himself remained in exile until his death in September, 1273, not without being involved in a charge of conspiracy against the emperor; from which, however, he was exonerated upon the evidence of the commissioners sent to investigate the case; and, in compliance with their representations, the emperor was induced to order that he should experience a somewhat milder treatment for the future.

Arsenius was ill qualified to fill the office of patriarch in the declining state of the Greek church and empire in the thirteenth century. All the historians of the period concur in ascribing to him piety, simplicity, and candour—virtues which would go far to adorn his character as a mere ecclesiastic; but when, upon the death of Theodore Lascaris, he undertook the guardianship of his son, he was unfortunately found deficient in all the arts of government. He wanted prudence and energy to enable him to guard the precarious throne of a prince in his minority against the perfidy of the nobility and the aspiring genius of Palæologus. He yielded when he should have been most resolute; and when resistance was no longer necessary, and had almost degenerated into obstinacy, he was uncompromising and stern. Milner (*History of the Church of Christ*, vol. iv.) gives a blundering sketch of his life, and pronounces a glowing panegyric on his character; quarrelling (as usual) with Gibbon, because that historian accuses the patriarch of sullenness and vain glory. But Gibbon does not scoff and ridicule him as Milner says. Gibbon, however, would have done better had he confined himself to his remark upon "the ἀφέλεια and ῥᾳθυμία of Arsenius, the virtues of an hermit, and the vices of a minister." And this would have been in perfect accordance with his character as described by Nicephorus Gregoras (who wrote in the fourteenth century), that "in virtue and piety towards God he was scarcely excelled by any; but he was inferior to the meanest husbandman in his knowledge of the world, and his administration of public affairs."

While yet a monk he wrote a "Synopsis Divinorum Canonum," which was published in Greek and Latin in the "Bibliotheca Juris Canonici Veteris" of Voellus and Justellus, Paris, 1661, fol., vol. ii. pp. 749—789. His will also, written during his exile, is extant in Greek and Latin, in the "Ecclesiæ Græcæ Monumenta" of Cotelerius, Paris, 1681, 4to., vol. ii. pp. 168—177. In this curious document he protests against the perfidy and crimes of Palæologus, calling God, and saints, and angels to witness that he had in no wise consented to them. He then enumerates all the outrages which he had himself endured from the emperor, but is more especially indignant at the attempts recently made by him to reconcile the two churches; and concludes by anathematizing Palæologus and all his adherents, and handing them over to Satan.

During the reign of Andronicus, son and

successor of Michael Palæologus, the remains of Arsenius were conveyed, with great pomp, from his place of exile to the church of Saint Sophia, and thence shortly afterwards removed and deposited, at the request of a pious matron, in the monastery of Saint Andrew. (Pachymeres, *De Michaele et Andronico Palæologis;* Nicephorus Gregoras, *Byzantina Historia*, passim; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. ii. pp. 305, 306; Gibbon, *Decline and Fall*, ch. lxii.; Milner, *History of the Church of Christ*, vol. iv. 2nd edit. pp. 15, 16.) G. B.

ARSENIUS, bishop of Elasso, a dignitary of the Greek church, who is worthy of notice from his connection with an epoch in the history of the church of Russia. From the introduction of Christianity into Russia in the year 992, to 1587, the church of that country was governed by metropolitans subject to foreign patriarchs; in 1587 Job, the first Russian patriarch, was consecrated by Jeremiah II., the patriarch of Constantinople, and this form of government continued till 1700, when the Tzar himself assumed the position of head of the church. The best account of the circumstances which led to the establishment of the Russian patriarchate is that given in a narrative written in modern Greek by Arsenius. From this we learn that he was in Poland at the time when the patriarch Jeremiah passed through that country on his way to Russia to beg assistance from the Tzar Theodore, the last of the line of Rurik, against the Turks, who had deprived him of his patriarchate, and for some time kept him imprisoned at Rhodes. Arsenius states that in reply to the inquiries of the patriarch, how affairs went on between himself and the Poles, he replied that they were in a favourable state, but does not mention what those affairs were. The Greek church in Poland was at that time in a very distracted state, some of its members wishing to unite with the Catholics and others with the Protestants. By the permission of the patriarch, Arsenius accompanied him to Russia, where the Tzar Theodore, overjoyed at the arrival of so eminent a dignitary of the church, proposed to Jeremiah to remain and set up his patriarchate at Vladimir. The patriarch declined this offer, but finally consented to another proposal to appoint the then metropolitan, Job, to the dignity of patriarch of all Russia. Arsenius details very fully the ceremonies which took place, and the various speeches that passed, but he is unfortunately less minute on what would have been more interesting, the views of the patriarch on the occasion and the motives which induced him to consent to so important a step, which has probably exercised a considerable influence on the destinies of Russia. Nothing further appears to be known of Arsenius. His narrative was first printed, in 1749, in the first part of the catalogue of the manuscripts of Turin, "Codices manuscripti Bibliothecæ Regii Taurinensis Athenæi," drawn up by Pasino, Rivautella, and Berta. The Romaic in which it is written is far from good, and is plentifully intermixed with barbarous words. A Latin translation is added, which was reprinted without the original, in 1820, by Wichmann, in his "Sammlung kleiner Schriften." (*Codices manuscripti Taurinensis Athenæi*, i. 443, 468; Fabricius, *Bibliotheca Græca*, edition of Harless, xi. 580; *Entsiklopedecheshy Lexicon*, iii. 193.) T. W.

ARSENIUS, Archbishop of Monembasia or Malvasia, in the Morea, a distinguished philologist and Greek scholar. He was son of Michael Apostolius, and was born towards the latter end of the fifteenth century; but whether in some one of the cities of Italy, or in Candia, is not certain. He conformed to the Latin church, and entered into holy orders, but was unsuccessful in obtaining any considerable ecclesiastical preferment from Leo X., notwithstanding the partiality of that pontiff towards men of letters. Arsenius alludes to this in the dedication of his Scholia upon Euripides to Pope Paul III., where he complains, that among the many cardinals created for a series of years, not more than one or two Greeks had been raised to that dignity. The manner in which he obtained the Archbishopric of Malvasia is detailed at length by Martin Crusius in his "Turco Græcia." Malvasia was in the possession of the Venetians, and Arsenius arriving at that place under their auspices and with the recommendation of the Pope's legate, the inhabitants were compelled to receive him with due respect. He was at first a deacon: a neighbouring bishop created him a presbyter, and soon afterwards, with the assistance of two priests, who respectively assumed for the occasion the dignities of Metropolitans of Lacedæmon and Christianopolis, consecrated him Archbishop of Malvasia. The rightful occupant of the see was compelled to abandon his residence and retire to the adjacent bishopric of Corona; but the news of his unjust treatment reached the ears of Pachomius, then patriarch of Constantinople. He protested in vain against Arsenius's usurpation of the dignity of the rightful prelate, and at length excommunicated him. Arsenius upon this hastened to Rome to lay his complaints before the pope and cardinals; from Rome he proceeded to Venice, armed with a letter from the pope to the magistracy of that city, instructing them to enforce the claims of Arsenius. It is difficult to fix the precise date of these transactions. Arsenius was never reinstated: and he died, most probably at Venice, in the year 1535. It is probable that had he lived longer, his patron Pope Paul III. would have created him a cardinal. The Greeks believe that after his death he became a *Broukolakas;*

that is, that a dæmon reanimated his corpse, a punishment to which those who die under sentence of excommunication are peculiarly subject. Chardon de la Rochette (*Mélanges de Critique et de Philologie*), the "Biographie Universelle" (*Supplément*, art. "Arsenius"), upon his authority, and other publications, suppose that Arsenius was one and the same person with Aristobulus Apostolius, and that upon his appointment to the archbishopric of Malvasia, in compliance with the custom of the Greek church, he changed his name to Arsenius. But those who are of this opinion are bound to prove that such is invariably the custom with the Greek church, and should they succeed in this, it will still remain for them to combat the fact, that Arsenius after all was a member of the Latin church, and not the Greek, and that having acknowledged the Pope's supremacy, he was smuggled into his archbishopric by the Venetians, and maintained in it by their authority; the Patriarch of Constantinople protesting all along against his usurpation, and finally excommunicating him, as has been above shown. But the strongest point in favour of their supposition, which these writers leave untouched, is the circumstance that Aristobulus Apostolius, in his preface to the "Galeomyomachia," promised to publish a collection of proverbs made by his father Michael, and that this very work was afterwards published with a dedication to Leo X. by Arsenius, Archbishop of Malvasia. Still, however, it would be rash to conclude that, when this publication, bearing the name of Arsenius, made its appearance, it was the fulfilment of the promise previously made by Aristobulus, and that he and Arsenius were the same person. Aristobulus may have died, or circumstances may have hindered his publishing the work; but his brother Arsenius was fully as much interested in the publication of his father's MS.; his name appears as the editor, and in the absence of further evidence we must believe that they were not the same individual, but two sons of Michael Apostolius.

Arsenius was a good scholar, although his literary labours were not very extensive. He edited his father's collection of Greek Apophthegmata, with a dedication, in Greek, to Leo X. This edition bears no imprint, but it was most probably published at Rome in the year 1520 or 1521. For an account of the nature of this work see the article APOSTOLIUS, M. He also edited a collection of Greek Scholia upon several tragedies of Euripides, with a dedication, in Greek, to Pope Paul III, Venice, Junta, 1534, 8vo. This is his most important work, and is a compilation from various MSS. which he found in Crete, Venice, and Florence. It was afterwards incorporated with an edition of Euripides published at Basil in the year 1544. He also edited Manuel Philes, Στίχοι Ἰαμβικοὶ περὶ ζώων ἰδιότητος ("Iambic verses upon the properties of animals"), Venice, 1533, small 8vo. He also formed a collection of short philosophical treatises by Michael Psellus and others, which was printed at Paris, in Greek and Latin, 1541, small 8vo. (Crusius, *Turco-Græciæ Libri Octo*, 146—151; Guillet, *Lacédémone Ancienne et Nouvelle*, pt. ii. 585, 586; Hodius, *De Græcis illustribus*, 318—320; Chardon de la Rochette, *Mélanges de Critique et de Philologie*, vol. i. 238, 239.) G. B.

ARSE'NIUS, SAINT (Ὁ ἅγιος Ἀρσένιος), was born at Rome, of a patrician family, in A.D. 354 or 355. He was distinguished for his piety and his acquaintance with Greek and Latin literature, and at the recommendation of Pope Damasus, was appointed by the emperor Theodosius I. to be tutor to his son Arcadius, then aged six years. He arrived at Constantinople in the year 383, and was received with all possible marks of respect by the emperor, who raised him to the rank of senator, and conferred upon him various distinctions, among which his monkish biographers speak of a magnificent retinue of one hundred slaves appointed to attend his person. It is generally stated that Arsenius had been admitted into holy orders before receiving this appointment in the court of Theodosius; but the compiler of his Life, in the "Acta Sanctorum," discredits this statement. This writer also does not scruple to apply to Bayle the epithets of sciolist and hypercritic, because in his notice of our saint he makes a great parade in correcting previous biographers, who say that Arsenius was tutor to the two sons of Theodosius, that is, to Honorius as well as Arcadius; forgetting, he says, that Honorius was not born till a year afterwards. But Arsenius remained for eleven years in the court of Constantinople, and it is not at all improbable that he had the education of both princes, notwithstanding that Honorius would not for some time need his instruction. Arsenius, by a diligent and conscientious discharge of his duties, soon won the favour of the emperor, but did not succeed so well in conciliating the affections of his pupil. That young prince was haughty and ill-disposed to receive the instruction of his preceptor, although urged by the emperor's example to treat him with becoming reverence. [ARCADIUS.] Whether Arsenius, after the practical reproof of his father, experienced such indignities from his pupils, that he chose rather to abandon his post than any longer endure them, or whether he was merely actuated by a secret longing for retirement, it is not important to consider. The story that he one day administered a severe corporal chastisement to Arcadius, which so irritated the young prince, that Arsenius only narrowly escaped his vengeance by a hasty flight, is altogether absurd and incredible, and will be sufficiently

refuted by observing that Arcadius was at the time sixteen years of age, and was already associated with his father in the empire. Whatever may have been the cause, Arsenius secretly withdrew from the palace, in the year 394, and sailing to Alexandria, travelled thence to the desert of Scethis or Scitis in Libya, where he associated himself with a company of monks, distinguishing himself by his rigid monastic observances, and earning his future title of Saint by ascetic piety and zeal. The emperor Theodosius fruitlessly endeavoured to discover his retreat: Arcadius some years afterwards was more successful, but his entreaties could not prevail upon the holy anchorite to exchange his solitude for the luxuries of Constantinople. He remained for forty years at Scethis, when an irruption of barbarians in the year 434 compelled him to abandon his retreat and retire to Troy, in Egypt, near Memphis. Here he spent the next ten years of his life, in monastic seclusion as before. He next lived for three years at Canopus, near Alexandria, but returned again to Troy, where he died in the year 449, at the advanced age of 95.

Arsenius has been frequently quoted by monkish writers as a model of ascetic piety, second only to the famous monk St. Antony. Many of his sayings, and many anecdotes respecting him, are preserved in and among the Apophthegmata Patrum, in the "Ecclesiæ Græcæ Monumenta," vol. i., Paris, 1681, of Cotelerius, 4to., and also in Gallandi's "Bibliotheca Patrum," vol. vii., Venice, 1770, fol. In this latter publication there is also extant in Greek and Latin a short exhortation to the monks, which is also in Combefis' "Bibliothecæ Græcorum Patrum Auctarium Novissimum," pt. i., Paris, 1672, fol. His memory is celebrated by the Greek Church on the 8th of May, and by the Latins on the 19th of July. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. i., pp. 278, 279; Bayle, *Dictionnaire Historique et Critique*, fifth edition, vol. i., pp. 353, 354; Surius, *De probatis Sanctorum Historiis*, tom. iv., pp. 250—263; *Acta Sanctorum Julii*, tom. iv., pp. 605—631.) G. B.

ARSES, NARSES, or OARSES (Ἄρσης, Νάρσης, or Ὀάρσης), the youngest son of Artaxerxes Ochus. After the eunuch Bagoas had poisoned Ochus, he placed Arses on the throne, B.C. 339, and then, with the view of having the young prince under his own power, caused his brothers to be put to death. It would seem, however, that one of them, named Bisthanes, escaped (Arrian, *Anabasis*, iii. 19). Arses was indignant at these proceedings, and Bagoas, perceiving that he intended to be revenged upon himself, caused him and his children to be murdered, in the third year of his reign. With the exception of Bisthanes, who is supposed to have escaped the fate of his brothers, the royal house of Persia thus became extinct, and Darius Codomannus was raised to the vacant throne. (Diodorus, xvii. 5; Strabo, xv. p. 736; Arrian, *Anabasis*, ii. 14.) R. W—n.

ARSHENEVSKY, BASIL KONDRATEVITCH, professor in ordinary of pure mathematics in the university of Moscow, was born in 1758, at Kiev, where he was educated until he entered the Moscow university in 1774. There he applied himself more particularly to mathematical studies under Anitchkov and Rost; after which he was appointed principal teacher of arithmetic at the gymnasium, and also discharged the office of translator to the University Conference. In 1785 he was raised to "Master of philosophy and the liberal arts;" next successively to the rank of adjunct, and of professor extraordinary in the faculty of mathematics, on the death of Anitchkov in 1788; and ultimately to the professorship in ordinary, in 1804. He died January 27th (O.S.), 1808.

Only two pieces by him have been printed —discourses delivered by him before the university: the first in 1794, "O Natchalæ, Sviazi, i vsaimom posobii Matematitcheskikh Nauk," &c. ("On the progress of Mathematical Studies, their mutual connection with each other, and their serviceableness"); the other, in 1802, "O Sviazi tchistoi Matematiki s' Phisikom" ("On the connection between Pure Mathematics and Physics"). (Snigereve, *Slovar Ruskikh Pisatelei; Entsiklopedechesky Lexicon.*) W. H. L.

'ARSHÍ' (the heavenly or sublime), a distinguished Turkish poet, whose original name was Chákí, was born at Yeñi-bazár in Rumelia. He was a disciple of M'amá-záde, who has made himself a name in Turkish literature by his witty charades. 'Arshí, who lived in the tenth century A.H. (the sixteenth of our æra), wrote many chronograms, which are distinguished by the ingenious manner in which the author shows dates in words, without forcing either the style or the meaning. Baron Hammer, who gives some of them in a German translation, says that one of his finest chronograms is that which he wrote on the appointment of Mustafa Pasha, who afterwards commanded at the siege of Malta, to the "grand-vizírship" by Sultan Soliman II., in A.H. 964 (A.D. 1556). Mustafa Pasha, however, was never grand-vizír, although this dignity was promised to him by Selím, the son and successor of Soliman II., as early as 1556, ten years before the death of Soliman. 'Arshí died in A.H. 978 (A.D. 1570). (Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 335.) W. P.

ARSILLI, FRANCESCO, born at Sinigaglia, was a physician at Rome for many years, and died in his native town at the age of seventy, in or soon after the year 1540. He was an esteemed member of literary

society in Rome during the pontificate of Leo X.; but his friend Paulus Jovius describes him as a man of reserved and independent temper, who neither sought nor obtained the patronage of the great; and an indifference to literary fame is proved by the fact that he allowed his many Latin poems, with only one exception, to remain unpublished. His published poem has little poetical merit, but furnishes many interesting notices, some of them unique, in the literary history of his time. It is a descriptive catalogue of the persons who wrote verses in Rome during the author's residence there, which is woven into a composition of seven hundred and fifty-four lines in Latin elegiac verse, entitled "De Poetis Urbanis." It first appeared, in an incomplete state, in the "Coryciana," Rome, 1524, 4to., a collection (now very rare) of poems written in honour of the dedication of a chapel in Sant' Agostino by a German named Johann Goritz (Janus Corycius), who was a Roman judge, and was noted for his hospitality to men of letters. The poem was again published in Tiraboschi's great work, in its complete state, and with the author's key to the names. It was printed, for the third time, after Tiraboschi's text, in Roscoe's "Leo X." (Tiraboschi, *Storia della Letteratura Italiana*, ed. 1787-94, vii. 143, 1352-54, 1651-72; Roscoe, *Life of Leo X*, vol. iii. chap. 17, and *Appendix*; Mazzuchelli, *Scrittori d'Italia*.) W. S.

ARSI'NOE (Ἀρσινόη), a female name connected with the Greek dynasty of Egypt.

ARSINOE was the mother of Ptolemy, the son of Lagus, who was the first Greek king of Egypt. [PTOLEMY I.]

ARSINOE, the daughter of Ptolemy I., king of Egypt, and of his wife Berenice, was born about B.C. 316. She was married (B.C. 300) to Lysimachus, king of Thrace, who was then an old man. The marriage of Lysimachus and Arsinoe was preceded by the separation of Lysimachus from his wife Amastris, who left him at Sardis, and returned to the administration of her own dominions. After the murder of Amastris, Arsinoe, by her influence over her aged husband, obtained from him a grant of Heracleia, and other cities, which had belonged to Amastris. [AMASTRIS.]

Agathocles, the son of Lysimachus, was married to Lysandra, the daughter of Ptolemy I. and Eurydice, and the half-sister of Arsinoe. The date of this marriage of Agathocles is uncertain, but it was probably after the marriage of Lysimachus, and about B.C. 291. Pausanias (i. 9.) places the marriage of Agathocles and Lysandra after the expedition of Lysimachus against the Getæ (B.C. 292); and yet, in another passage, he says (i. 10) that Agathocles had already several children by Lysandra, before Lysimachus married Arsinoe. Arsinoe, who wished to secure the succession to her own children, or, according to a scandalous story, disappointed in not finding Agathocles return her proffered affection, prejudiced Lysimachus against his son, who was thrown into prison by his father, where he was murdered (B.C. 284) by Ptolemy Ceraunus, the half-brother of Arsinoe. Lysandra, with her children, and Alexander, her husband's brother, fled to Seleucus, in Asia. A war ensued between Seleucus and Lysimachus, and Lysimachus lost his life in battle on the borders of Cilicia (B.C. 281). After her husband's death Arsinoe fled to Ephesus, but, finding herself in danger there, she made her escape in disguise, and reached Cassandria in Macedonia, with her children. Seleucus took possession of the kingdom of Lysimachus, but after a few months he was assassinated by Ptolemy Ceraunus, who thus became king of Thrace (B.C. 280). To get possession of Cassandria, Ceraunus made proposals of marriage to Arsinoe, which she accepted, and admitted him into the town. In violation of his solemn oath, as soon as he entered the town Ceraunus put to death the two younger sons of Arsinoe, who were with her. The fate of her eldest son Ptolemy is not known. The mother escaped to the sacred island of Samothrace, and thence to Alexandria in Egypt, where she became the wife of her own brother, Ptolemy II., called Philadelphus. This was the first instance of the Greek kings of Egypt marrying their sisters, a practice which prevailed among the Egyptians (Diodorus, i. 27), though it was foreign to Greek usages. Arsinoe had no children by Ptolemy Philadelphus, who survived her.

If we may judge from the medals of Arsinoe, she had great personal beauty. On a gold medal in the British Museum she is represented with a diadem and a veil, which partially covers her head, and falls down on her shoulders. On the reverse is an inscription which shows her matrimonial relationship to her brother (Ἀρσινοης Φιλαδελφου), and a double horn filled with fruit. Such a cup was placed in the left hand of the statues of Arsinoe (Athenæus, p. 497, ed. Casaub.) Rosellini (Plate xxiv. Nos. 34, 36) has given the coloured full-length figures of Ptolemy II. Philadelphus, and his wife Arsinoe, from the sanctuary of the temple of Philæ; but this Arsinoe bears no resemblance to the Arsinoe of the medal. But another plate (xx. No. 68) contains a portrait which is considered to be the same Arsinoe, and this bears a striking resemblance to the Arsinoe of the medal, and it is equal to it both in beauty and execution. The Egyptian portraits are in profile, like the head on the medal. It does not appear how we can determine whether the head on the medal and that of the Egyptian portrait represent the Arsinoe who was the first wife of Philadelphus, or his sister. (Rasche, *Lexic. Rei Numariæ*; *Library of Entertaining Knowledge, Egyptian Antiqui-*

ties, ii. p. 89, by the author of this article.) Ptolemy employed the architect Dinochares, or Dinocrates (Pliny, xxxiv. 42, and Harduin's note), to erect at Alexandria a temple in honour of Arsinoe, the roof of which was to be arched with loadstone, so that the statue of Arsinoe, made of iron, might be suspended midway between the floor and the roof. The death of Ptolemy and of his architect stopped the design. One of the divisions (*νόμοι*) of Egypt was called Arsinoites, from the name of this queen. Strabo (p. 460, ed. Casaub.) says that Arsinoe founded a city Arsinoe on the river Achelous in Ætolia. Her husband Lysimachus also called the city of Ephesus by her name.

Some modern writers have not perceived the identity of Arsinoe the wife of Lysimachus, and Arsinoe the sister of Ptolemy Philadelphus, though there can hardly be any doubt of it. (Justin, lib. xvii. xxiv.; Memnon, apud Photium, *Cod.* 224.)

ARSINOE, the daughter of Lysimachus, king of Thrace, married Ptolemy II. Philadelphus, king of Egypt, by whom she had Ptolemy, afterwards king Ptolemy Euergetes, Lysimachus, and Berenice. Ptolemy banished her to Coptos, or to some place in the Thebaid, on the charge of plotting against him, and married his own sister Arsinoe. (*Schol. Theocr.* xvii. 128.) The expression in Pausanias (i. 7) is somewhat ambiguous; it might mean that this Arsinoe was the second wife of Philadelphus.

ARSINOE, the wife of Magas, king of Cyrene. Magas was the half-brother of Ptolemy II. Philadelphus, to whose son he promised his daughter Berenice in marriage, for the purpose of ending the war between them. Magas died before the marriage, and Arsinoe, not liking the Egyptian match, sent for Demetrius, the son of Demetrius Poliorcetes, to come and marry her daughter. But Demetrius soon transferred his affections from the daughter to his mother-in-law (socrus), from which expression we may perhaps conclude that Justin means to say that the marriage with Berenice was consummated. However this may be, Demetrius carried on his commerce with Arsinoe till he was murdered in her bedchamber. (Justin, xxvi. 3.) Niebuhr conjectured that the wife of Magas was the wife of Ptolemy II. Philadelphus, whom he banished; but there is no direct evidence to support this conjecture. (See Schlosser's note, *Universal-Historische Uebersicht*, ii. 1, p. 50.)

ARSINOE, a daughter of Ptolemy III. Euergetes, married her brother Ptolemy IV. Philopator. This queen, who is called Arsinoe by Polybius, appears to be the same as the Eurydice of Justin (xxx. 1). She was the mother of Ptolemy V. Epiphanes. Arsinoe accompanied her husband to the battle of Raphia (B.C. 217), in which Ptolemy defeated Antiochus III. the Great. Sosibius, who had been the agent of the king in committing several murders, effected also the death of Arsinoe, who had been supplanted in the king's affections by Agathoclea. [AGATHOCLEA.] Ptolemy Philopator died B.C. 205, leaving his son Epiphanes five years of age. Arsinoe, therefore, was not put to death before B.C. 210; and this agrees with the statement in Livy (xxvii. 4), for Livy's Cleopatra appears to be Arsinoe. There is a gold medal of this Arsinoe, which contains on the reverse a cornucopia and the inscription *Αρσινοης Φιλοπατορος*: on the obverse is the head of Arsinoe. (Clinton, *Fasti Hellen.*; Rasche, *Lexic. Rei Numariæ.*)

ARSINOE, the youngest daughter of Ptolemy XI. Auletes, and the sister of Berenice and Cleopatra. During the siege of Alexandria by C. Julius Cæsar, B.C. 48, Arsinoe quarrelled with Achillas, who commanded the Egyptian veteran forces, and was aiming at the supreme power, and caused him to be assassinated by the eunuch Ganymedes. Upon this Arsinoe assumed the sovereignty, and the command of the forces was given to Ganymedes. Her brother, the younger Ptolemy, was then in the hands of Cæsar, who, after taking Alexandria, gave the kingdom to Cleopatra and this Ptolemy. The other brother Ptolemy had been drowned in the Nile B.C. 48, while flying from Cæsar's forces. Arsinoe was carried to Rome, and exhibited in Cæsar's triumph in chains. The people of Rome looked with compassion on the captive queen, and she was let loose after the triumph, out of consideration to Ptolemy and Cleopatra. After the battle of Philippi, B.C. 41, she was at Miletus, where she was put to death by the order of M. Antonius, who was then in Asia Minor, and at the request of her sister Cleopatra, though she had taken refuge in the temple of Artemis Leucophryne. According to Dion Cassius (xlviii. 24) and Josephus (*Jewish Antiq.* xv. 4), Arsinoe was murdered at Ephesus, where she had taken refuge in the temple of Artemis (Diana). (Cæsar, *Bell. Civ.* iii. 112, *Bell. Alex.* 4, 33; Dion Cassius, xlii. 39, 43, 44, xliii. 19; Appian, *Bell. Civ.* v. 9.) G. L.

ARTABA'NUS. [DARIUS.]

ARTABA'NUS OF PARTHIA. [ARSACES.]

ARTABA'NUS. [XERXES.]

ARTABASDES, ARTABASDUS, or ARTABAZES. [ARTAVASDES.]

ARTABA'ZUS (*Ἀρτάβαζος*), a Median. According to Xenophon he formed a romantic attachment to Cyrus the elder, pretending to be his relation, and continued faithful to him in all his fortunes. He was accordingly employed by Cyrus in matters of delicacy and difficulty, and rewarded for his services and attachment with various offices and presents. (Xenophon, *Cyropædia*, i. 4, iv. 1, v. 1, vi. 1, 3, vii. 5, viii. 3, 4.) R. W—n.

ARTABA'ZUS (Ἀρτάβαζος), the son of Pharnaces, a distinguished Persian, who commanded one of the divisions of the army with which Xerxes invaded Greece, B.C. 480, and who was very highly esteemed by that monarch. On the retreat of Xerxes from Greece, Artabazus escorted him with 60,000 men as far as the Hellespont, and then marched back to the isthmus of Pallene. Finding that Potidæa and other towns of Pallene had revolted from Xerxes, he resolved to reduce them, and he accordingly laid siege to Potidæa. As, however, he also suspected the fidelity of the Olynthians, he first of all took their town, and, after massacring the inhabitants, put it into the possession of the Chalcidians. He then prosecuted the siege of Potidæa with vigour, and endeavoured to take it by intriguing with the generals of some of the allies of the city. The plot was discovered and frustrated, but Artabazus still continued the siege for three months. At last the city was nearly taken, in consequence of a remarkable ebb of the sea, which enabled the Persian troops to advance by land under the walls of the town, with the view of surrounding it, by getting within the isthmus of Pallene. Two-thirds of them had already passed, when they were surprised by the returning waters, which rose to a greater height than had ever been known before. The Persian troops were then partly overwhelmed by the sea, and partly massacred by the Potidæans, who sallied out of the town in boats. Artabazus thereupon withdrew, with the remnant of his army, to join Mardonius, the commander-in-chief of the Persians in Thessaly. On the eve of the battle of Platæa, B.C. 479, Artabazus endeavoured to dissuade Mardonius from a general engagement with the Greeks, advising him to march to Thebes, where the Persians had plenty of stores and fodder, and remain quiet there, awaiting the effect of a judicious distribution of Persian gold among the leading men of the different Grecian states. Mardonius was too impatient to follow this politic advice, and, after the defeat at Platæa, Artabazus fled, with 40,000 men, through the north of Greece to Byzantium, where he crossed the Bosporus into Asia, having lost a great portion of his troops by the attacks of the Thracians, and the privation and fatigues of a hasty flight. He was afterwards employed (B.C. 471) to conduct the negociations between Xerxes and Pausanias, when the latter undertook to make Greece a dependency of Persia. This is the last service in which we read of his being employed. (Herodotus, vii. 66, viii. 126—130, ix. 41, 89; Diodorus, xi. 31, 33, 44; Thucydides, i. 129.)

R. W—n.

ARTABA'ZUS (Ἀρτάβαζος), a general of Artaxerxes I., king of Persia, who, in conjunction with Megabyzus, was sent to Egypt to suppress the revolt of the Egyptians under Inarus (B.C. 460). They advanced with a large force as far as Memphis, and were successful against the Egyptians and their Athenian allies. In B.C. 449 Artabazus commanded the Persian fleet against the Athenians, and was defeated by them near Cyprus. (Thucydides, i. 109; Diodorus, xi. 74, 77, xii. 4.)

R. W—n.

ARTABA'ZUS (Ἀρτάβαζος), a Persian general employed by Artaxerxes II. against the revolted satraps of the empire. He was defeated by the skill and bravery of Datames, satrap of Cappadocia, against whom he was sent, about B.C. 362. In the reign of Artaxerxes III., Artabazus was himself one of the satraps of Asia Minor, but in B.C. 356 he threw off his allegiance to the king, and was consequently involved in a war with him. With the help of the Athenian Chares, whom he rewarded very liberally, and afterwards of 5000 Theban auxiliaries under the command of Pammenes, Artabazus maintained himself for some time against forces superior in number, and gained more than one victory. Subsequently, by threatening Athens, and subsidizing Thebes, Artaxerxes succeeded in detaching his Grecian allies from Artabazus, and he was then defeated by the king's general Autophradates, and taken prisoner. Artabazus had also been assisted in his enterprise by the Rhodians Mentor and Memnon, whose sister he had married, probably with the view of strengthening himself by the connection. It would appear from Demosthenes (*c. Aristoc.* p. 671), that, with the assistance of the Athenian Charidemus, his two brothers-in-law continued to maintain themselves after Artabazus was taken prisoner, and that he was ultimately released. For some reason, however, perhaps in consequence of having commenced a second revolt, Artabazus was compelled to fly from Asia, with his brother-in-law Memnon and his whole family, and to take refuge at the court of Philip, king of Macedon. By a remarkable revolution of fortune, Mentor was reconciled to the king, and having entered his service, rendered him valuable assistance in reducing the revolted province of Egypt, B.C. 345. (Thirlwall, *History of Greece*, vi. 145.) For this he was rewarded with other honours, and the satrapy of the western coast of Asia, and having availed himself of his influence with the king to obtain the pardon of his brother and brother-in-law, he sent for both of them and their families to Asia, and advanced the eleven sons of Artabazus to high military commands. In the reign of Darius Codomannus, the successor of Artaxerxes III., Artabazus distinguished himself for his loyalty to his sovereign, of whom he seems to have been a personal friend. He was present at the battle of Arbela, and afterwards accompanied Darius in his flight, with the most devoted constancy. After his death, Arta-

bazus, with three of his sons, submitted to Alexander, who honoured his loyalty with the most delicate and considerate attentions, and rewarded him with the satrapy of Bactria. This he retained till his advanced age (nearly one hundred years) compelled him to resign his satrapy (B.C. 328), which was given to Clitus, and he himself was dismissed to an honourable retirement. Of his ten daughters, one, Barsine, was the mother of Heracles, by Alexander; a second, Artocama, was married to Ptolemy I., king of Egypt; a third, Artonis, to Eumenes. (Diodorus, xv. 91, xvi. 22, 34, 52; Strabo, xii. 578; Curtius, iii. 13, v. 9, 12, vii. 3, 5, viii. 1; Arrian, *Anabasis*, iii. 23, 29, vii. 4; Thirlwall, *History of Greece*, v. 236, 329, vi. 135.) R. W—n.

ARTACHÆES (Ἀρταχαίης), a Persian, superintended the digging of the canal across the low neck of land which unites the mountain peninsula of Athos to the mainland. This canal was commenced by order of Xerxes, before his invasion of Greece (B.C. 480), in order that his fleet might not be exposed to the dangerous passage round the headland of the peninsula, which had ruined the Persian fleet under Mardonius, B.C. 492. The course of the canal can still be traced. While Xerxes was with his army at Acanthus, near the canal, Artachæes died. He had a splendid funeral, and the whole army raised a mound to his honour. He was, says Herodotus, of the royal family of the Achæmenidæ, the tallest man among all the Persians, and had the loudest voice that ever man was known to have. The people of Acanthus sacrificed to Artachæes as a hero (ἥρως). Lieutenant Wolfe, in an original communication to the "Penny Cyclopædia" (Art. Athos), describes a remarkable mound, situated about one mile and a half westward of the north end of the canal of Xerxes, and forming a kind of natural citadel. It seems probable that this is the mound of Artachæes, described by Herodotus. (Herodotus, vii. 22, 117; *Penny Cyclop.*, Art. "Athos;" *Classical Museum*, Art. "On the Canal of Xerxes," No. 1, p. 83, by the author of this article.) G. L.

ARTAGA'LIS, the name of a physician several times quoted by Rhazes, is probably the same person as Artaganis, that is, Archigenes. (Rhazes, *Contin.* lib. v. cap. 2.) W. A. G.

ARTAGA'NIS, the name of a physician, whose work "On Chronic Diseases" ("De Morbis Diuturnis") is quoted by Rhazes, is probably the same person as Arcaganis, that is, Archigenes, who is known to have written a work on that subject. The corruption of the name has arisen from the similarity of the two Arabic letters *Ta* and *Kaf*. (Rhazes, *Contin.* lib. vi. cap. 2.) W. A. G.

ARTALDUS. [ARTAUD.]

ARTALE, GIUSEPPE, was born at Mazara, a town of Sicily, in the year 1628. He entered the army at the age of fifteen years, and rendered himself conspicuous by his bravery. He was made captain of the guard to the palatine Ernest of Brunswick and Lüneburg, and was highly esteemed by the emperor Leopold. He distinguished himself in the defence of Candia against the Turks, and was made a knight of the Constantine order of St. George, with permission to add the imperial eagle, or eagle with two heads, to his family arms. As a swordsman he was unrivalled, and was commonly known by the appellation of "the sanguinary knight," conferred upon him for his success as a well-practised duellist. He died at Naples, on the 11th of February, 1679, worn out by excess. His works are:—1. "Dell' Enciclopedia Poetica parte prima," Perugia, 1658, 8vo.; Venice, 1660 and 1664, 12mo. 2. "Dell' Enciclopedia parte seconda; ovvero, la Guerra fra i vivi e morti, Tragedia di lieta fine; e Il Cor di Marte, historia favoleggiata," Venice, 1660, 12mo.; the fifth edition was published at Naples, 1679, 12mo. 3. "Dell' Enciclopedia parte terza; ovvero, l'Alloro fruttuoso," Naples, 1679, 12mo. 4. "La Pasife; ovvero, L'Impossibile fatto Possibile, Dramma per Musica," Venice, 1661, 12mo. 5. "La Bellezza atterrata: Elegia in occasione del Contagio di Napoli, l' anno 1646," Venice, 1661, 12mo. Artale was a member of the principal academies of Italy, and enjoyed considerable reputation as a poet. (Mongitore, *Bibliotheca Sicula*, 371, 372; Ortolani, *Biografia degli uomini illustri della Sicilia*, iii.) J. W. J.

ARTAPHERNES (Ἀρταφέρνης), a son of Hystaspes, and half-brother of Darius Hystaspis, by whom he was appointed (B.C. 506) satrap of the Asiatic coast of the Ægean, and other parts of Asia Minor, with Sardis for his capital. His situation brought him into contact with the Greeks, with whom he had several transactions. The first we read of was with the Athenians. In B.C. 505, being threatened with an invasion by the Spartans, they sent ambassadors to him at Sardis, soliciting his aid. This he consented to grant, on condition of being presented with earth and water, the usual signs of submission to the Persian supremacy. To this the envoys agreed; but their concession was repudiated on their return home. Again, when Hippias, the Athenian tyrant, after his expulsion from Athens, took refuge in Asia Minor, he endeavoured to prevail upon Artaphernes to effect his restoration. The Athenians, hearing of this, sent an embassy to deprecate the interference of the satrap, but they were ordered, "if they wished to be safe," to receive Hippias again. They refused to do so, and the refusal being tantamount to a declaration of hostility, they resolved to prepare for the worst. Circumstances soon occurred which showed their resolution. In B.C. 501, Aristagoras, the governor of Miletus in Ionia [ARISTAGORAS], offered Artaphernes upon

certain conditions to reduce the island of Naxos under the Persian rule. Artaphernes closed with the offer, and performed more than his part of the contract; but the scheme failed, and Aristagoras, being unable to fulfil his promises, and stimulated by a communication from his cousin Histiæus, then with Darius at Susa, excited the Ionians to revolt, and solicited the aid of the Athenians, which they readily granted, and sent him twenty ships. In B.C. 499 the Ionians and their allies invaded Lydia, and unexpectedly attacked Sardis. Artaphernes was obliged to throw himself into the citadel, and the town was pillaged and burnt (B.C. 499). The insurgents, however, soon retreated, being afraid lest all the Persian troops of the province should be brought against them. On their retreat they were overtaken and defeated by the Persian generals, and the Athenians soon afterwards abandoned their friends altogether. The Persian generals then employed themselves in suppressing the revolt, and Artaphernes and Otanes reduced the insurgent cities in Ionia and Æolis. In the mean time Darius had charged Histiæus with being a party to the revolt; but Histiæus so far imposed upon him as not only to satisfy him of his own innocence, but also to prevail upon him to send him to Ionia to put down the insurgents. Artaphernes was not so easily deceived, and plainly told Histiæus, on his arrival at Sardis (B.C. 496), what he thought of the matter. "Aristagoras," said he to him, "put the shoe on, but it was your stitching." Histiæus then fled from Sardis, but still kept up a correspondence with some Persians there who were friendly to his views. This was intercepted, and Artaphernes accordingly put them to death (B.C. 495). Histiæus himself was subsequently taken prisoner, and carried to Artaphernes, who instantly ordered him to be crucified, and sent his head to Darius, who blamed the satrap for his hasty vengeance.

After the termination of the war, and the restoration of tranquillity, Artaphernes set about the regulation of the conquered country, and, as Herodotus (vi. 42) tells us, "did many very useful things for Ionia." He sent for the deputies of the different cities to Sardis, and compelled them to enter into treaties, by which their respective communities were bound to submit their differences to a legal decision, and to abstain from plundering one another. He also settled the amount of the tribute which they were severally to pay, and his apportionment remained in force till the time of Herodotus, who informs us that the quotas of the different states were nearly the same as they had paid before the revolt. In the following year Artaphernes was superseded in his satrapy by Mardonius, and it would appear that he died very soon afterwards. (Herodotus, v. 25, 30—32, 73, 100—123, vi. i. 42; Thirlwall, *History of Greece*, cap. xiv.; compare ARISTAGORAS; HIPPIAS; HISTIÆUS.) R. W—n.

ARTAPHERNES (Ἀρταφέρνης), a son of the former. In B.C. 490 he was appointed, in conjunction with Datis, to the command of the forces which his uncle Darius, king of Persia, sent to punish Athens, and Eretria in Eubœa, for the part they had taken in the Ionian revolt. On their way they reduced Naxos, and several other islands of the Ægean, and afterwards succeeded in taking the towns of Carystus and Eretria in Eubœa. The Persian troops then landed at Marathon, where they were defeated (B.C. 490), whereupon Datis and Artaphernes returned to Asia. In this expedition Datis seems to have had the chief command, although Artaphernes was joined with him. When Xerxes invaded Greece, in B.C. 480, Artaphernes had the command of the Lydians and Mysians. (Herodotus, vi. 94, 116, vii. 10, 62, 74; Æschylus, *Persæ*, 21.) R. W—n.

ARTAPHERNES (Ἀρταφέρνης), a Persian, sent (B.C. 425) by Artaxerxes I. with a letter to Sparta, purporting that the king did not know what the Spartans wanted, as their ambassadors had brought several inconsistent messages to him, and stating that he therefore wished them to send an embassy back with Artaphernes to inform him what they really desired. Artaphernes was arrested at Eion, at the mouth of the Strymon in Thrace, by the Athenian Aristides, the son of Archippus, and sent by him to Athens. The Athenians thought this a good opportunity for forming a connection with Persia, and accordingly sent Artaphernes back, accompanied by some ambassadors, to Ephesus. On arriving there, they heard of the death of Artaxerxes, and the Athenians returned home. (Thucydides, iv. 50; Thirlwall, *History of Greece*, iii. 257.) R. W—n.

ARTA'RIA, from about the year 1778 the largest publisher of music at Vienna, where he first introduced music engraving. When Dr. Burney was there in 1772, he was able to purchase nothing except in manuscript, as there was not a regular publisher of music in the city. Artaria brought out editions, celebrated for their correctness, of many of the works of Pleyel, Clementi, and Haydn. Of Pleyel's compositions he published a classed list. Artaria's last catalogue was issued in 1795, and between that year and 1799 he died. E. T.

ARTARI'O, GIUSEPPE, according to Füssli, a very clever modeller and stuccoworker, was born at Arcegno in the district of Lugano in Switzerland, in 1697. He was the eldest son and pupil of Gio. Battista Artario, a clever architect and modeller, &c., who was born in 1660, but who died in the prime of life. The son greatly surpassed the father. He studied several years in Rome, and was afterwards much employed in Germany, in Holland, and in England. The Elector of

Cologne took him into his service, and he died in that city in 1760. Füssli says that Artario's works, especially his figures, are strictly in the taste of the antique, and that they are worthy of imitation. (Füssli, *Geschichte der Besten Künstler in der Schweitz.*)

R. N. W.

ARTASI'RES (Ἀρτασίρης), in Armenian ARDA'SHES, or ARDASHIR, was the last king of Armenia of the dynasty of the Arsacidæ. Previous to his accession, in A.D. 422, Armenia was disturbed by internal troubles, which had their origin in the division of the kingdom of Armenia between the Romans and the Persians during the reign of king Arsaces IV. It has been stated in the life of this king, that after his death, in A.D. 389, his dominions, the Roman vassal-kingdom of western Armenia, were given by the emperor Theodosius the Great to his general Casavon, who belonged to the house of the Arsacidæ; and it has also been stated that at this time the Persian vassal-kingdom of eastern Armenia was governed by Chosroes or Khosrew, who was also an Arsacide, being descended from a branch of that family in Persia. No sooner was Casavon king than he apparently revolted against Theodosius, for he declared himself a vassal of Chosroes, who himself was a vassal of king Sapor III. of Persia, and thus broke his oath of allegiance to the Roman emperor. This defection seemed to be calculated to bring all Armenia under the authority of the Persian king. The result, however, proved quite different. Sapor had scarcely time to manifest his satisfaction at these proceedings when Chosroes suddenly did homage to Theodosius, and, as Casavon was then his vassal, the Roman emperor became at once the liege lord of both the Armenian kingdoms. It is not expressly said, but there seems to be no doubt, that the plot was concerted between Theodosius, Casavon, and Chosroes, and that Casavon was at the head of the whole intrigue. This masterpiece of eastern diplomacy greatly annoyed Sapor, but, as he died soon afterwards, revenge was taken by his son and successor Bahram IV., who overran Armenia, and seized Chosroes, in whose place he appointed Bahram Sapor (Bahram Shapur or Vrham Shabuh) king of eastern Armenia (A.D. 392). Bahram Sapor reigned till A.D. 414, when he died, and his brother Chosroes being still alive was re-established on the throne by Yezdegerd I., the successor of Bahram IV. Chosroes died in A.D. 415, and his successor was Sapor (Shapur or Shabuh), the son of Yezdegerd I. After the death of Sapor in A.D. 419, there was no king in eastern Armenia, but the country was governed by the patriarch Sahag II. and his nephew Wartan, prince of Daron. The interregnum lasted three years.

In A.D. 422, Bahram V., the successor of Yezdegerd I., gave a new king to eastern Armenia. This was Ardashes, the son of the late king Bahram Sapor, and the nephew of the late king Chosroes, who, at the request of the Persian king, took the name of Ardashir, which is changed by the Greek authors into Artasires, as on other occasions into Artaxerxes. Artasires, being as tyrannical as he was faithless and debauched, soon lost the affections of his people; and his adversaries, who were chiefly nobles, resolved to choose another king. The most powerful person in the kingdom was the patriarch Isaac, an Arsacide, a decided opponent of Artasires, but who, of course, wished for a Christian king, the greater part of the Armenians being now Christians. The Christian religion had been established there by the patriarch Gregory, afterwards St. Gregory, in the beginning of the fourth century. The Armenian nobles having declared that they wished to put their country under the government of king Bahram V. of Persia, Isaac declared that he would not consent to bringing a Christian nation under the sway of a fire-worshipper, and that however bad Artasires was, he was still an orthodox Christian. The patriarch's firm determination to give Armenia over to a Christian king excited the jealousy of the nobles, who fancied that the choice of Isaac would fall upon the emperor Theodosius the younger, and as they did not wish to live under Roman authority, they brought their cause before Bahram V., accusing both Artasires and Isaac of having formed a plan of making Armenia a vassal-state of the Eastern empire. This was sufficient ground for Bahram to send an army into Armenia. Having seized Artasires, he deposed him and united his dominions with Persia (A.D. 428). Eastern Armenia was then called Persarmenia.

Artasires was the last king of Armenia of the dynasty of the Arsacidæ, who had reigned over that country, with a few interruptions, from B.C. 149 to A.D. 428, a period of 577 years. With Artasires, Armenia ceased to be a kingdom. During the following centuries there were many governors of, and tributary princes in, Armenia, who yielded, according to political circumstances, sometimes to the Persians, sometimes to the Greeks and Arabs, and in later years to the Turks-Seljuks. The kings of Armenia who became known from the time of the Crusades, and among whom Haython I. was conspicuous, in the beginning of the thirteenth century, governed only a small part of Armenia, or more correctly a country which was improperly called Armenia, since the seat of their power was in Cilicia, and they seldom had any part, however small, of Armenia Proper.

As to the Arsacidæ, it seems that the name of family or dynasty is not so correct as clan or tribe. They were so numerous, so powerful, and possessed such extensive estates all

over Armenia, Persia, in the widest signification of the word, and even Bactria, as we learn from Moses Chorenensis, that it would seem, that a tribe or clan of that name, supported by others of less power, had taken possession of the greater part of those countries at a very early period, and that while some families of that tribe were invested with royal power, others, their vassals, became the first among the high nobility in the countries which they had subjugated. From the time of the introduction of the Christian religion into Armenia, it was established that the patriarch should always be an Arsacide, and this circumstance seems to be an additional proof of the opinion that the Arsacidæ were the truly national dynasty in Armenia. [ARSACES I., king of Armenia.] (Moses Chorenensis, iii. 63, &c.; Procopius, *De Ædificiis Justiniani*, iii. 1, 5; Saint-Martin, *Mémoires, &c., sur l'Arménie.*) W. P.

ARTAUD, in Latin ARTALDUS, a Benedictine monk of the abbey of St. Remigius at Reims, was, in A.D. 931 or 932, made archbishop of Reims, by order of Raoul, or Rodolph, king of France, who had taken the city of Reims from Heribert or Herbert, count of Vermandois. The archbishopric had been, for the six years previous, held by Hugues, or Hugh, the son of Heribert, a child, at the time of his election (A.D. 925 or 926), only five years old, with the sanction of the pope, and the sufferance, at least, of the king. Eighteen bishops of France or Burgundy assisted at the appointment of Artaud; and Pope John XI. sent him the pall. In 936 he crowned, at Laon, Louis d'Outre-mer. About three years after (A.D. 939) he excommunicated the Count of Vermandois. In A.D. 840, Heribert, who was in revolt against the king, and was supported by Hugues or Hugh le Grand, count and duke of France, and by Guillaume or William, duke of Normandy, besieged Reims, and obliged it to surrender; compelled Artaud to abdicate the see, and restored his son Hugues, whose title was confirmed the year after by a synod held at Soissons, where he was consecrated. In A.D. 946, Reims was again besieged and taken by Louis d'Outre-mer, supported by the emperor Otho I.; Hugues was expelled, and Artaud restored to the see. He was replaced in the episcopal throne by the archbishops of Trèves and Mayence, and confirmed in his see by the Councils of Verdun (A.D. 947), Mouzon, and Ingelheim (A.D. 948). In the year 947 a vain attempt was made by Hugues to retake the city. In the latter part of the reign of Louis d'Outre-mer, Artaud was his principal chancellor; and in A.D. 948 he baptized Louis, son of that prince. On the death of Louis d'Outre-mer, A.D. 954, he crowned his successor Lothaire at Reims. Artaud died A.D. 961. (*Gallia Christiana; L'Art de Vérifier les Dates.* The ancient authorities for this notice of Artaud will be found in vol. ix. of the *Recueil des Historiens des Gaules et de la France.*) J. C. M.

ARTAUD, JEAN BAPTISTE, a French dramatist and miscellaneous writer, is said to have been born at Montpellier, on the 26th December, 1732. He was intrusted with the preparation of a dramatic piece in commemoration of the centenary of the death of Molière, and produced "Le Centenaire de Molère," a piece in one act, performed in the Théâtre Français, on the 18th of February, 1773. In 1784 the centenary of Corneille's death was celebrated in the same manner. The honour of being the author of the piece to be performed being opened to competition, Artaud was among the unsuccessful competitors. He had published, in 1775, "Taconnet, ou Mémoires historiques, pour servir à l'histoire de cet homme célèbre." The subject of these memoirs—a dramatic writer and actor, who had a temporary celebrity, for which he was more indebted to his irregular life than to his talents—is as much forgotten as his biographer, who complains that the death of the "homme célèbre" had been allowed to pass unnoticed. Artaud was for some time secretary and librarian to the Duc de Duras; but he appears to have lost this situation in 1774. In 1775, and after the papal province of Le Comtat d'Avignon had been taken possession of by France, Artaud resuscitated, and for some time edited, a local journal called the "Courrier d'Avignon." He was popular with the revolutionists, and was one of the authors rewarded by the National Convention in 1795. He died in 1796. He wrote some other works, of which a list will be found in the authorities cited below. (Quérard, *La France Littéraire; Biog. Universelle.*) J. H. B.

ARTAVA'SDES, ARTABA'SDES, or ARTABA'ZES I. ('Αρταουάσδης, 'Αρταβάσδης, or 'Αρταβάζης), king of ARMENIA (Magna). His Armenian name is Ardawazt. He is the fifth king in the series of Vaillant, where he stands as Artavasdes II. Vaillant's Artavasdes I., the second king in his series, is a person of doubtful existence; but Saint-Martin's Artavasdes I. is identical with the subject of this article. Artavasdes I. was an Arsacide, being the son of King Tigranes I., the same who is supposed by Saint-Martin to have been the second king of that name. The same author is of opinion that Tigranes chose Artavasdes co-regent in B.C. 55, and that Artavasdes became sole king in B.C. 36. The Romans, however, viewed Artavasdes as king of Armenia a long time before that year. When M. Licinius Crassus set out for his attack on the Parthian empire (B.C. 54), Artavasdes concluded an alliance with the Romans, and appeared with 6000 horse in their camp, promising to join the Roman army with 10,000 horse and 30,000 foot if Crassus would allow him to take some provinces of the Parthian empire on his own account. He also advised

Crassus to march through Armenia, as the safest mode of invading Parthia; and he tried to persuade him that the Armenians desired to humble their Parthian neighbour. Crassus accepted his assistance, but he declined to take his route through Armenia, marched through Mesopotamia, and was thus going to fight with the Parthians in an open and level country, which afforded the greatest advantage to the light troops of the Parthians, and none to the Romans. Artavasdes withdrew with his horse, and retired into his dominions. Being attacked in Armenia by Orodes, the king of Parthia, he was prevented from joining the Romans with his army, as he had promised to do, but he sent envoys to Crassus, and urged him once more to avoid the plains, and to draw the Parthians into the mountainous country. The non-arrival of the Armenian auxiliaries appeared to Crassus an act of treachery, and he abused the envoys of Artavasdes, who, perceiving that Crassus was an imprudent and incompetent general, avoided his own ruin by breaking his alliance with the Romans and making his peace with Orodes. At least this seems to have been the true state of affairs. The treachery of Artavasdes cannot be proved, and the soundness of his advice to invade Parthia through Armenia was afterwards experienced by M. Antonius, who would have been lost in Parthia if he had not effected his retreat towards the north, putting several rivers, especially the Araxes, between himself and the pursuing Parthians. The ties of friendship between Artavasdes and Orodes were strengthened by a marriage between Pacorus, the son of Orodes, and the sister of Artavasdes.

After the defeat and death of Crassus, the Parthians commanded by Pacorus made two successful expeditions beyond the Euphrates into Syria in B.C. 51 and 50, and they were seconded by Artavasdes, who made a demonstration against Cappadocia, at which M. Tullius Cicero, then governor of Cilicia, felt himself very uneasy. Cicero prepared for a serious engagement, but the defeat of the Parthians in Syria, the death of their general Osaces, who fell in an unfortunate battle with the Romans, and the retreat of Pacorus into Mesopotamia, compelled Artavasdes to keep on the defensive. Nothing is known of Artavasdes during the following years, till the campaign of Antonius against the Parthians in B.C. 36. The treacherous conduct of the Armenian king towards Antonius in that war has been told. [ARSACES XV. of PARTHIA.] Antonius took revenge in B.C. 34. Having entered Armenia with a strong army, he deceived Artavasdes by artful promises, and enticed him to the Roman camp, where he was seized and carried to Alexandria, together with his wife and several of his children, of whom Antonius had likewise gained possession. Loaded with golden chains, they adorned the triumphal entrance of Antonius into Alexandria; but they were allowed to live, and were probably treated with respect by Cleopatra.

After the battle of Actium Artavasdes was put to death by order of Cleopatra, who sent his head to the king of Media, whose name was likewise Artavasdes, and who was an old enemy of the Armenian Artavasdes. Cleopatra flattered herself that she could induce the Median king, by this barbarous act of Eastern courtesy, to take up arms for Antonius against Octavianus, but she was deceived. Artavasdes of Armenia had received a good Greek education, which we may conclude from the statement of Plutarch (*Crassus*, 33), who says that he wrote dramatical, rhetorical, and historical works, the last of which were extant in the time of Plutarch (A.D. 50—120). The successor of Artavasdes I. was his son Artaxias II., who was put on the throne by Antonius after the captivity of his father in B.C. 34. [ARTAXIAS II.] (Dion Cassius, xl. 16, xlix. 25—40, l. 1, li. 5; Plutarch, *Crassus*, 19—22, *Antonius*, 39, 50; Velleius Paterculus, ii. 82; Tacitus, *Annales*, ii. 3; Josephus, *Jewish Antiq.* xv. 4, *Jewish War*, i. 18.) W. P.

ARTAVA'SDES II., king of ARMENIA, an Arsacide, was put on the throne by Augustus after the death, deposition, or abdication of Tigranes II. (III.). The Armenians, however, drove him out, and completely defeated the Roman troops which were left in Armenia in order to protect the new king. Upon this Caius Cæsar entered Armenia with a sufficient force, and gave that kingdom to the Median Ariobarzanes, a choice with which the Armenians were pleased. According to the chronology of Saint-Martin, Artavasdes was made king in B.C. 6, and driven out in B.C. 5. There are great discrepancies in the opinions of modern writers with regard to the successive order, and the names of the kings who either preceded or followed Artavasdes. In the series of Vaillant they follow each other thus:—1. Artavasdes II. (Artavasdes I. in this series), the captive of Antonius, the fifth king in the series of Vaillant. 2. Artaxias II., his son, the sixth king. 3. Artavasdes III., his son, the seventh king. 4. Tigranes III., brother of Artaxias II., the eighth king. 5. Artavasdes IV., son of Artavasdes III. (No. 3), the subject of this article, the ninth king. 6. Tigranes IV., son of Tigranes III. (No. 4), rival of Artavasdes, the subject of this article (No. 5), the tenth king. 7. Ariobarzanes, the Mede, the eleventh king. 8. Erato, queen, the twelfth sovereign. 9. Vonones, the thirteenth king. Saint-Martin differs essentially from Vaillant; his series is thus:—1. Artavasdes I., the subject of the preceding article, the fifth king in the series, killed in B.C. 30. 2. Artaxes II., his son, the sixth king, till B.C. 20. 3. Tigranes II., brother of the preceding, the seventh king; end of his reign uncertain. 4. Tigranes III., the eighth

king, son of the preceding, till B.C. 6. 5. Artavasdes II., the ninth king, prince of blood royal, the subject of this article, till B.C. 5. 6. Tigranes III., re-established in B.C. 5, till B.C. 2. 7. Erato, widow of Tigranes III., the tenth sovereign, forced to abdicate in A.D. 2. 8. Ariobarzanes, a Parthian (Median) prince, the eleventh king, till A.D. 4. 9. Artavasdes III., his son, the twelfth king, deposed in the same year, A.D. 4. 10. Erato re-established; death uncertain. 11. Interregnum. 12. Vonones, the thirteenth king, in A.D. 16. (Tacitus, *Annales*, ii. 3; Vaillant, *Elenchus Regum Armeniæ Majoris*; Saint-Martin, *Mémoires, &c., sur l'Arménie*, vol. i.) W. P.

ARTAVA'SDES III., king of ARMENIA, an Arsacide (?). Trebellius Pollio states that a king of Armenia of that name was the ally of Sapor I., the second Sassanian king of Persia, in his famous war with the Romans during which the emperor Valerian was made prisoner by the Persians, A.D. 260. This Armenian king is the twenty-eighth in the series of Vaillant, where he stands as Artavasdes V. The statement of Moses Chorenensis, which is partly corroborated by other Armenian historians, ought to be compared with Trebellius Pollio. According to Moses, king Chosroes or Khosrew I. surnamed Medz, or the Great, was murdered, in A.D. 232, by Anag, a Persian Arsacide, who acted on the secret order of Ardshir or Artaxerxes, the first Sassanian king of Persia, who, after the death of Chosroes, seized the government of Armenia. Dertad or Tiridates, the infant son of Chosroes, was saved by Ardawazt Montaguni, the chief of one of the most powerful Armenian families, who carried him to Rome, where he was educated. Dertad was a personal friend of the emperor Constantine the Great. During the war between Sapor I. and Valerian, Dertad left Rome and was put on the throne of Armenia, in A.D. 259, by Ardawazt, who for some time was supported by the Romans, but soon concluded an alliance with king Sapor of Persia. Ardawazt was prime minister, and the most powerful man in Armenia: he distinguished himself as general and statesman. It seems that his authority was greater than that of the king, and he was possessed of that authority before Tiridates had arrived in Armenia in A.D. 259. Ardawazt and Tiridates afterwards were engaged in a war with the Persians, and Ardawazt fell in a battle with the Caucasians, the allies of the Persians. As Artavasdes is the Greek form for Ardawazt, it seems that he is the Artavasdes who is called king by Trebellius Pollio. (*Valerian*, 6.) (Moses Chorenensis, ii. 76, &c.; Vaillant, *Elenchus Regum Armeniæ*; Saint-Martin, *Mémoires, &c., sur l'Arménie*, vol. i.) W. P.

ARTAVA'SDES, or ARTABA'SDUS (Ἀρταουάσδης, or Ἀρτάβασδος), emperor of CONSTANTINOPLE, surnamed Curopalates, because he held that office in the reign of Constantine V. Copronymus (A.D. 741—775). Artavasdes was a Greek noble of high rank, and was probably descended from an Armenian family. The emperor held him in great esteem, and gave him his daughter Anna in marriage. This is all that we know of him before he aspired to the imperial dignity, which took place under the following circumstances. Constantine's favourite companions were horses, whence his nickname Caballinus; he was dissolute and cruel; and he was the head of the Iconoclasts. Ecclesiastical writers have charged him with the most atrocious and unnatural crimes; they tell us that he surpassed the vices of Heliogabalus and Nero; they call him the New Mohammed, and Anti-Christ: and, if their statements were true, his reign would have been "a long butchery of whatever was most noble, or holy, or innocent in his empire" (Gibbon, ix. p. 27, ed. 1815). It would be out of place to examine these charges here, and it will be sufficient to state that the fanatical zeal which he showed in destroying images created a strong party against him among the numerous orthodox Christians in the Greek empire. The political head of the orthodox was the Curopalate Artavasdes, who, under these circumstances, formed the design of seizing the crown. Constantine suspected something of the kind, because in his war against the Arabs, in A.D. 742, his authority was disregarded in Phrygia, where Artavasdes held the command-in-chief. The emperor consequently demanded the sons of Artavasdes as hostages for the loyal conduct of their father, but it was too late. A rebellion had been secretly organised by Artavasdes, who was no sooner informed of the emperor's demand than he set out with an army and surprised Constantine, who was completely defeated, and fled into Phrygia Pacatiana, where he collected some forces with the assistance of the Isaurians, the faithful adherents of the Isaurian dynasty, to which Constantine belonged. While Artavasdes was victorious in Asia, his cause was proclaimed at Constantinople by two men, who had great influence among the orthodox people in general, and the clergy. These were the patriarch of Constantinople, Anastasius, and the patrician Theophanes Monotes, who was governor of Constantinople for Constantine, against whom they had formed a strong party in the capital. They persuaded the people that Constantine was dead, and proclaimed Artavasdes emperor. Artavasdes hastened to Constantinople, where he was saluted as the restorer of the orthodox faith, and he began his reign with shaving the heads of the most powerful of the emperor's friends, and confining them in monasteries, whereupon the worship of images was restored in the churches of the capital and other towns

where he was master. He then prepared for war against Constantine, who was vigorously supported by the Isaurians, and at the head of a considerable force. The eldest son of the usurper, Nicephorus, was created Cæsar, and appointed governor of Constantinople, while his second son, Nicetas, advanced with an army into Armenia. Both Artavasdes and Constantine hoped to be supported by the Arabs, but as the Arabs could only profit from a civil war in the Greek empire, they continued their hostilities, and attacked both rivals. Artavasdes left Constantinople in the spring of A.D. 743, and advanced into Asia Minor. In the month of May he met Constantine and his Isaurians near Sardis, and sustained a severe defeat; and as his son Nicetas was likewise beaten in August, at Comopolis in Bithynia, Artavasdes was compelled to retire to Constantinople, where he was besieged by the army of Constantine. Constantinople was well fortified and well defended, in spite of a famine, which brought great sufferings on the inhabitants, who endured the siege with patience, as they hoped to be relieved by Nicetas, who had recovered from his defeat, and was marching upon the capital. His progress was stopped at Nicomedia. In a battle with the troops of Constantine he was defeated, and fell into the hands of the victors; and encouraged by this success, Constantine ordered a general assault to be made on his capital on the 2nd of November, 743. Constantinople was stormed after a brave defence, and the usurper, his sons, and principal partisans were made prisoners. Constantine ordered them to be blinded, after which they were put on asses, with the tails in their hands, and promenaded through the streets of Constantinople till their sufferings were terminated by the sword of the executioner. As Artavasdes was successful, although only for a short time, he was not a mere rebel; and he was acknowledged as emperor by Pope Zacharias, in whose opinion the means employed by the usurper for seizing the crown ceased to be blameable, as the usurper was a Christian. (Cedrenus, pp. 455—461, ed. Paris; Theophanes, pp. 347—350, ed. Paris; Zonaras, pp. 107—108, ed. Paris; Procopius, *De Bello Persico*, i. 2, &c.) W. P.

ARTAVASDES, king of MEDIA. [ARSACES XV. of PARTHIA.]

ARTAXERXES, or ARTOXERXES (Ἀρταξέρξης, or Ἀρτοξέρξης), the name of three Persian kings, signifies, according to Herodotus, "the great warrior." The word is compounded of Arta, "honoured," and Xerxes, the same word as the Zend ksathra and the Sanscrit kshatra, "a king" or "warrior." The word Artâ is further explained in ARIARATHES. R. W—n.

ARTAXERXES I., surnamed LONGIMANUS (Μακρόχειρ), or long-handed, from his right hand being longer than his left, was king of Persia for forty years, from B.C. 465 to B.C. 425. He was the second son of Xerxes I., and succeeded to the throne after his father had been murdered by Artabanus, and after he had himself put to death his elder brother Darius. To this he was instigated by Artabanus, who then attacked Artaxerxes, with the intention of murdering him, but was slain by him in the attempt. His first care after his accession was to punish the accomplices of Artabanus. He then deposed the satraps whom he thought ill disposed to himself, and replaced them by the most able of his own friends. After this he turned his attention to matters of revenue and finance, and the general improvement of his empire. The measures he adopted made him very popular with his subjects, and his rule is described by Diodorus and Plutarch as having been moderate and wise. The peace of the empire was, however, disturbed B.C. 460, by the revolt of the Egyptians, at the instigation of Inarus, king of some of the Libyan tribes to the west of Egypt, who procured the support of the Athenians, and was made king of the revolted province. Artaxerxes sent his uncle Achæmenes, with a large army, to put down the insurrection, but Achæmenes was defeated and slain by Inarus himself. Artaxerxes then endeavoured to induce the Spartans to invade Attica, so as to make a diversion in his favour. This attempt failed; and Artaxerxes accordingly sent a second army into Egypt, under the command of Megabyzus, the son of Zopyrus, and Artabazus, who defeated the insurgents and their allies, and compelled the Athenians to evacuate the country, B.C. 456 or 455. Inarus himself was taken by treachery, and put to death; though, according to another account, he surrendered himself to Megabyzus, on condition of his life being spared: but having been sent as a prisoner to Persia, he was sacrificed to the vengeance of the mother of Achæmenes. Egypt was thus reduced under the rule of Persia, except a portion of the marshes of the Delta, where Amyrtæus, another chief of the insurgents, maintained himself for many years. In B.C. 449 he was assisted by a squadron of sixty Athenian ships, sent to him by Cimon from Cyprus, which however does not seem to have been of any great service to him. In the same year the Athenians gained two victories over the Persians, one by land and the other by sea, near Salamis in Cyprus. Artaxerxes is said to have been so much affected on hearing of this, that, according to Diodorus (xii. 4), he commanded his generals to make peace on any terms; which they did upon conditions most humiliating to Persia. Of this peace, however, Thucydides, though he records the Athenian victories by sea and land, makes no mention; and there can be little, if any doubt, that it is a fabrication of later ages. Soon after these events Megabyzus revolted in Syria, because Artaxerxes had been guilty of a breach of faith in putting

Inarus to death; but he subsequently was reconciled to him. The latter years of the reign of Artaxerxes appear to have been passed in peace; and on his death, in B.C. 425, he was succeeded by his son, Xerxes II.

The account given above of the plot of Artabanus is taken from Diodorus, and differs from that of Justin (iii. 1), which is confirmed in some respects by Plutarch (*Themistocles*, c. 27). (Diodorus, xi. 69, 71, 74, 77; Thucydides, i. 104, 109, 112, 137, 138, iv. 50; Ctesias, apud Phot. *Biblioth. Cod.* 72; Thirlwall, *Hist. of Greece*, c. xvii.) R. W—n.

ARTAXERXES II., surnamed MNEMON (Μνήμων), was the eldest of the four sons of Darius II., and reigned forty-three years, from B.C. 405 to B.C. 362. His younger brother, Cyrus, was his mother's favourite, and she urged Darius to nominate him as his successor, on the ground of Cyrus being the eldest of his sons born after his own accession. This he refused to do; but he gave Cyrus the satrapy of the western coast of Asia Minor. On his brother's accession, Cyrus, who had been sent for to attend his father's death-bed, was charged by Tissaphernes, a supposed friend, whom he had brought with him from Sardis, with plotting against the king. Artaxerxes immediately ordered him to be seized, and would have put him to death but for the earnest entreaties of his mother, Parysatis, at whose instance Artaxerxes pardoned him, and allowed him to return to his government in Asia Minor. Cyrus, however, determined to dethrone his brother, and contrived, by various pretexts, to blind both his brother and Tissaphernes as to his real intentions, while he was collecting an army to invade Upper Asia. The two brothers met near Cunaxa (B.C. 401), about sixty miles from Babylon; and though Artaxerxes was at the head of an army very superior in numbers to that of Cyrus, still, according to Plutarch, he wavered to the last between fighting and retreating, and, but for the remonstrance of one of his captains, would have adopted the latter course. In the battle which followed the troops of Cyrus were in the main victorious, but he was slain himself, and Artaxerxes was unnatural enough to claim the honour of having killed him, and, as Plutarch says, base enough to sacrifice two of his servants to his mother's vengeance, because they had been heard to boast of having given the fatal blow to her favourite son. By what hand Cyrus really fell is not known; but there is no doubt that he was engaged with his brother, whom, according to Ctesias, he actually wounded. Tissaphernes, as a reward for his services, was appointed to succeed Cyrus in the satrapy of the western coast of Asia Minor, where he became involved in various wars with the Greeks, especially the Spartans, which were productive of the most injurious consequences to that portion of the Persian empire, and to the kingdom in general. The different satraps did not scruple to negotiate with a common enemy for the invasion of each other's territory; and some of the vassals of the empire openly threw off their allegiance. Tissaphernes was represented to the king as the principal cause of these evils, and accordingly he gave orders for him to be put to death. This, however, he was weak enough to do (according to the most probable account) in compliance with the request of Parysatis, whose enmity Tissaphernes had incurred by the part he took against Cyrus. But the death of Tissaphernes did not put an end to the war; and had not Persian gold been successfully employed in causing a diversion in Greece, which obliged Sparta to recall her general, Agesilaus (B.C. 394), he would, in all probability, have marched to the gates of Susa, with a fair prospect of overthrowing the Persian empire, disunited and disorganized as it then was. But this was not the only danger which threatened Persia; for in B.C. 390, Evagoras had effected a revolution in Cyprus, and was proceeding to form connections with Acoris, the king of Egypt, the lower part of which country still maintained its independence of Persia. From his dangers on the side of Greece Artaxerxes escaped by fomenting disunion amongst the Greeks, the result of which enabled him to dictate the peace of Antalcidas, B.C. 387. He then entered upon the war with Evagoras, which cost fifteen thousand talents, and lasted ten years, during a part of which, a great portion of the forces of the Persian empire was employed against a single town. The war ended with a peace humiliating to Persia, and was throughout characteristic of the incapacity of the government of Artaxerxes. Its termination was also signalized by the revolt of Gaos, one of the officers employed in it, and who was driven to acts of treason by the fear lest the suspicious temper of Artaxerxes should charge him with it. During its continuance, another struggle with the Cadusians, on the banks of the Caspian sea, contributed to exhaust the resources of the empire: and though the king himself led an expedition against them, he was compelled, after severe losses, to conclude a peace without obtaining any advantage. Nor were his attempts to recover Egypt more successful; the expeditions for that purpose being frustrated by the interference of the court, and by the jealousies and disputes of the generals employed, as in the case of Pharnabazus and Iphicrates, who invaded Egypt on behalf of Artaxerxes, at the head of more than two hundred thousand men, but without effect. The most formidable danger, however, which threatened Persia was the general conspiracy of the satraps of Asia Minor (B.C. 365), who formed an alliance on the one hand with Sparta, and on the other with Egypt. This was, perhaps, suggested and animated by the weakness of

the government, and certainly provoked by the ingratitude of Artaxerxes to the satrap Datames, one of his most able officers, whom some envious courtiers had misrepresented to him. The insurrection was so extensive that Artaxerxes had scarcely any authority to the west of the Euphrates; and it only failed by the treachery of some of its chiefs, who betrayed their confederates, being allured by the rewards which the crooked policy of the court always gave to traitors. During the whole reign of Artaxerxes the kingdom of Persia was divided against itself: satraps and provinces were constantly revolting, and the resources of the empire were exhausted in vain and misdirected attempts to reduce them to obedience (Thirlwall, *History of Greece*, vi. 145). Most of these revolts were attributable to the readiness with which the king listened to any calumnies against the more eminent of his officers. His naturally suspicious temper, too, was aggravated and soured by the bad fortune of his arms, especially by the result of the expedition against the Cadusians. As Plutarch says, "he thought himself despised on account of his failure, and accordingly put to death many of his principal subjects, some in anger and others through fear." Nor were his domestic troubles less than those of the state: his mother, the fiendish and implacable Parysatis, exercised a pernicious control over his weak mind, making his court the scene of the most atrocious and refined cruelties, and opposing, whenever she could, the wishes and influence of the Queen Statira. She was even said to have caused her to be poisoned. The last days of Artaxerxes were embittered by still greater calamities. When he perceived his end approaching, with a view of preventing a disputed succession, he proclaimed Darius, the eldest of his three legitimate sons, to be king during his own lifetime, and allowed him to wear his tiara upright—a distinctive mark of royalty. But the father and the son quarrelled immediately afterwards. It was usual in Persia for the successor to the throne, when appointed by his predecessor, to name a present to be granted by the latter. Darius displeased his father by asking for Aspasia, formerly a concubine of Cyrus, and then an inmate of his father's palace. Artaxerxes offended his son, by first granting the request and then depriving him of her company. Darius was so much irritated at the disappointment that he formed a plot to assassinate his father. This was discovered and thwarted, and Darius, as it was said, was put to death by Artaxerxes himself. His remaining legitimate sons were Ochus and Ariaspes: the latter of these, Ariaspes, was beloved by the Persians, on account of the gentleness of his character, and desired by them for their future king. Artaxerxes himself preferred Arsames, an illegitimate son. Ochus so far alarmed Ariaspes by false reports of the king's animosity and threats against his life, that he drove him to suicide: Arsames he caused to be assassinated, and thus removed the only barriers between himself and the throne.

The aged king sank under these shocks at the age of ninety-four (B.C. 362), and, as it was said, of a broken heart at the loss of his favourite son, Arsames. He was the father of one hundred and fifteen illegitimate sons by his numerous wives, one of whom was his own daughter, Atossa. (Diodorus, xiii. 104, 108, xiv. 79, 80, 82, 98, xv. 9, 10, 41, 93; Plutarch, *Artaxerxes;* Isocrates, *Evagoras;* Xenophon, *Anabasis*, i., ii.; Polyænus, vii. 16, 1; Thirlwall, *History of Greece*, c. 33, 35, 36, 48; Clinton, *Fasti Hellen.* ii. p. 381.) R. W—n.

ARTAXERXES III. (Ἀρταξέρξης), or OCHUS (Ὦχος), the son and successor of Artaxerxes II., ascended the throne of Persia B.C. 362, and reigned twenty-three years, till B.C. 339. His first act after his accession was to secure his own safety, and the possession of the throne, by a general massacre of his father's surviving children. He was infamous for his tyranny and cruelty; so much so, says Plutarch, that his father appeared gentle and amiable in comparison with him. In the early part of his reign, Ochus made an attempt to recover Egypt, but with even less success than his predecessors; so that the neighbouring province of Phœnicia was also encouraged to revolt, and its example was followed by an insurrection in Cyprus. Cyprus was soon reduced, and Ochus was so exasperated with the Phœnicians that he determined to march against them in person. By the treachery of the chief magistrate, or king of Sidon, Ochus was assured of the capture of the city: but the citizens, determined not to fall into the hands of so cruel a tyrant, set fire to their houses and perished, to the number of 40,000, in the flames. Ochus then proceeded against Egypt, at that time under King Nectanabis, which, by the aid of Greek mercenaries and their generals, especially the able Rhodian Mentor, he reduced, and recovered in B.C. 350, or, according to Thirlwall (*History of Greece*, vi. 143), in B.C. 345. After he had conquered the country he gave way to the most tyrannical cruelty and insolence, taking especial delight in wounding the religious feelings of the people, and gratifying his cupidity by the plunder of their temples.

On his return to Persia, Ochus abandoned himself to sensual pleasures. The administration was virtually in the hands of the eunuch Bagoas, and the Rhodian Mentor; the former ruling in the upper provinces, and Mentor in the west, where his presence was required to watch the designs of Philip of Macedon. Ochus himself had little more than the name of king; but still he found the

means of indulging his cruel temper, and terrifying his subjects by his bloody commands. At last he became so odious that Bagoas determined himself to remove him, lest he should be anticipated by some one else. Accordingly, he caused him to be poisoned, and placed his youngest son, Arses, on the throne. For the revolt of Artabazus, which took place in this reign, see his life. (Diodorus, xvi. 40-52; Ælian, *Var. Hist.* iv. 8, vi. 8, *Hist. Anim.*, x. 28; Justin, x. 3; Clinton, *Fasti Hellen.* ii. p. 382.) R. W—n.

ARTA'XIAS or ARTA'XES I. (Ἀρταξίας or Ἀρτάξης), king of Armenia, was the founder of that kingdom, according to the accounts of the Romans and Greeks. The Armenian historians do not mention him; and if their statements are correct (which in many instances they certainly are not), the kingdom of Armenia was founded in B.C. 149, by the Arsacide Wagharshag or Valarsaces, brother of Mithridates (Arsaces VI.) king of the Parthians. Artaxias, according to the Romans and Greeks, was a general of Antiochus the Great, and distinguished himself in the wars of that king with the Romans. After the defeat of Antiochus at Magnesia in B.C. 190, in consequence of which he was compelled to cede to the Romans that part of Asia Minor which lies north of the Taurus, Artaxias and another general named Zadriades or Thariades made themselves independent in Armenia, which was then a province of the Syrian empire. Artaxias became king in Armenia Magna, and Zariades in Sophene. (Strabo, p. 528, ed. Casaub.) In another passage (p. 531-2) Strabo says that they were kings in Armenia before the defeat of Antiochus, who allowed them to reign there as his vassals; and that they did homage to the Romans after the defeat of Antiochus. When Hannibal found himself no longer safe under the protection of Antiochus, he fled to Artaxias; he advised the Armenian king to build a town on the river Araxes, which was called Artaxata or Artaxiasata in honour of Artaxias. Artaxias was afterwards involved in a war with Antiochus IV. Epiphanes, the son of Antiochus the Great, by whom he was made prisoner, about B.C. 165. The time of his death is not precisely known. Strabo states that Tigranes, the celebrated ally of Mithridates the Great, was a descendant of Artaxias, and that Artanes, king of Sophene, was descended from Zariades. According to Vaillant, Artaxias I., who is the first king of Armenia in his series, was succeeded by his son Artavasdes I., who was succeeded by his son Tigranes I., whose successor was his son Tigranes II., the ally of Mithridates the Great. (Appian, *Bell. Syriac.* 45, 66; Plutarch, *Lucullus*, 31; Vaillant, *Elenchus Regum Armeniæ.*) W. P.

ARTA'XIAS or ARTA'XES II. (Ἀρταξίας or Ἀρτάξης), king of Armenia, was the elder son of king Artavasdes I. (II. of Vaillant), who was deposed and carried off to Alexandria by M. Antonius in B.C. 34. Antonius' intention was to put his son Alexander, whom he had by Cleopatra, on the Armenian throne, and he actually proclaimed him king; but the Armenians took up arms against the Romans, and chose Artaxias king. Artaxias, however, was soon driven out by the troops which Antonius had left in Armenia, and compelled to fly to Parthia. Supported by Phraates IV. (Arsaces XV.), king of Media, Artaxias succeeded in re-conquering Armenia; and in a battle with Artavasdes, king of Media Atropatene, who was then allied with Antonius, and at war with Phraates, he made the Median king his prisoner. Artavasdes, however, did not remain long in captivity. Artaxias showed himself more severe to the captive Romans, who were all put to death by his order; a cruelty which revolted Augustus so much, that he declined the request of Artaxias to give up some of his relatives who were in Rome, and among whom there was his younger brother Tigranes. Several years afterwards Augustus found an opportunity of showing his hostile disposition with more effect. It seems that Artaxias treated his subjects, or at least the nobles, with cruelty, for in B.C. 20 they sent agents to Augustus requesting him to give them Tigranes, the above-mentioned brother of Artaxias, as king. Augustus complied with the request, and a Roman army, commanded by Tiberius, was sent to Asia, in order to help Tigranes to the kingdom of his brother. Before Tigranes entered Armenia, Artaxias was killed by his own kinsmen, and Tigranes found no obstacles in his way to the throne. Artaxias II. was an Arsacide; he is the sixth king in the series of Vaillant, as well as of Saint-Martin, who regards Alexander, the son of Antonius and Cleopatra, as merely a nominal king. Artaxias II. is the same as the Armenian king called Artavasdes by Velleius Paterculus (ii. 94). (Dion Cassius, xlix. 39, 40, 44, li. 16, liv. 9; Tacitus, *Annales*, ii. 3; Josephus, *Jewish Antiq.* xv. 4.) W. P.

ARTA'XIAS or ARTA'XES III. (Ἀρταξίας or Ἀρτάξης), king of Armenia. After the flight of king Vonones, in A.D. 16, there was an interregnum in Armenia, which lasted till A.D. 18, when Cæsar Germanicus, who was then in Armenia with a Roman army, resolved to put Zeno on the throne, the son of king Polemo of Pontus. Germanicus was guided in his choice by the wishes of the Armenians, among whom Zeno was in great favour because he had been brought up according to the Armenian fashion, and knew their manners well, which he proved by his love of hunting and joyous festivities. Having assembled the nobles of Armenia in the capital Artaxata, he proclaimed Zeno king, and adorned him with the royal diadem, to the great satisfaction of

the people. On this occasion Zeno changed his Greek name into Artaxias, in Armenian Ardashes, which was given to him by the Armenians in allusion to the name of their capital. We know nothing of the reign of Artaxias III. He died before A.D. 35, and his death is mentioned by Tacitus, but the precise time has not been ascertained. His successor was Arsaces I., the son of Artabanus III. (Arsaces XIX.), king of Parthia. Artaxias III. is the thirteenth king in the series of Vaillant, and the fourteenth in the series of Saint-Martin. (Tacitus, *Annales*, ii. 56, vi. 31.) W. P.

ARTEA'GA Y ALFARO, MATI'AS, a Spanish painter and engraver of Seville, where he was born about the middle of the seventeenth century. He was the pupil of Don Juan de Valdes, and made himself conspicuous by his predilection for perspective. Nearly all his pictures are architectural or perspective views of some description, with a story from the life of the Virgin Mary, in which the figures are secondary. There are many of his works at Seville, and the best are two large pictures in the convent church of St. Paul. Arteaga acquired more distinction, however, as an engraver or etcher than as a painter: he executed several large and good plates; two after Herrera the younger and one after Valdes, from pictures in the cathedral of Seville; a San Fernando, after Murillo; and a San Domingo in Soriano, after Alonso Cano; besides many small pieces for books of devotion used at Seville, and of various images venerated there.

Arteaga was one of the founders of the Academy of Seville, to which he was some time secretary, and in the year 1669 its consul: he died at Seville, in 1704. His father BARTOLOME' and his brother FRANCISCO ARTEAGA were also engravers, but of no reputation. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARTEA'GA, STE'FANO, was born at Madrid, and entered early into the order of Jesuits, which was soon after suppressed. He then withdrew into Italy, was elected a member of the Academy of Sciences at Padua, and afterwards removed to Bologna, residing in the house of Cardinal Albergati. Il Padre Martini, with whom he there became acquainted, urged him to write a history of the Italian lyric drama, and gave him access to his large and valuable library. Arteaga then went to Rome, where he enjoyed the friendship of the Chevalier Azara, the Spanish ambassador at the papal court, whom he subsequently followed to Paris. He died at the house of his friend, October 30, 1799. In 1783 he published at Bologna his work entitled "Le Rivoluzioni del Teatro musicale Italiano, dalla sua origine fino al presente," 2 vols. 8vo. This work he afterwards considerably enlarged, adding seven chapters to the first, and an entirely new third volume. The second edition was published at Venice in 1785, and was afterwards reprinted. An abridgment of it in French was made and published in London by Baron de Rouvroi, a French emigrant. A German edition was also printed at Leipzig in 1789 by Forkel, who enriched it with copious notes. This work of Arteaga is the best that has been written on its subject. It is the only one which exhibits erudition without pedantry, the sketches of a master given with graceful facility, a philosophic spirit, refined taste, and an elegant style. Above all, it is written without any of the spirit of partizanship, and with the true feeling of a lover of his art. Arteaga left in manuscript a work entitled "Del Ritmo sonoro, e del Ritmo muto degli Antichi," which has never been published. (Gerber, *Lexicon der Tonkünstler.*) E. T.

ARTE'DI, PE'TER, or ARCTE'DIUS, PETRUS, was the second son of Olaf Artedi, and was born on the 22nd of February, 1705, at Anund in Angermannland, a province of Sweden. His father wished to educate him for the church, and with this view the son commenced his studies at Normaling, and in 1716 he was removed to a school at Hernösand. He had however, as a child, contracted a taste for the study of natural history, and when on a visit to the shores of the Gulf of Bothnia had collected the fishes and plants of the neighbourhood for the purpose of subsequent study. To this pursuit he continued steadily attached during the early period of his education; and his lively imagination led him to peruse also with much eagerness the writings of the alchemists.

In 1724 he was sent to Upsal, and there attended the lectures on philosophy and theology; but his love for natural history still continued, and his delight in alchemy had led him to the more rational pursuit of chemistry. His mind being now wholly engrossed with natural science, he gave up all thoughts of entering the church, and commenced the study of medicine—a profession more congenial with his favourite pursuits. It was in 1728 that another young and ardent student of natural history went to study medicine at Upsal; this was Linnæus. He immediately inquired, as he tells us in the short and beautiful narrative he has given of the life of Artedi, who, of all the students, was most distinguished for his medical knowledge? Without exception all declared Artedi to stand pre-eminent. Linnæus longed to make a friend of him, but the illness of his father compelled Artedi to leave Upsal. He, however, soon returned, and then, for the first time, Linnæus saw him. He describes his person as tall and thin, with long black hair flowing over his shoulders, and a face strongly reminding him of the pictures he had seen of John Ray, the Englishman. With minds similarly constituted, both devoted to the same studies, and pursuing them under cir-

cumstances of difficulty, and sometimes even privation, these two young men soon formed an ardent friendship, which was only broken off by death. Having ascertained each other's acquirements, they laid down a plan of united study. All nature was to be their field: chemistry, mineralogy, and the higher forms of animals they studied together; the other departments they divided. To Linnæus was assigned the study of plants, insects, and birds; to Artedi, fishes and reptiles. In this manner they pursued their studies: they made excursions together, they assisted each other, and each rejoiced at the other's success. The younger was not envious of the elder, nor the elder jealous of the younger; and few pages of biography record a more beautiful instance of friendship than this between Linnæus and Artedi.

Artedi and Linnæus left Upsal at the same time; Linnæus for Lapland, Artedi for England. At this time their worldly possessions consisted of little else besides their manuscripts and collections of objects in natural history; and each made his will, consigning these to the other, in order that the survivor might publish them in case of premature death. Linnæus says of Artedi, when he parted from him, that he was skilled in ancient and modern languages, learned in philosophy, sound in medicine, generally well-informed, endowed with an acute judgment and a profound philosophical sense, with kind and winning manners; so that no one could see him without loving him.

Artedi at first found some difficulty in getting to England, but was assisted by his brothers-in-law and Dr. Cliffort of Leiden. He sailed from Stockholm for England in September, 1734. Here he received a kind reception from Sir Hans Sloane, who gave him access to his fine museum of natural history, which afterwards became public property, and constituted the basis of the British Museum. Having carefully studied the specimens in this and other collections, and written the Preface to his great work in London, Artedi repaired to Leiden in 1735. Here he unexpectedly met with his friend Linnæus, who was assisting Dr. Cliffort in some researches on natural history. His resources, however, were nearly exhausted, and he was about to leave Leiden, unwillingly, for his native land, when a circumstance occurred that altered his determination. In Amsterdam there lived an old and wealthy apothecary of the name of Albert Seba, who had made great collections of objects in natural history, and having published two volumes descriptive of the mammalia and serpents in his museum, was desirous of publishing a third on the fishes. In order to do this, he applied to Linnæus for his assistance; but Linnæus was too much engaged to undertake the task, and he recommended Artedi. Artedi gladly availed himself of this opportunity of pursuing his favourite study, and repaired to Amsterdam, where in a short space of time he had nearly completed Seba's work. Linnæus in the mean time had been working at his "Fundamenta Botanica," and, having finished it, hastened to Amsterdam to show it to his friend Artedi, and to consult with him previous to its publication. Artedi also had now completed the great work of his life, his "Philosophia Ichthyologica," which, in his turn, he exhibited to Linnæus; and the two friends rejoiced over their mutual labours. But the happiness of this meeting and the bright anticipations of the friends were soon to experience a melancholy termination. Artedi was returning one evening late from Seba's house, when he fell into one of the canals, and the next morning was found drowned. Thus terminated, in his thirtieth year, the existence of one who is justly considered an honour to his native country; the labours of whose short life must secure for him an imperishable name in the records of science.

Linnæus had no sooner recovered the shock that the death of his friend produced, than he hastened to secure his papers, in order to fulfil his testamentary obligation. He, however, had some difficulty. Artedi had not paid his rent, and Seba owed him no more than would pay for his funeral; and it was only through the kindness of Dr. Cliffort advancing money for their purchase from his landlord, that Linnæus was enabled to gain possession of the manuscripts of Artedi. Linnæus having carefully revised all that Artedi had written on fishes, published it in an octavo volume, at Leiden, in 1738, with the following title: "Petri Artedi, Sueci Medici, Ichthyologia, sive Opera omnia de Piscibus scilicet: Bibliotheca Ichthyologica; Philosophia Ichthyologica; Genera Piscium; Synonymia Specierum; Descriptiones Specierum. Omnia in hoc Genere perfectiora quam antea ulla. Posthuma vindicavit, recognovit, coaptavit et edidit Carolus Linnæus, M.D. et Ac. Imp. N.C." Linnæus did not publish this work till after he had given to the world his "Systema Naturæ," where he acknowledges how much he is indebted to the labours of Artedi for the perfection of the arrangement of the department of Ichthyology. Artedi had also assisted in other parts of this work of Linnæus. The only portion of the "Ichthyologia" which Artedi had left quite ready for the press was the "Philosophia;" the other parts were more or less revised by Linnæus. The titles of each part of this work were different, and the parts were probably intended to be separate volumes by Artedi. The first consists of a history of Ichthyology from the earliest times, and gives an account of all writers who have treated directly or incidentally on the subject of fishes: the titles of the books are given, accompanied with criticisms, and

the whole is arranged in chronological order. The title of this part is "Petri Artedi, Angermannia-Sueci Bibliotheca Ichthyologica, seu Historia litteraria Ichthyologiæ," in qua Recensio fit auctorum qui de Piscibus scripsêre, librorum titulis, loco et editionis tempore additis judiciis, disposita secundum secula in quibus quisquis author floruit." The second part contains the philosophy of Ichthyology. It enters on the discussion of the principles of nomenclature, especially as applied to Ichthyology, and the defining and arranging genera, species, and varieties. It has the title "Petri Artedi, Sueci Philosophia Ichthyologica, in qua quidquid fundamenta artis absolvit, characterum scilicet genericorum, differentiarum specificarum; varietatum et nominum theoria rationibus demonstratur et exemplis comprobatur." The third consisted of descriptions of the genera and species, and the whole was arranged according to the principles laid down in the previous part. It contains descriptions of 242 species, arranged under the following fifty-two genera:—

I. *Malacopterygii.*
- Syngnathus.
- Cobitis.
- Cyprinus.
- Clupea.
- *Argentina.*
- Exocœtus.
- Coregonus.
- Osmerus.
- Salmo.
- Esox.
- Echineis.
- Coryphœna.
- Ammodytes.
- Pleuronectes.
- Stromateus.
- Gadus.
- Anarhichas.
- Muræna.
- Ophidium.
- *Anableps.*
- Gymnotus.

II. *Acanthopterygii.*
- Blennius.
- Gobius.
- Xiphias.
- Scomber.
- Mugil.
- Sabius.
- Sparus.
- Sciæna.
- Perca.
- Trachinus.
- Trigla.
- Scorpæna.
- Cottus.
- Zeus.
- Chœtodon.
- Gasterosteus.

III. *Branchiostegii.*
- Balistes.
- Ostracion.
- Cyclopterus.
- Sophius.

IV. *Chondropterygii.*
- Petromyzon.
- Accipenser.
- Squalus.
- Raia.

Other Genera.
- Tænia.
- Silurus.
- Mustela.
- Sphyræna.
- Cicla.
- Hepatus.
- Capriscus.
- Pholis.
- Citharus.
- Atherina.
- Siparis.
- Chelon.

This part was dedicated by Linnæus to Dr. Cliffort, and to the two brothers-in-law of Artedi, J. Liungberg and P. Biur, who had all assisted Artedi with pecuniary means to enable him to pursue his studies during his travels. This part is entitled "Petri Artedi, Sueci, Genera Piscium, in quibus systema totum Ichthyologiæ proponitur, cum classibus, ordinibus, generum characteribus, speciarum differentiis, observationibus plurimis, redactis speciebus 242 ad genera 52." The fourth part consists of the synonymes of the various fishes described both among the ancients and in modern languages. It has the title "Petri Artedi, Angermannia-Sueci, Synonymia nominum Piscium fere omnium, in qua recensio fit nominum Piscium, omnium facile Authorum qui unquam de Piscibus scripsêre, uti Græcorum, Romanorum, Barbarorum, necnon omnium insequentium Ichthyologorum, una cum nominibus inquilinis variarum Nationum. Opus sine pari." The fifth contains the anatomy of several species of fishes: most of the dissections are of Swedish fishes, but there are some of exotic species. It is entitled "Petri Artedi, Sueci, Descriptiones Specierum Piscium quos vivos præsertim dissecuit et examinavit, inter quos primario Pisces regni Sueciæ facile omnes accuratissime describuntur, cum non paucis aliis exoticis."

An edition of these works was published at Greifswalde, by J. J. Walbaum: the first two parts appeared in 1789, with the title, "Petri Artedi renovati, Pars I. et II.," 8vo. The third part appeared with its original title in 1792, also the fourth and fifth parts in 1793. This edition is very correct, and some notes and considerable additions have been made by the editor. The fourth and fifth parts were almost re-written and very much augmented by Johann Gottlob Schneider, and published in quarto at Leipzig, in 1789. This is altogether the best edition of the works of Artedi, as far as it extends. It has the title "Petri Artedi Synonymia Piscium Græca et Latina emendata, aucta atque illustrata. Sive Historia Piscium Naturalis et Litteraria ab Aristotelis usque ævo ad seculum XIII. deducta duce Synonymia Piscium Petri Artedi." To this work the editor has also added a learned essay on the Hippopotamus of ancient authors, accompanied with plates.

It is almost impossible to estimate the value and importance of this work. It was all that it could be at the time when it was published. Willughby's work on fishes, which was published by Ray in 1686, was an immense advance, in point of arrangement and the distinction of species, over every other previous work; but what the "Historia Piscium" of Ray and Willughby was to the Pandects of Gessner and Aldrovandus, the "Ichthyologia" of Artedi was to that work. The "Ichthyologia," in fact, established the science of Ichthyology on those sound principles which have since been extended, but not in any manner changed.

Artedi's knowledge of other departments of natural history was great, and only his untimely death prevented his applying the same sound principles of investigation to other departments of the organic kingdom that he had done to fishes. During the early period of

his studies he gave much attention to botany, and devoted much time to the study of the difficult family of umbelliferous plants. These plants he studied as a natural group, and proposed an arrangement of them according to the characters of their involucrum. It so happened that this family of plants, united by so many characters, formed a very distinct and separate division of plants in the artificial arrangement of Linnæus, forming the entire of the second order of his class Pentandria; and through this he was enabled to avail himself of Artedi's arrangement when publishing his system of vegetables. However, since the time of Linnæus and Artedi the Umbelliferæ have been studied by Sprengel, Hoffmann, Koch, and De Candolle, and great advances have been made in the knowledge of its structure and relations. Artedi always contemplated devoting more attention to this family of plants. One of the genera belonging to it was named Artedia by Linnæus, in honour of his friend, of which there is only one species, the *A. squamata*, a native of Asia. (Linnæus, *Life of Artedi*, in *Ichthyologia; Penny Cyclopædia*, article "Artedi;" Artedi, *Works.*) E. L.

ARTE'FIUS. [ARTEPHIUS.]

ARTEMIDO'RUS (Ἀρτεμίδωρος), an ancient physician, who was born at Side in Pamphylia, and belonged to the school of Erasistratus. He must have lived, therefore, in or later than the third century B.C., or (as he is mentioned by Cælius Aurelianus) in or earlier than the second century after Christ; but his exact date is unknown. He supposed that either the œsophagus or the stomach (*stomachus*) was the seat of hydrophobia, on account of the hiccup, the bilious vomiting, and the excessive thirst that accompany that disease. A physician of this name, who is quoted by Galen without any distinguishing epithet, may possibly be the same person, but the Artemidorus οἰωνιστής, also mentioned by Galen, is probably a different one. (Cælius Aurelianus, *De Morb. Acut.* lib. ii. cap. 31, lib. iii. cap. 14, 15, pp. 146, 224, 227, ed. Amman; Galen, *De Compos. Medicam. sec. Locos*, lib. v. cap. 3, tom. xii. p. 828, ed. Kühn; *Comment. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" lib. i. cap. 15, tom. xv. p. 444.) W. A. G.

ARTEMIDO'RUS, a Roman painter, contemporary with the poet Martial, who ridicules him for having painted a Venus, which, from its characteristic gravity, would have done much better for a Minerva:—

"Pinxisti Venerem; solis, Artemidore, Minervam,
Et miraris opus displicuisse tuum?"

(Martial, lib. v. *Epigr.* 40.) R. N. W.

ARTEMIDO'RUS (Ἀρτεμίδωρος), a Greek grammarian, and a pupil of Aristophanes of Byzantium, whence Athenæus in one passage calls him Artemidorus Aristophanius (Ἀριστοφάνειος), but for what reason Athenæus and Suidas call him also Pseudo-Aristophanius (Ψευδοαριστοφάνειος) is not clear. He must have been younger than Aristophanes of Byzantium, and therefore lived in all probability about B.C. 240. He was the author of several works which are lost, with the exception of a few fragments. The one most frequently referred to by the ancients was a dictionary of technical terms used in the art of cooking (λέξεις or γλῶσσαι ὀψαρτυτικαί). A second work, which seems to have been an account of Doris and the Dorians, was entitled Περὶ Δωρίδος. There is a Greek epigram of two lines (*Antholog. Græc.* ix. 205) expressing the poet's joy at a collection of the Bucolic poets having been made, and which is ascribed to one Artemidorus, a grammarian. As far as the time at which collections of Bucolic poetry were made is concerned, the author of the epigram may be the same as the author of the λέξεις ὀψαρτυτικαί. (Athenæus, i. 5, iv. 182, ix. 387, xiv. 662, 663; Suidas, Ἀρτεμίδωρος and Τιμαχίδας.)

A second grammarian ARTEMIDORUS was a native of CNIDUS, and a son of Theopompus. He is said to have been a friend of Julius Cæsar, and on the day when Brutus and Cassius had determined to murder Cæsar, Artemidorus, who had been informed of the plot by some friends of the conspirators, according to some accounts wrote a letter, in which he informed Cæsar of the conspiracy against his life. But seeing that Cæsar handed over all the letters that were given him to his servants, without opening them, Artemidorus made his way up to the dictator, and whispered to him the caution contained in the letter. Cæsar several times attempted to read it, but was prevented by the crowd, and thus he went to the senate-house holding the letter of Artemidorus in his hand. This story, which Plutarch (*Cæsar*, 65) relates, was disputed by some ancient writers.

A third grammarian ARTEMIDORUS, a native of TARSUS, is mentioned by Strabo (xiv. 675), but nothing further is known about him. L. S.

ARTEMIDO'RUS CA'PITO (Ἀρτεμίδωρος ὁ Καπίτων), a Greek grammarian and physician, who lived at Rome in the reign of the emperor Hadrian (A.D. 117—138). He was a relation of the physician Dioscorides, and each of them made a collection, and published an edition of the works of Hippocrates. The emperor Hadrian is said to have valued the edition of Artemidorus Capito very highly; and Galen states that both editions were much sought after; but he complains of the editors having corrupted the text of Hippocrates by perverting the genuine order of his words, and by substituting modern expressions for his antique ones. The editions of Hippocrates by Artemidorus Capito and Dioscorides are the most ancient critical

editions that are mentioned, but no traces of them have come down to our time, nor do we know in what order they arranged the works of Hippocrates. (Galen, *vol.* iii. p. 97, ix. p. 236, 354, ed. Charterius; Villoison, *Anecdota Græca*, ii. p. 136, &c.) L. S.

ARTEMIDO'RUS, CORNE'LIUS, an ancient physician who is several times mentioned by Cicero in connection with the infamous Verres. In one place he is called "Artemidorus Pergæus," in another "Artemidorus Cornelius," and in a third "Cornelius Medicus:" these three names are sometimes considered to belong to three different persons, but it will be plain to any one who examines the passages that the same individual is referred to in each. He was a native of Perga in Pamphylia, or (according to some editions of Cicero) of Pergamus in Mysia: his original name was probably "Artemidorus," and he may perhaps have acquired the nomen "Cornelius" from his having been a slave, and being afterwards manumitted by his master, who may have been Cn. Cornelius Dolabella. He was one of the unprincipled agents of Verres when he was legatus to Cn. Dolabella in Cilicia, B.C. 79, and he assisted him in his robbery of the temple of Diana at Perga. He afterwards attended him in Sicily during his prætorship, B.C. 72—69, where, among other disgraceful acts, he was one of the judges (*recuperatores*) in the case of Nympho. (Cicero, *Orat. in Verrem*, ii. 1. 20; 3. 11, 21, 49; Orelli, *Onomast. Tullianum.*) W. A. G.

ARTEMIDO'RUS DALDIA'NUS (Ἀρτεμίδωρος Δαλδιανός) was a native of Ephesus, to which city his father also belonged, but vanity induced him to call himself Daldianus from Daldia or Daldis, the birth-place of his mother, and an obscure town in Lydia, first, because he would not be confounded with the geographer Artemidorus of Ephesus, who had lived long before his time, and secondly, because he pretended to have received from the Daldian Apollo Mystes a command to write a work on dreams. From two or three allusions in this work, it is evident that the author must have lived in the reigns of Antoninus Pius and M. Aurelius, that is, about A.D. 160. But of his life nothing is known beyond what can be gleaned from his work. Suidas calls him a philosopher, but his work contains very little to justify this title. He was, however, well acquainted with the medical art and natural science, such as it then was, and he probably practised as a physician. He gathered part of the materials for his work by extensive reading, and he asserts that he had read all that had ever been written upon the subject. Fabricius has counted thirty-two authors to whose works Artemidorus refers. Artemidorus also travelled through Greece, Asia, Italy, and the islands of the Mediterranean, to gather information from experienced men and such persons as had made the interpretation of dreams their study. The work in its present form consists of five books; it bears the title "Oneirocritica" (Ὀνειροκριτικά), and treats of dreams and their interpretation. The first two books treat of divination by dreams, which are divided into several classes, according to the various subjects which they bring before us. They are dedicated to one Cassius Maximus, who is praised for his virtue and wisdom. The third and fourth books, which form a kind of supplement to the first two, are dedicated to Artemidorus, the son of the author, who here expatiates more fully on subjects already mentioned in the other books, and adds what he could not conveniently insert in the previous books. The fifth, which is usually appended in the MSS. and editions, relates about one hundred prophetic dreams which had been realized, and is, properly speaking, an independent work. Suidas states that the "Oneirocritica" consisted of four, and not of five books. Artemidorus says that he is able to treat his subject in the most satisfactory manner, and boasts of having been called to his task by the god of prophecy himself. His vanity is further manifest in the manner in which he handles his subject, for he does not attempt to establish his notion that the future is actually revealed to man in dreams, by any philosophical argument, but by simply appealing to what he thinks to be facts, and, above all, to his own experience, which has more weight with him than anything else. This curious book is of some value, as it explains various ancient customs which are not mentioned elsewhere; and it also shows, more than any other work extant, to what extent the ancients regarded the common occurrences of ordinary life as symbolical hints given by the gods. The style of the work is lively, correct, and elegant. Artemidorus himself intimates that he wrote several works on other subjects, but we know nothing of his productions; and Suidas and Eudocia mention only the "Oneirocritica," and two other works of a similar kind, viz. οἰωνοσκοπικά, and χειροσκοπικά. The first edition of the "Oneirocritica" is that of Aldus (Venice, 1518, 8vo.). A Latin translation by Janus Cornarius appeared first at Basel in 1537, 8vo., and was afterwards reprinted several times. The next edition of the Greek text, with the translation of Cornarius, and notes, is that of N. Rigaltius (Paris, 1603, 4to.), which contains some other ancient works on dreams, but the "Oneirocritica" of Artemidorus is not complete. After this various scholars wrote notes on and emendations of Artemidorus, but no new edition of any importance appeared till 1805, when J. G. Reiff published his edition at Leipzig, in 2 vols. 8vo., with notes by the editor, and those of Rigaltius and some others. There are

German, French, Italian, and English versions of the "Oneirocritica." The first English version, 1563—1644, 8vo., London, is entitled "A pleasaunt Treatise of the Interpretation of Dreams, gathered part out of the wourcke of the learned Phylosopher Ponzettus, and part out of Artemidorus" (by Theod. Hill). The other version is by Th. Bever, London, 1690, 12mo. (Suidas; Eudocia, p. 74; Artemidorus, *Oneirocrit.*, in several passages, especially i. 28, 66, iv. 74, &c.; Fabricius, *Biblioth. Græc.* v. 260, &c.; Hoffmann, *Lexicon Bibliograph.*) L. S.

ARTEMIDO'RUS (Ἀρτεμίδωρος) of EPHESUS, a geographer, of whom Marcianus of Heracleia, who made an epitome of his work, speaks as follows:—"Artemidorus of Ephesus, a geographer, who was living about the 169th Olympiad (B.C. 103), visited the greater part of the internal (Mediterranean) sea, and also the island of Gades (Gadeira), and some parts of the external sea, which they call Ocean. He does not deserve the character of an accurate geographer; but he comprised in eleven books the circuit (periplus) of the sea within the straits of Hercules (strait of Gibraltar), and its measurements with due care, and made the most exact periplus of the Mediterranean.—Preferring the work of Artemidorus to all that I have mentioned above, I have made an epitome of these eleven books, and I have added from other ancient writers what was deficient; I have also kept the division into eleven books, so as to make a geography of moderate pretensions, but a most complete periplus." The periplus of Bithynia, Paphlagonia, and the two Ponti, which is printed in Hudson's edition after the proœmium from which this extract is taken, is not from Artemidorus. Diodorus speaks of Artemidorus as one of those who had written on Egypt and Ethiopia, and he is often quoted by Strabo. From a passage in the beginning of the third book of Strabo (p. 137, ed. Casaub.) we learn that Artemidorus had seen the extreme south-west part of the Spanish peninsula, bordering on the ocean. Strabo often quotes Artemidorus as authority for distances. It appears from a passage in the fourteenth book (p. 642), if the Artemidorus there mentioned is the geographer, which seems to be the case, that he was sent on an embassy from Ephesus to Rome, to maintain the rights of Diana of Ephesus to the profits of certain lakes near the mouth of the Cayster, and the right of the city to the Heracleotis. He was successful, and was rewarded with a statue of gold placed in the temple of the goddess. Artemidorus is often quoted by Pliny, Stephanus Byzantius, and also by a few other writers. Athenæus, who quotes the geographical work of Artemidorus under the title of "Geographumena" (Γεωγραφούμενα), also speaks of Ionic Memoirs (Ἰωνικὰ ὑπομνήματα) of Artemidorus of Ephesus, who may be the geographer. The fragments of Artemidorus were first edited by D. Hoeschelius, 1600, 8vo. The proœmium of Marcianus is printed in the first volume of Hudson's "Minor Greek Geographers," with some fragments of Artemidorus from Strabo and other writers, but the collection is not complete. Two fragments were first edited by R. M. van Goens, 1765, 4to., and a fragment on the river Nile was first published by Fr. Xav. Berger, in "Aretin's Beiträge zur Geschichte und Litteratur," 1804, 8vo., accompanied with a Latin version. G. L.

ARTEMI'SIA (Ἀρτεμισία), a daughter of HECATOMNUS, was married to her brother Mausolus, a prince of Caria, who died after a reign of twenty-four years. He was succeeded by his wife Artemisia, in B.C. 352. She reigned for two years, and was succeeded by her brother Idrieus. The only thing that is known of her reign is recorded by Vitruvius, and consists of a struggle with Rhodes; for the Rhodians, it is said, indignant at a woman ruling over all the towns of Caria, sailed out with a fleet to take possession of her kingdom. Halicarnassus had two harbours, a large and a small one, and when the Rhodian fleet had entered the former, Artemisia, who had a fleet ready for action in the smaller harbour, ordered her citizens from the wall to invite the Rhodians to come and take possession of the city. When the Rhodians had entered the city, Artemisia sailed forth from the small harbour, and took possession of the Rhodian fleet, which had been abandoned by all the crew. With this large fleet she now blockaded the Rhodians in Halicarnassus, who were cut to pieces in the market-place. Artemisia now sailed to Rhodes, and the Rhodians, believing that their own fleet was returning, admitted the enemy into their port. Artemisia, after having taken possession of Rhodes, and put to death the leaders of the people, erected a trophy in the town of Rhodes, and two brazen statues, the one a symbolic figure of the Rhodian state, and the other a statue of herself. Subsequently the Rhodians, as it was not allowed to remove a trophy, enclosed it with a building in such a manner that no one could see it, and called the place the "inaccessible" (ἄβατον). This Artemisia is most celebrated in history for the extraordinary love which she evinced towards her husband after his death, and for her unmeasured grief at his decease, in consequence of which she sank into the grave two years after him. She is said to have mixed the ashes of her husband with the water which she drank, and, to perpetuate his memory, she erected a monument at Halicarnassus, which was reckoned one of the seven wonders of the ancient world, and from which, in after times, all splendid sepulchral monuments derived the name of mausoleum, a

word which is still used in that sense. When this monument was consecrated, Artemisia invited to Halicarnassus the most distinguished orators and poets of the time to contend in praising Mausolus. Among the men who took part in that contest, Gellius mentions Theopompus, Theodectes, and Naucrites, and, according to some accounts, Isocrates too was one of them; but the prize was won by Theopompus, the disciple of Isocrates. (Diodorus Siculus, xvi. 36, 45; Demosthenes, *De Rhodiorum Libertate*, pp. 193, 197, 198; Strabo. xiv. 656; Gellius, x. 18; Cicero, *Tusculanæ*, iii. 31; Valerius Maximus, iv. 6, ext. 1; Pliny, *Hist. Nat.* xxv. 36, xxxvi. 4, § 9; Vitruvius, ii. 8; Suidas and Harpocration, under Ἀρτεμισία and Μαύσωλος.) L. S.

ARTEMI'SIA (Ἀρτεμισία), a daughter of LYGDAMIS. Her husband was king, or, as Herodotus has it, tyrant of Halicarnassus, Cos, Nisyros, and Calydna, and, after his death, she succeeded him as queen in these dominions, as her son was yet a youth. Her kingdom was in a state of dependence upon Persia, and at the time when Xerxes I. invaded Greece, Artemisia, without having been called upon, but to show her courageous spirit, joined the Persian fleet with five ships, which were the finest in the whole armament, next to those of the Sidonians. She commanded these ships in person, and is said to have been the wisest among the king's councillors. She took part in the sea-fight off Artemisium, and, just before the battle of Salamis, in B.C. 480, she advised the king against a naval engagement; but her advice was not followed. During the battle she distinguished herself no less by her gallantry than her dexterity. When the Persians took to flight, Artemisia was chased by Ameinias, but escaped by sinking a vessel of the king's own fleet, which was in her way, and Ameinias, thinking that he had been pursuing a friendly ship, returned. The Athenians, indignant that a woman should fight against them, had offered a prize of ten thousand drachmæ to any one who should make her his prisoner. Xerxes, who had witnessed her conduct when she was pursued by the Athenian, said, "The men in my army have become women, and the women have become men." After the loss of the battle of Salamis, Mardonius advised the king to make an attack upon Peloponnesus; but, having no inclination to do so, and trusting to the wisdom of Artemisia, he consulted her privately. Her opinion was, that the king should quit Greece forthwith; and this pleased Xerxes the more, since, as Herodotus says, he would not have stayed, even if all the men and all the women in the world had advised him to stay. The king praised Artemisia, and, having intrusted to her care some of his children who had accompanied him, he sent her to Ephesus. From this time we hear no more of her in history, except a fabulous account of her death, which is preserved in Photius. She fell in love, it is said, with Dardanus of Abydos, and, as her love was not returned, she avenged herself by putting out his eyes while he was asleep. This provoked the anger of the gods, and, pursuant to an oracle, she went to the Leucadian rock, and leaped into the sea. Several unfortunate lovers in antiquity are said to have died by leaping from this rock, but it has been pointed out by some modern scholars that "to leap from the Leucadian rock" is only a poetical image, and can in no case be regarded as an historical fact. Artemisia was succeeded by her son Pisindelis. (Herodotus, vii. 99, viii. 68, 87, &c., 93, 101, &c.; Pausanias, iii. 11, § 3; Polyænus, viii. 53; Photius, *Biblioth. Cod.* 190; Müller, *Dorians*, ii. 11, § 10, *Hist. of the Literature of Greece*, i. p. 174, &c.) L. S.

ARTE'MIUS, or ARTHE'MIUS (Ἀρτέμιος, or Ἀρθέμιος), was "dux," or commander-in-chief, of the Roman forces in Egypt, towards the end of the reign of the emperor Constantius. He was a Christian, and showed great zeal in the suppression of paganism, in which he assisted George, Bishop of Alexandria, who tried to propagate the Christian religion by overthrowing the altars and robbing the temples of the pagans. It is probable that the numerous pagans and Jews in the East, who were exasperated against George, and who certainly detested Artemius, availed themselves of the accession of Julian the Apostate, in A.D. 361, to get rid of their persecutors; and that they began with plotting against Artemius, who supported George by his military authority. In the summer of 362 Artemius received an order from Julian, who was then at Antioch, to meet him in that city, and no sooner had he arrived there than he was charged with having committed some atrocious crime, and condemned to death. His property was confiscated, and he was beheaded, towards the end of July, 362. Zonaras (xiii. 12) says that he was accused of having contrived the assassination of Gallus Cæsar, but this is very improbable, and it seems as if Zonaras in this passage confounds Artemius and the eunuch Eusebius, by whose machinations Gallus perished. The real crime of Artemius was his persecution of paganism. His death was the signal for the massacre of Bishop George, who was put to death by the mob of Alexandria. Artemius was considered a martyr, and the Greek church reveres him as a saint; his feast is celebrated on the 20th of October. There was a church of St. Artemius in Constantinople, built by Anastasius I. It is said that he was once an Arian, and had persecuted St. Athanasius, but that he afterwards acknowledged his errors and returned to the orthodox faith. It is not probable that he

was the Artemius who was prefect of Rome in 360. There were several of the name at the time—as for instance, Artemius, who was governor of Lucania in 364, and Artemius, the vicarius of Spain in 369-70. (Theophanes, p. 43, ed. Paris; Theodoretus, iii. 18; *Chronicon Alexandrinum*, p. 690, ed. Paris; the note of Du Cange to the passage of Zonaras, who gives an extract of the *Scriptor Vitæ S. Artemii inedita*; Ammianus Marcellinus, xxii. 11; Du Cange, *Constantinopolis Christiana*, lib. iv. p. 119.) W. P.

ARTE'MIUS. [ANASTASIUS II.]

A'RTEMON (Ἀρτέμων), a rhetorician frequently mentioned, and occasionally quoted by Seneca, appears to have lived in the early period of the Roman empire. (Seneca, *Suas.* 1, *Controv.* i. 6, 7, ii. 9, 11.) R. W—n.

A'RTEMON, a Greek painter of uncertain age and country, enumerated by Pliny among those of the second rank. Pliny mentions the following works by this painter:—Danaë with the infant Perseus discovered by the corsairs or fishermen of the island of Seriphus; Hercules and Deianira; and a Queen Stratonice; and the following two in buildings adjoining the portico of Octavia at Rome, which were his masterpieces—the Apotheosis of Hercules from the summit of Mount Œta, and some part of the story of Hercules and Neptune, and Laomedon, king of Troy, probably the delivery of Hesione from the sea-monster by Hercules.

With the exception of that of the queen, the subjects of these pictures are of the most difficult kind, and the painter must have been possessed of great ability to have attained even moderate success, which he must have done, not only from the manner of their mention by Pliny, but from the circumstance of their being mentioned at all with praise, and yet he is classed by Pliny among the painters of the second rank. This passage, to which there are several parallels in ancient authors, goes a great way to prove that the excellence of the Greek painters was not relative, as is still believed by many, but absolute. As there were painters to select, and persons to approve of the representation of such subjects, so must there have been those fully capable of justly appreciating their execution.

If the Queen Stratonice painted by Artemon was the wife, first, of Seleucus, and afterwards of Antiochus, his son, which is probable, he was most likely a contemporary, and lived therefore in the early part of the third century, B.C.

A sculptor of the name of Artemon lived at Rome about the time of Pliny, and, together with the sculptor Pythodorus, executed many works in the palace of the Cæsars on the Palatine. (Pliny, *Hist. Nat.* xxxv. 11. 40, xxxvi. 5. 4.) R. N. W.

A'RTEMON, or ARTEMAS (Ἀρτέμων or Ἀρτέμας), a heretic, lived in the third century of our æra, and gave a name to the sect of the Artemonites, who denied the divinity of Christ, and asserted that the Apostles themselves and their immediate successors to the time of Victor, the thirteenth bishop of Rome, maintained the same doctrine as themselves. According to Mosheim (*Ecclesias. History*, i. 191), the sentiments of Artemon, and his friend Theodotus, as far as they can be collected from the best records, amount to this:—"That at the birth of the man Christ, a certain divine energy or portion of the divine nature united itself to him:" but still they asserted that he was of human origin. They supported their doctrines by rationalistic arguments, and, as Eusebius informs us, they occupied themselves in mathematical and philosophical studies, reading Euclid and Aristotle instead of the Scriptures, and reducing Scriptural texts into the shape of syllogisms. Another charge brought against them was that they falsified the text of the Bible to suit their own purposes; in proof of which their opponents appealed to the different readings, advocated by the different individuals amongst the Artemonites themselves. From the synodal letters of the eastern bishops, assembled at Antioch A.D. 269, in which they pronounced a sentence of deposition against the famous Paul of Samosata, it appears that Artemon was considered as the father of his doctrines, and that he was then alive. From the circumstance that Caius, a presbyter of Rome, about A.D. 210, wrote a treatise expressly against Artemon and his heresy, it has been supposed that he lived in or near to that city. His friend Theodotus was certainly an inhabitant of Rome. (Eusebius, *Hist. Eccles.* v. 28, vii. 30; Photius, *Bibliotheca*, Cod. 48.) There are two modern treatises about Artemon and the Artemonites, one by Stemmler, Leipzig, 1730; and the other by Schaffhausen, Leipzig, 1737. R. W—n.

A'RTEMON (Ἀρτέμων) of CASSANDRIA, a learned grammarian, who lived about B.C. 300. Athenæus mentions him as the author of a work on the "Collection of Books," and another on "Convivial Songs." There is also a work on painters ascribed to an author of this name (Harpocration, Πολύγνωτος), and Fabricius thinks that Artemon of Cassandria is the person of whom Demetrius (*De Elocut.* 231) speaks, as having collected letters of Aristotle. (Athenæus, xii. p. 515, xv. p. 694.) R. W—n.

A'RTEMON (Ἀρτέμων) of CLAZOMENÆ, a celebrated engineer, to whom was attributed the invention of the "testudo," and the battering ram. Pericles availed himself of his assistance, in the siege of Samos, and as he was lame and had to be carried about to the places where his presence was needed, he got the name of Periphoretus (Περιφόρητος). The same name too had been given to an earlier Artemon, mentioned by Anacreon, who, from excessive timidity and

effeminacy, never went out of doors without being carried on a kind of couch. Pliny mentions a statue of Artemon Periphoretus, made by Polycletus; it was probably one of the engineer.

An Artemon of Clazomenæ is also recorded by Ælian (*Hist. Anim.* xii. 38) as the author of a work about the "Boundaries of Clazomenæ," and Suidas (Ἀρκτῖνος) ascribes to him a treatise on Homer, not now extant. It is probable that he was not the same person as the engineer. (Plutarch, *Pericles*, c. 27; Diodorus, xii. 28; Pliny, *Hist. Nat.* vii. 57, xxxiv. 19. 2; *Scholia ad Aristophanis Achar.* 202; Athenæus, xii. p. 533.)

R. W—n.

ARTEMON (Ἀρτέμων) of PERGAMUS, a Greek rhetorician and the author of a history of Sicily, often mentioned by the grammarians, but now lost. (*Scholia ad Pind. Pythia*, i. 1, 32, iii. 48.) R. W—n.

ARTEMON (Ἀρτέμων), a SYRIAN, who lived during and after the reign of Antiochus the Great. According to some authors he was of the royal house; according to others he was of a plebeian family. He resembled king Antiochus so much, that when the latter was killed, in B.C. 187, his widow, the queen Laodice, put Artemon into a bed, giving it out that he was the king and very ill. Many persons were purposely introduced to see him, and were so far deceived by his appearance and voice as to think that he was really the king, while he recommended to them the protection of Laodice and her children. (Pliny, *Hist. Nat.*, vii. 10; Valerius Maximus, ix. 14.) R. W—n.

ARTE'PHIUS, or ARTE'FIUS, the name of an alchemist who is supposed to have lived in the twelfth century, but of whose place of birth or personal history nothing is known. Some suppose him to have been an Arabian, others a converted Jew. A small work of which he was the author was printed at Paris in 1609, and called "Clavis Majoris Sapientiæ." All the copies of this edition are supposed to have disappeared. It was incorporated in the "Theatrum Chemicum" of Zetzner, printed at Strassburg in 1613, and in "Opuscula Chemica," printed at Frankfurt in 1614. It probably treats of the elixir of life, for according to Clement, it states that the author, while writing it, is upwards of a thousand years old; and this is the only distinct statement that is anywhere made about him. Another of his works is incorporated in a book of which the title-page begins "Trois Traitez de la Philosophie Naturelle non encore imprimez. Sçavoir, le secret livre du très Ancien Philosophe Artephius traitant de l'Art Occulte et Transmutation Metallique," &c., translated by Pierre Arnauld. The other two works published with it are both on hieroglyphics; the one by N. Flamel, the other by Synesius, Paris, 1612, 4to. The contribution from Artephius to this collection is printed in Latin on the one page, with a corresponding French translation on the other. An English translation of the collection was published in 1624. (Clement, *Bibliothèque Curieuse*; Adelung, *Supplement to* Jöcher, *Allgemeines Gelehrten-Lexicon*; *Catalogues of the British Museum.*) J. H. B.

ARTEVELD, JACOB VAN, a famous Flemish demagogue of the fourteenth century, was a native of Ghent. He was a rich brewer, and being distinguished by talents and remarkable eloquence, he was chosen "doyen," or chairman and leader of the corporation of the brewers, an office by which he was entitled to take part in the municipal administration of the town. The Flemings were then continually quarrelling with their counts, who tried to encroach on the municipal liberties of the rich and populous towns of their dominions, while the citizens endeavoured to acquire more franchises and erect their towns into free cities, of which there were very few in the Netherlands. The Counts of Flanders were, in the fourteenth century, vassals of the King of France for the western part of Flanders, which was a French fief; but the eastern and smaller part, especially the county of Alost, which was called "Ryks-Vlaendern," or imperial Flanders, was a fief of the holy Roman empire. During the reign of Count Louis II., surnamed de Cressy (from 1322 to 1346), who married Marguerethe, daughter of King Philip V. of France, the troubles in Flanders assumed such a dangerous character that Louis was compelled to beg the assistance of the King of France, Philip VI. of Valois, who defeated the Flemings in the battle of Mount Cassel, in 1328. The right of Philip VI. to the throne of France was disputed by King Edward III. of England, who, although he did homage to Philip VI. for Guienne, and consequently recognised him as king in 1329, was excited to attack France by Robert of Artois, of the royal house of France, who had been deprived of his county of Artois, and attempted to recover it by kindling a war, which he thought would result in the accession of Edward III. to the French throne. Robert persuaded Edward that he would find allies among the vassals of the King of France in the north-eastern part of his kingdom, and that the German princes in the adjacent Netherlands, such as the Counts of Holland and Geldern, and the Dukes of Cleve and Brabant, with whom Robert was well acquainted, would easily be persuaded to join in an attack on France. King Edward negociated with several of them, and his agents were well received, particularly by the Duke of Brabant; but he endeavoured in vain to win Count Louis of Flanders, who kept faithful to the French king. This state of things appeared to the Flemings a favourable occasion to renew their claims against their count,

and they were well aware that if Edward should succeed in seizing the crown of France, and thus becoming the liege lord of their master, their friendship would be eagerly sought for by the new king, and that, under such circumstances, Count Louis could not reckon upon any assistance from his new liege lord against the attempts of his subjects to extend their liberties.

Ghent was then the most populous and richest town in Flanders, and in Ghent Jacob van Arteveld had almost unlimited power. He had increased his wealth by his marriage with a rich widow, and having several times been sent ambassador, or rather agent, to the court of France, he had not only learned to conduct state affairs in a systematic and prudent way, but he had also made the acquaintance of the principal persons with whom he had to deal. The people of Ghent chose him commander of their forces, and what authority he did not legally possess he seized by stratagem or violence. He had such authority over the Flemings, says Froissart, that he was obeyed from one corner of the country to the other, and whatever he willed was done to the letter, because nobody ventured to contradict him or to transgress his orders. When he rode out of the town he had always sixty or eighty well-armed men about him, among whom there were two or three who knew his secrets. Those whom he hated or suspected were dead men when they happened to come in his way, for he had instructed some of his attendants that if he should make a certain sign, they should kill them without waiting for any other orders. Several men of distinction were thus killed by him. He paid his men well and regularly, and he had not only a strong lifeguard in Ghent, but had agents and numerous partisans in all the towns and castles of Flanders, and all were paid well, so that nothing could happen without his knowledge. There was no plot made against him, however secret, which did not soon come to his ears, and he was not quiet till he had banished or put to death his adversaries. The mightiest barons and the wealthiest citizens yielded to him, and when he discovered that they were partisans of Count Louis, he banished them immediately, and took half of their revenue for himself, leaving the other half to their wives and children. These banished nobles used to retire to St. Omer, and the people called them "avolez" (refugees). In short there was never, neither in Flanders nor in any other country, count, duke, prince, or the like, who had bent a country to their will so completely and during such a long period as "Jacquemart d'Arteville."

The direction of public affairs in Flanders was thus in the hands of Arteveld, who, in 1335, concluded an alliance between Edward III. and the town of Ghent, to which many other Flemish towns adhered in a short time. Count Louis forbade them to make alliances with foreign powers, and the King of France tried to assist him by sending the Bishop of Senlis and the Abbot of St. Denis into Flanders, who first threatened the inhabitants, and, when they were laughed at, laid under an interdict all those parts of the country which adhered to Arteveld and the King of England. The Flemings cared as little for their interdict as their threats, and kept on the defensive till Count Louis, who had assembled a scanty force at Bruges, seized Zegher of Kortryk, one of the principal promoters of the English alliance, who was put to death by his order in the town of Ruppelmonde. Upon this the citizens of Bruges and the English alliance united their troops with those of Ghent, by which Count Louis was defeated in the streets of Bruges. He retired, but, being reinforced, attacked a body of English who had landed at Catsand. However, he suffered a severe defeat, in which his bastard son, Messire Guy de Flandres, was slain. Louis now fled to Paris, and, seeing that he could not subdue his subjects by force, returned to his country in 1338, and offered them very favourable conditions if they would give up their alliance with King Edward. The "Franc," a district round Bruges which enjoyed great privileges, had formerly been deprived of them by Louis, who now restored the inhabitants to their franchises, and he tried, although in vain, to win the Ghenters by giving up his claims to a large sum of money which they owed him; by freeing them from the obligation of raising and paying a body of 700 soldiers for him, which they had been obliged to do for their counts since the treaty of 1305; by revoking the interdict; and by granting them considerable commercial advantages. Arteveld forbade the count to appear at Ghent, and having found an opportunity of arresting him, confined him in that city. Louis escaped in the same year, and fled once more to Paris. In 1339 King Edward went to Flanders, where he was preceded by an army under the Earl of Salisbury. He renewed his alliance with Ghent and the other Flemish towns, to which John, Duke of Brabant, and the towns of Louvain, Brussels, Antwerp, Hertogenbosch, Nivelles, and Tirlemont, or Thienen, adhered. Upon this Edward assumed the title of King of France, on the advice of Arteveld, as Meyer states. In an engagement with the French under Messire de Roubais, near Lille, the English and Flemish troops were defeated; but after the complete victory of King Edward over the French fleet off Sluys (1340), Arteveld persuaded the Flemings to do homage to Edward as King of France, and he thus gained over to his cause many of his countrymen who considered a war against Philip VI., as the liege lord of their own master, to be treason.

In the same year the English and Flemish suffered a defeat at St. Omer, and when King Edward showed a desire to make peace with France, Arteveld coolly told him that he would not allow him to make peace without the consent of the Flemings, and that they would hold him to his oath. Edward nevertheless concluded a truce with the French, which was broken soon afterwards by the French; and a second, to which the Flemings were a party, but which was also broken by the French. The war was now renewed, and the union between Edward and Arteveld led to the project of making the king's son, Edward, the Black Prince, Count of Flanders. The king went once more to Sluys, accompanied by his son, but their hopes were destroyed by a revolt against Arteveld, whose government was too arbitrary for a people like the Flemings. Ghent had just been disturbed by a civil contest between the corporation of the fullers, led by their dean, John Baka, and the corporation of the weavers, headed by their dean, Gherard Dionys, or Denis. The affair was so serious that Arteveld did not venture to declare himself for either of the factions, but remained neutral in the expectation that his authority would increase in proportion as the factions should weaken each other by hostilities. The animosity between the fullers and weavers increased daily, and at last terminated in a bloody engagement in a market-place in Ghent, called "Vrydaegsmert." It was on a Monday, the 2nd of May, 1344, and the affray lasted the whole day. The priests approached in procession, showing the eucharist to the infuriated citizens, and imploring them by the holy body of the Saviour to stop the massacre. But the fight went on till five hundred, or, according to Oudegherst, fifteen hundred bodies, chiefly fullers, covered the place, and the day ended in the complete defeat of the fullers. After their victory, the weavers abolished the corporation of the fullers, that is, excluded them from participation in the government of the town, and Gherard Dionys became, next to Arteveld, the first man in Ghent. When Gherard was informed of the plan concerted between Arteveld and King Edward to make the king's son Count of Flanders, he opposed it vigorously, and was assisted by numbers of Flemings, especially Ghenters, who preferred the shadow of a master, as Count Louis was, to a son of the King of England, who was sure of the assistance of his father in any dispute with his subjects. Arteveld, alarmed by this opposition, resolved on the ruin of Gherard, and for that purpose secretly introduced a body of five hundred English into the town, whom he hid in his house and on his premises, thinking with their aid to surprise and kill his rival. But Gherard, who was informed of his design, assembled his weavers, and as many citizens of rank and property as he could persuade at the moment, and suddenly rushed upon the house of Arteveld. Arteveld, seeing the armed crowd, stood at a window, and tried to soothe them by gentle words and promises, but in vain. His house was stormed, the English were killed, and Arteveld fell by the hand of his rival Gherard. According to some writers he tried to escape, but was discovered in his stables by a shoemaker, whose father had formerly been killed by order of Arteveld. The shoemaker immediately rushed upon Arteveld, felled him to the ground, and cut off his head, which he presented to the victorious weavers. This happened in 1345. Arteveld left a son, Philip van Arteveld, whose name became likewise conspicuous in the history of Flanders. After the fall of Arteveld, King Edward returned to England, but without breaking off his alliance with the Flemings. Count Louis returned to Flanders: he fell in 1346, in the battle of Cressy. (Froissart, i. P. i. 64, &c. ed. Buchon, Paris, 1837; Meyer, *Annales Rerum Flandricarum*, ed. 1561, fol. 136 verso, &c.; Oudegherst, *Les Chroniques et Annales de Flandres*, c. 156, &c.) W. P.

ARTEVELD, PHILIP VAN, the son of Jacob van Arteveld, was born at Ghent, about 1340, and was called Philip, in honour of Philippa, Queen of England, the wife of King Edward III., who was his godmother. His earlier life is unknown. Being a child when his father was murdered, he escaped the popular fury; he was allowed to enjoy the rich inheritance of his father, married a wife, and lived quietly and unobserved during all the popular troubles which disturbed the domestic peace of Flanders during the middle of the fourteenth century. But urged by ambition he suddenly left his peaceful occupations, and became a demagogue, no less powerful than his father, under the following circumstances.

Louis III., surnamed "de Male," who succeeded his father, Count Louis II., in 1346, was addicted to luxury, and treated his quarrelsome subjects with great indulgence. He seldom interfered in the civil differences between one town and another, or between the powerful corporations, and he thus became so popular that the Flemings thrice paid his debts. Being again pressed by his creditors, he abused the good will of his subjects by asking them once more for pecuniary assistance. The inhabitants of Bruges, whom the count allowed to make a canal, by which their ships could enter the Scheld without passing by Ghent, promised to pay part of his debts, but the Ghenters refused it, on the ground that the income of their city would be diminished if the ships of Bruges ceased to pass through Ghent. John Hyons, a burgher of Ghent, and the count's favourite, promised his master to persuade the Ghenters to imitate the example of Bruges. He did not succeed, but Mat-

thew Ghisbert, an old rival of Hyons, was more fortunate, and the Ghenters paid their part of the count's debts. Louis withdrew his favours from Hyons, and bestowed them upon Ghisbert, between whom and Hyons a deadly enmity arose. Hyons resolved to take revenge on both. He excited the lower classes of Ghent against the count, and was soon at the head of a strong band of ruffians, called the "White Caps." At this time the count's bailiff had a Ghenter citizen arrested, a proceeding which was against the franchises of the Ghenters, who had their own jurisdiction, and he refused to restore him to liberty, in spite of the threats of the captive's countrymen. The riot became general, and the count having made an attempt to seize Hyons in the midst of his White Caps, they killed the count's officers, and plundered the houses of several rich citizens whom they suspected of being adherents of the count. After this affront to the count's dignity Hyons led his men to Andeghem, the favourite seat of the count, which had been lately built, and, after having plundered the costly furniture of this splendid castle, they set fire to it. An open war between Count Louis and the Ghenters was the consequence. This was what Hyons wished and expected, but he died suddenly, under suspicious circumstances (1379). John Prunaux succeeded him as popular leader, and took the field with sixty thousand men. He was not, however, able to prevent the count from laying siege to Ghent, in consequence of which he was superseded by Piet van den Bosch, the Pierre Dubois of the French, and the Petrus Boscanus of the Latin chronielers, a man of low origin, and a bold intriguer, but not fit for military command. In 1381 the town of Ghent was so closely blockaded by the count, that the inhabitants suffered from famine, and although the mob held the government, they were poor, and could only satisfy their appetites by plundering the rich. The protracted siege became thus doubly dangerous to the authority of Van den Bosch. The Ghenters showed their exasperation, and many of them said that if Jacob van Arteveld were alive, they would not have been brought into such a position. These words struck Van den Bosch, who was prudent enough to prevent his ruin by giving up the first place, and contenting himself with the second. He remembered that although Jacob van Arteveld was dead, his son Philip was alive, and he resolved to offer him the supreme authority in Ghent.

Van den Bosch immediately called upon Arteveld, and said to him, "Philip, if you will, you may be captain of the Ghenters this very day; but you must be bold and cruel, and not mind a man's life more than a lark." Arteveld accepted the proposal without hesitation; and no sooner had the Ghenters heard that the son of their former leader was going to be proposed to them as their captain, than all, poor and rich, democrats and aristocrats, united to choose him their captain. Hitherto Arteveld had taken no part in the civil troubles; he had spent his time in managing his extensive business, and enjoying the wealth accumulated by his father and himself. But all at once he stepped forward on the scene of publie life with the assurance and energy of one who had been a tribune of the people from his years of manhood. Arteveld began his career by putting the dean of the weavers to death. In a sally of the Ghenters, Messire Walter d'Enghien, the favourite of Count Louis, was killed, and Arteveld demanded and received from the count one hundred thousand francs, as a ransom for the body of the knight. Ghysbrecht Grutte and Simon Bete, two burghers of Ghent, having proposed in the common council to make peace with Count Louis, were interrupted by Arteveld, who stabbed one of them, and by Van den Bosch, who despatched the other. The siege was now changed into a blockade; and in the spring of 1380 Count Louis held his court at Bruges, whence the Ghenters formerly received great quantities of provisions. But all intercourse between the two towns was now stopped, and as the richer among the burghers of Bruges attached themselves to the Count because of his favour with regard to the new canal, the Ghenters were filled with jealousy and hatred of their brethren of Bruges. Arteveld profited by the hostile disposition to persuade them to make a sally, and to attack Bruges, pointing out the opportunity which they had of forcing the town to make common cause with them, and perhaps to seize Count Louis, and to dictate to him terms of peace. On the 2nd of May, 1382, the Ghenters marched out, six thousand in number, with three hundred (?) pieces of ordnance, and under the command of Arteveld. They reached the neighbourhood of Bruges before their approach was known, and when at last the news reached the town, Count Louis with his knights and gens d'armes went out to the encounter as to a certain victory, upon which he had the more ground to reckon as he was supported by the militia of Bruges, forty thousand men, well armed and accustomed to fight, but who on this occasion proved great cowards, because they reckoned upon a short and easy struggle, and met with a terrible resistance. The position of the Ghenters was so well protected by marshes and ditches that the count was advised to postpone the attack till the next day, especially as it was evening; but neither knights nor burghers listened to the advice, and the battle began. It resulted in the total defeat of the count's army; a great number of his men, thrown into confusion by the artillery of the Ghenters, were drowned in the marshes or smothered in the throng; and the rest fled

in such disorder that the vanquished and victors together entered the town of Bruges. The Ghenters having been joined by the petty corporations, and generally by the lower people of Bruges, soon made themselves masters of the town. They plundered the houses of the rich, many of which were destroyed, as well as great quantities of goods; so that the trade of the town did not recover for a long time. Arteveld's chief object was the capture of Count Louis, who however escaped with the aid of a woman, who hid him in her own bed, and he finally fled to Lille. The government of Bruges was seized by the petty corporations, under the dictatorship of Arteveld; and the other towns of Flanders hastened to avoid the fate of Bruges by submitting to Ghent. Arteveld assumed the title of regent, and lived with the splendour of a prince. His authority was chiefly derived from the consent of the petty corporations, which had always taken a limited share in the government of the Flemish towns; and from the voluntary support of numerous workmen of every description who were not embodied into corporations, nor under the patronage of such, but who were very useful to Arteveld on account of their readiness to sacrifice their lives whenever they had any opportunity of plundering or destroying. Popular troubles of this description were not confined to Flanders: democratic revolts, signalized by a peculiar hatred against the nobles, disturbed the peace of Paris, Rouen, Orléans, Blois, and many other towns of France; and similar riots occurred in England. When Arteveld was told that Count Louis had found assistance at the court of King Charles VI. of France, he cried out that Charles was a child, and that the Flemings need not dread a boy of fourteen. He, nevertheless, sent ambassadors to England, who were to negociate an alliance with King Richard II., but, as they were also charged to demand the payment of one hundred thousand florins which the Ghenters had lent King Edward III., and which were not repaid, they were not even allowed an audience, and returned without having effected their purpose. During this time Arteveld kept up an active correspondence with the King of France and his ministers, but so little was he inclined to make peace with the count on reasonable terms, and he treated the king so disrespectfully, that Charles assembled his estates at Arras, and declared war against the Flemings in the month of October, 1382. After many fruitless attempts the French connétable, Messire de Clisson, effected the passage of the Lys near Commines, and defeated Van den Bosch, who defended it with the Flemish vanguard. A general engagement took place a few days later, on the 29th of November (Froissart put it erroneously on the 27th), between Kortryk and Rosebeck, or Rosebecque, which is generally called after this latter place. The Flemings were commanded by Arteveld, and the French by Clisson, under whom the young king commanded the centre. The first assault of the Flemings was irresistible, and the French centre, against which it was directed, was almost broken; but the king was relieved in time, and the Flemings were driven back. In this attack Arteveld fell, either crushed to death in the heavy press, or, more probably, killed by the lance of a French knight. Upon this the Flemings were driven into a confined position, where thousands of them perished in the throng, and the rest were routed with great slaughter. The whole affair lasted only an hour and a half, yet nine thousand Flemings covered the field, and twenty-six thousand, or more perhaps, were killed in the pursuit. King Charles having expressed his desire to see Arteveld either alive or dead, ten francs were offered as reward to those who should find him; and the body was finally discovered under a heap of slain, on the spot where the first attack took place, and, as Froissart says, without any wound, from which he concludes that Arteveld had been suffocated by the throng. The same author states, that after the king had looked for some time at the body, it was hung by the neck on a tree. The account of the monk of St. Denis, cited by Buchon, the editor of Froissart, is different. Those, says he, who went out in search of the body found a Flemish warrior exhausted by his wounds, by whose direction they discovered the body, at the sight of which the Fleming shed a torrent of tears. Having been brought before the king, he declared once more that this was the body of Philip Arteveld, who had promised him the night before to make him a knight. The king offered him his pardon and royal favours if he would enter the French service; but the dying man, with a fainting voice, answered, "I have lived a Fleming, I will die a Fleming; and I feel with joy that life is going to leave my body." The same author neither pretends that Arteveld had been suffocated in the throng, nor does he say that his body was hung up. The French king followed up his victory, and the remnants of the Flemish army were cut to pieces at Kortryk. Near this town Robert of Artois, with a splendid French army, had been cut to pieces by the Flemings in 1302, who gathered so many golden spurs on the field, that the battle was called the battle of the golden spurs; the remembrance of this circumstance annoyed King Charles so much that he ordered the town to be burnt. After these victories the Ghenters capitulated, and the whole country returned under the government of Count Louis, who died in 1384. (Froissart, ii. 101, &c., ed. Buchon, Paris, fol. 1837; Oudegherst, *Les Chroniques et Annales de Flandres*, c. 178, &c.; Meyer, *Annales Rerum Flandricarum*, p. 174, &c.) W. P.

ARTHMANN, ——, a violin-maker at Wechmar, in Gotha, in 1796. His instruments are noted for their sweet and full tone, and for their resemblance to the Cremona violins. E. T.

ARTHMANN, JEROM, one of the best of the Bohemian organ-builders, was born at Prague in the first half of the 17th century. He built, in 1654, the celebrated organ in the college of the Premonstrantes, in Prague. (Fétis, *Biographie Universelle des Musiciens.*) E. T.

ARTHUR, a British chieftain at the time of the Saxon invasion in the fifth and sixth centuries. Arthur was the most celebrated personage of that dark and semi-fabulous period which intervened between the departure of the Romans from Britain and the establishment of what is commonly termed the Saxon Heptarchy. His fame was diffused on the Continent as well as in the British islands, and was embodied in popular traditions and in early romances. Various localities have been called after him, or associated with some of his reputed exploits. Yet amidst this widely-spread renown the authentic memorials of his history are so scanty, that serious doubts have been entertained even of his existence; and any account of him must be, to a considerable extent, conjectural.

In the writings of Gildas and Bede, and in the "Saxon Chronicle," which constitute our most trustworthy materials for the history of his age, the name of Arthur does not occur. We have some scanty notices of him in the poems of Taliesin, Merddin, and Llywarch Hên, in the historical Triads, and in the history of Caradoc of Llancaryan; a more detailed account in the corrupted pages of Nennius; and an extensive, but for the most part absurdly fabulous history in Geoffrey of Monmouth, professedly translated from a very ancient work in the British tongue. The English historians of the middle ages follow Nennius or Geoffrey, with here and there a slight addition from other sources.

Welsh records notice that Meirig or Mouric, son of Tewdrig, a chieftain of Glamorganshire and the adjoining parts of South Wales, had a son Arthur, who is supposed to be the Arthur of history and romance. According to Nennius, Arthur was called from his cruelty "Mab-uter" ("dreadful son"); and perhaps this title may have given rise to the story of his being the son of Uthyr or Uter Pendragon, the reputed brother and successor of Ambrosius Aurelianus in the sovereignty of Britain. Geoffrey of Monmouth makes him to be the son of Uthyr by Igerna, wife of Gorlois Duke of Cornwall, a lady whose favours Uthyr enjoyed by personating her husband with the aid of the prophet or enchanter Merlin. Possibly some suspicion may have been early cast on Arthur's legitimacy: Fordun has distinctly affirmed that he was an illegitimate son of Uthyr, whose succession properly belonged to Anna, Arthur's sister, and to her sons Galwan or Walgan or Gawain, and Medrawd or Medrod or Modred. Geoffrey makes Tintagell in Cornwall to have been Arthur's birth-place.

William of Malmesbury speaks of Ambrosius Aurelianus as availing himself of "the valuable aid of the warlike Arthur in repressing the power of the Saxons;" and it is not unlikely that this was the case: for Bede seems to ascribe to Ambrosius the victory of Mount Badon, which is commonly ascribed to Arthur. In tradition the glory of the victory appears to have been ascribed to the popular hero, whose prowess was displayed in it; while Bede commemorates the leader of the whole war.

Geoffrey makes Arthur to have been elected sovereign of Britain at the age of fifteen; and to have performed all his exploits during his sovereignty. Whether Arthur ever attained to the sovereignty of the Britons admits of serious doubt; that he should have been appointed at the early age mentioned by Geoffrey is utterly improbable. He appears to have been placed, occasionally at least, at the head of a confederacy of the Western Britons.

His first and principal warfare was against the Saxons; and in the story of Geoffrey two dukes named Cheldricus or Cheldric, whom we may identify with Cerdic, founder of the West Saxon kingdom, are among the most conspicuous personages. As in the history given by Geoffrey, the first Cheldric had been defeated and slain by Arthur and his officers, it was needful to raise up a second personage of the same name in order to make the history consistent with those traditionary or other statements which connected Cerdic with the closing scene of Arthur's life. It is impossible to unravel the confusion in which the history of Arthur's warfare is involved. Llywarch Hên has commemorated a battle at "Llongborth," the haven of ships, in which Arthur commanded; and if Mr. Turner (in his "History of the Anglo-Saxons") is correct in identifying this with the battle fought when the Saxon Porta landed at Portsmouth, the date of the transaction is fixed by the "Saxon Chronicle" in A.D. 501. Llywarch has noticed another battle on the Llawen, which is perhaps the same as that placed by Nennius on the Glen. Nennius has recorded the localities of twelve battles, in all which Arthur commanded, and in all was victorious. The localities cannot now be certainly identified, especially as the text is very corrupt. Most of them are supposed to have been in the north of England. The fact, however, of such a succession of victories is, to say the least, very doubtful; and the credit of Nennius is further shaken by the marvels which he has embodied in his narrative. In the battle of Mount Badon, which most writers

suppose to have been near Bath, Arthur is said to have slain with his own hand four hundred and eighty of the enemy. Mr. Whitaker, in the "History of Manchester," has elaborated from the confused statements of Nennius, a history of Arthur's warfare remarkable for boldness of conjecture and unhesitating confidence of assertion.

That Arthur was a brave and indefatigable warrior there is every reason to believe. William of Malmesbury has well described him as "worthy indeed of being recorded, not in the dreams of fable, but in authentic history, inasmuch as he long sustained his falling country, and roused to war the spirit of his countrymen." That Cerdic, who appears to have been Arthur's chief opponent, met with an obstinate resistance, is clear from the slowness of his progress, as traceable in the "Saxon Chronicle;" and from the testimony of Gildas, that the battle of Mount Badon procured for the Britons a repose of forty years. This great battle is placed by Bede in A.D. 493, but he was misled by an obscure passage in Gildas, and later chronologists have fixed it in A.D. 516. Perhaps this date is too late.

How far Arthur was engaged in the struggle against the other Saxon invaders is not clear. If credit is to be given to the statements of Nennius, and if they are right who fix most of the localities mentioned by him in the north of England, we must suppose Arthur to have been opposed to the Angles of Northumberland. The story related by Geoffrey, that he defeated the Saxons near York, besieged their fugitive host in that city, and compelled them to surrender, probably arose, like the similar story of Ambrosius [AMBROSIUS AURELIANUS], from a confused tradition of the successes of Cadwallon at a long subsequent period. The Lincolnshire victories ascribed to him, apparently by Nennius, more certainly by Geoffrey, if they were really his, were probably gained over the Angles. But it is not unlikely, that as Arthur became established as the popular hero, the actions of others were transferred to him; for the range of action ascribed to him both by Nennius and Geoffrey would imply an extent of dominion and authority hardly consistent with the known disunited state of the Britons in his day; and had he wielded the whole power of Britain, it is hard to account for any of the Saxons or Angles maintaining their ground in the island.

An ancient chronicle, quoted in Higden's "Polychronicon," states that Arthur, at last worn out with hostilities, ceded to Cerdic the counties of Hants and Somerset, twenty-six years after Cerdic's arrival, in the year 521. As it respects Hampshire this statement may have some foundation, for that county formed the nucleus of the West Saxon kingdom. But it is not likely that the Saxons occupied Somersetshire until both Arthur and Cerdic had been long dead. The tradition that Arthur, when dying, was carried to Glastonbury, which is in Somersetshire, is inconsistent with the statement of the cession of that county. The date of the cession, whatever was its extent, is, we think, doubtful.

The wars of Arthur were not exclusively against the Saxons. He attacked Melvas or Melva, a chieftain of Somersetshire, who had carried off his wife Gwenhwyfar or Guenever (or, in Geoffrey, Ganhumara or Guanhumara); but the lady was restored and hostilities averted by the interposition of the monks of Glastonbury. He defeated and slew Huel or Hoel, a brother of Gildas, and a chief of the Northern Britons; and this war may have given rise to Geoffrey's story of the victories of Arthur in North Britain over the Picts and Scots. In Geoffrey there is a Hoel engaged in this war, but he is represented as an Armorican or Breton, and as the nephew and ally of Arthur.

In the narrative of Geoffrey, Arthur appears as the sovereign of the whole island, expelling the Saxons and vanquishing the Scots and Picts. He appoints or restores the subject kings of portions of the island, settles the affairs of the church, and then enters upon a career of foreign conquest, subduing Ireland, Iceland, the Orkneys, Norway, Gothland, and Dacia (Denmark?), and making their respective kings his vassals. He attacks Gaul, still a province of Rome, kills in single combat near Paris the tribune Flollo, who governed the country under the emperor Leo; and when summoned to appear at Rome on a charge of refusing to pay tribute, and committing other offences against the majesty of the empire, returns to the Continent, defeats and kills Lucius Tiberius, "the procurator of the republic," and prepares to cross the Alps and occupy Rome itself, when he is recalled to Britain by the treachery of his nephew Medrawd or Modred.

From what source this account, which in the pages of Geoffrey is rendered amusingly absurd by the strange accumulation of incongruous names and titles, is derived, it is difficult to say. The struggle with the empire is perhaps founded on a confused tradition of the revolt of Maximus, or Constantine, who assumed the purple in Britain towards the close of the Roman period. The other reputed conquests of Arthur are more difficult to account for. But, at any rate, the whole story of his foreign conquests may be rejected as the fabrication of an age long subsequent to his own.

The closing scene of Arthur's history is less doubtful. It is agreed that he was mortally wounded in battle against his nephew Medrawd or Modred, who had revolted against him, and who is said also to have

seduced Arthur's wife Gwenhwyfar. The battle was fought at Camlan, commonly supposed to be near Camelford in Cornwall, and is generally placed in the year 542. The cause of Medrawd's revolt or hostility is not clear. The Triads mention a blow given to him; and Fordun intimates that from Arthur's illegitimacy, his sister Anna and her children, of whom Medrawd was one, had a better title than he to the inheritance of his father. The time of the battle is doubtful. If there is any ground for what is stated by the old chronicler quoted by Higden and copied by Brompton, that Medrawd and Cerdic were in alliance, we must place the battle before Cerdic's death, which took place in A.D. 534; and if we receive the statement of this authority, that Cerdic was subsequently crowned at Winchester, and Medrawd or Modred in London, we must carry this alliance still farther back: for the "Saxon Chronicle" places the commencement of the West Saxon kingdom in A.D. 519. If Arthur's death took place as early as this or the next year, the account of his cession of Hampshire to Cerdic must be placed at an earlier period or rejected altogether.

From the field of Camlan Arthur is said to have been conveyed to Glastonbury, where he languished for a time, and then died. In the reign of Henry II. a skeleton of gigantic size was found at Glastonbury, enclosed in the trunk of an oak-tree; it was buried at a depth of sixteen feet, and above it, seven feet below the surface, was a flat stone, having attached to its under surface a leaden cross, with this inscription, "Hic jacet sepultus inclitus rex Arturius in insula Avalonia." Near the remains of Arthur were the remains of another body, enclosed in as rude a case, and supposed, from some yellow hair, apparently of a female, found with them, to be the remains of Arthur's wife. The finding of the remains and the inscription is a fact attested by Giraldus Cambrensis, who saw the remains. But whether the inscription was of Arthur's time, and whether the remains were his, have been disputed. A sword, reputed to be the "Caliburn" of Arthur, with which he had wrought such wonders, was presented, as a great treasure, by Richard I. of England to Tancred of Sicily.

It is remarkable that the death of Arthur was doubted almost in the very age in which it took place. Many of his countrymen believed that he had been removed to some region of fairy-land, from whence he was to return, and lead them on to victory, and to the expulsion of their Saxon oppressors; and this fond hope long served to soothe the pains of exile or the degradation of bondage.

Arthur is said to have had three wives, all of the same name (Gwenhwyfar, Guenever, or Guanhumara, for it is variously written), a circumstance which raises some doubt as to the accuracy of the statement. Of his family there is no certain account. Noe, a chieftain of Caermarthenshire, is reputed to have been his son; and Llechau, an eminent warrior, is mentioned as another son. Anna, sister of Arthur, is said to have married Llew, brother of Urien of Rheged, and to have had by him two sons, of whom Medrawd was one. The other son is called, by Geoffrey of Monmouth, Walganus. Geoffrey represents him as the faithful soldier of his uncle, under whom he fought against his own brother Medrawd, and fell in a battle which took place, according to Geoffrey, at Richborough in Kent, on Arthur's return to Britain. Others state that he fell in the battle of Camlan. He is variously called Walganus or Galwanus, Anglicized Walgan or Galwan; and is the Gauvain or Gawain of romance.

Writers are better agreed about Arthur's character, than about the incidents of his life. He was restless, warlike, and cruel. There are some traditions of his gifts to religious communities, especially Glastonbury. He is said to have been a poet. An ancient triad commemorates him as one of "the three unqualified bards of the isle of Britain;" and a triad on the three undaunted chiefs of his court is ascribed to him, as well as some extant verses. (The principal ancient authorities for the history of Arthur have been mentioned at the beginning of this article. Of later writers the following may be consulted:—Turner, *History of the Anglo-Saxons;* Milton and Carle, *History of England;* Owen, *Cambrian Biography;* Parry, *Cambrian Plutarch;* Leland, *Assertio Arthuri;* Ritson, *Life of King Arthur;* Langhorn, *Chronicon Regum Anglorum;* Archbishop Usher, *Britannicarum Ecclesiarum Antiquitates;* Jones, *Musical and Poetical Relicks of the Welsh Bards.* A summary of Geoffrey of Monmouth's history is given in Ellis's *Specimens of Early Poetical Romances;* and the history of Geoffrey is adopted by Lewis, *History of Great Britain,* A.D. 1729, and Owen, *History of the Ancient Britons,* A.D. 1723. A list of the principal romances about Arthur and the knights of his round table (an order which he is said to have established, and the members of which feasted at a round table given by Merlin to Arthur) is given in the *Appendix* to the first edition of Mr. Turner's *Anglo-Saxons.*)

J. C. M.

ARTHUR, ARCHIBALD, was born on the 6th of September, 1744, at Abbots Inch, a farm in the possession of his father on Lord Douglas's estate in Renfrewshire. In his thirteenth or fourteenth year he removed to the university of Glasgow, where he studied Latin under Mr. Moorhead and Greek under Dr. Moor. In 1767 he received from the presbytery of Paisley his licence as a

preacher, though not without encountering much opposition from his having shown a decided antipathy to some points of Calvinistic doctrine and an inclination for the relaxation of the tests imposed on Scottish ministers. In one of his subsequent sermons he said, "If a man *feel* himself a free agent, let no metaphysical argument convince him that his actions are all necessary." Soon after obtaining his licence he was appointed chaplain to the university of Glasgow, and also assistant minister to Dr. Craig of that city, as well as university librarian. At the conclusion of one of his sermons in the college chapel, Dr. Reid, who was then professor of Moral Philosophy, said to the colleague who sat next him, "This is a very sensible fellow, and, in my opinion, would make a good professor of morals." Dr. Reid, who was then near seventy, had determined, on attaining that age, to give over the labour of lecturing, but without the intention of resigning the emoluments of his professorship, which he proposed to share with an assistant. Through his influence, Arthur obtained the office, in May, 1780, and taught the moral class for fifteen years with a part of the salary. On the death of Dr. Reid he was appointed his successor, but he held the office for a single session only, and died on the 14th of June, 1797.

Arthur had an unprepossessing appearance, was remarkably shy, and hesitated in his speech. He was of liberal opinions, and never backward to avow them, however adverse they might be to those of the majority. His works are, 1. "Catalogus Impressorum Librorum in Bibliotheca Universitatis Glasguensis, labore et studio A. Arthur," 2 vols. Glasgow, 1791, folio. This catalogue consists of two parts, the one alphabetical, the other arranged in the order of the presses in which the books stand,—on the same plan as the catalogue of the library of Sion College. The number of volumes in the collection at the time was about twenty thousand, and the catalogue is satisfactorily executed. 2. "Discourses on theological and literary subjects," Glasgow, 1803, 8vo. These discourses, which are very various in their themes, from the existence of God and the origin of evil, to the growth of the fine arts and the "arrangement," as he styles it, or order of words in ancient and modern languages, exhibit throughout great precision of language and clearness of reasoning. In several of them the writer encounters Hume. The volume was edited by his friend Dr. Richardson, professor of Humanity at the same University, who added a somewhat turgid biographical notice, from which most of these particulars are taken. It was published at the expense of Arthur's brothers and sisters, to whom he, having never married, had left considerable property. (*Life*, by Richardson, in Arthur, *Discourses;* Tytler, Lord Woodhouselee, *Memoirs of Lord Kames*, vol. i. *Appendix*, p. 58.) T. W.

ARTHUR, duke of BRETAGNE. [BRETAGNE.]

ARTHUR AUX COUSTEAUX, or HAUTCOUSTEAUX, or, as he is sometimes called, Annibal Gantez, was born in Picardy towards the end of the 16th century. After serving in the choir of the church at Noyon, he was elected musical professor in the college of St. Quentin. He was living in 1655, for one of his compositions bears that date, but the year of his death is unknown. He published "Psalmi aliquot ad numerum Musices, 4, 5 et 6 vocum redacti," Paris, 1631; also eight Masses between the years 1640 and 1655, as well as other pieces for the service of the church. He also published "Meslanges de Chansons à six parties," Paris, 1644. He was one of the best of the French composers of his age, and his style was more pure and graceful than the rest of his countrymen had attained, probably because he seems to have more diligently studied the works of the Italian masters. A specimen of his compositions will be found in Laborde's second volume. (Fétis, *Biographie Universelle des Musiciens;* Laborde, *Essai sur la Musique.*) E. T.

ARTHUR, JAMES, was born at Limerick, probably about the beginning of the seventeenth century, and professed himself a Dominican friar in his native province of Munster, according to Quetif and Echard, or in the abbey of St. Stephen at Salamanca, according to Ware. It is known that he was doctor and professor of divinity at Salamanca for many years, and thence he was sent in the same capacity to the university of Coimbra, which was then also within the dominions of the king of Spain. The revolution of 1640, by which Portugal threw off the Spanish yoke, occasioned the dismissal of Arthur, who was probably suspected of attachment to the Spanish cause, but who was removed on the ground of his declining to swear to defend the immaculate conception of the Virgin Mary. The oath to do so, which was required of all the professors, though perfectly consonant with the opinions of the Scotists, was directly opposed to those of the Thomists, of which Arthur was a strenuous champion. After thus losing the divinity chair, in 1642, he retired to the royal convent of St. Dominic in Lisbon, and there, according to Quetif and Echard, he died and was buried, in 1644. Ware, however, states that his death did not take place till "about 1670," and refers to Nicolas Antonio, who, in the "Bibliotheca Hispana Nova," published in 1672, states that Arthur had died not long before ("non dudum"), and by the phrase which he adds, that he was much regretted in the university, would seem to intimate that he had returned to Coimbra. Arthur at the time of his death had completed two volumes of a commentary

in Latin on the first part of St. Thomas Aquinas's "Sum of Theology," and was preparing ten others. The first volume was printed in 1665, and appears to have been all of the work that saw the light. (Ware, *History and Antiquities of Ireland*, by Harris, *The Writers of Ireland*, p. 160; Quetif and Echard, *Scriptores ordinis Prædicatorum*, ii. 5; N. Antonius, *Bibliotheca Hispana [Nova]*, edit. of 1672, ii. 358, edit. of 1788, ii. 368.)

T. W.

ARTHUR, prince of WALES. [CATHERINE OF ARAGON.]

ARTHUS, ARTHU'SIUS, or ARTUS, GOTHARD, an industrious compiler and translator, was born at Danzig, about the year 1570. He commenced his studies in his native town, and afterwards went to Jena, where, in the year 1592, he took his degree of Master. About the year 1595, the council of Frankfort-on-the-Main offered him an appointment in the college at the Stadtschule (town or public school), of which he was conrector in 1618. No further particulars are recorded respecting him.

His works are, 1. "Ramo-Philippus; hoc est, Petri Rami et Philippi Melancthonis de dialectica, cum commentario in horum libros," Frankfort, 1604, 8vo. 2. "Beschreibung eines verunglückten Schiffes, die silberne Welt genannt," Frankfort, 1605, 8vo. 3. "Historia Indiæ Orientalis, ex variis auctoribus collecta," &c., Cologne, 1608, 8vo. 4. "Indiæ Orientalis continuatio, ex Belgico translatæ," pars iv.—x., Oppenheim, 1617, fol. 5. "Commentariorum de rebus in regno Anti-Christi memorabilibus, tom. 1," liber i.—iv., Frankfort, 1609—1611, 8vo. 6. "Sleidanus Redivivus; id est, Beschreibung und Erzählung der fürnehmsten Händel .... durch J. Sleidanum und M. Beutherum hiebevor bis auf 1584 beschrieben; jetzt aber fast die Hälfte mit politischen Observationen, Discursen und Marginalien vermehret und verbessert, auch bis 1618 continuirt durch G. Arthus," Frankfort, 1618, fol. 7. "Mercurius Gallo-Belgicus succenturiatus; sive, Res in Gallia et Belgio potissimum, Hispania quoque Italia, Anglia," &c., vols. 5 to 15, Frankfort, 1603—1626, 8vo. This is a continuation of M. Janson's (Michael von Isselt) "Mercurius Gallo-Belgicus," which was published at Cologne in 1598, in four volumes: it was carried on by other writers when Arthus discontinued it. 8. "Simonis Stevini Buch von Festungsbau, aus dem Holländischen ins Deutsche übersetzt," 1623, 4to. 9. "Philippi Nicolai Historia regni Christi, aus dem Lateinischen verdeutscht," Frankfort, 1598; Wittenberg, 1614; Hamburg, 1627, 4to.; and Nürnberg, 1629, 12mo. 10. "Electio et Coronatio Matthiæ I. Electi Roman. Imp. tabulis Æneis adumbrata et carminice descripta," fol. 11. "Historia Chronologica Pannoniæ," Frankfort, 1608, 4to. There is also an edition in German. 12. "N. Frischlini nomenclator trilinguis, auctus et illustratus," Frankfort, 1616, 8vo. 14. He supplied many translations for both series of De Bry's important collection of Voyages. For the first, consisting of thirteen volumes, Frankfort, 1590—1634, fol., comprising voyages to the West Indies and America, he contributed Part seven, comprising the voyages of Ulrich Schmidel; Part eight, entitled "Americæ, pars VIII.: continens descriptionem itinerum F. Draken, T. Candish, G. Ralegh," and for the ninth Part, a Latin translation of Acosta's "Historia Natural y Moral de las Indias," executed from a German version which he had previously made from the Dutch; and, as it would appear, similar versions of the voyages of Sebalt van Veert and Olivier van Noort, which he had also translated from the Dutch into German for the German edition of De Bry's collection. For the second series, Frankfort, 1598—1628, fol., and comprising Voyages and Travels to the East Indies, he supplied "Indiæ Orientalis, Pars VI., veram et historicam descriptionem auriferi regni Guineæ ... continens, Latinitate et Germanico donata;" Part seven, comprising the Voyages of Georg Spielberg and Gasparo Balbi; Part eight, the Voyages of Jakob Cornelis van Neek, Hermann de Bree, Cornelis Nicolas, Cornelis de Veen, and Steven van der Hagen; Part nine, the Voyage of Peder Willem Verhouven, with a continuation: to this continuation Arthus added the "Colloquia Latino-Malaica," mentioned below; Part ten, "Qua continetur relatio novi ad Aquilonem transitus super terras Americanas in Chinam atque Japonem ducturi," &c. These last two parts correspond closely in substance with parts eleven and twelve of Hulsius's "German Collection of Voyages," which were furnished by Arthus. 15. Arthus republished at Cologne in 1608, in 8vo., the dialogues contained in F. Houtman's "Spraeck ende Woord-boeck in de Maleysche ende Madagaskarsche Talen." They were subsequently translated into English, and published in London in 1614, in 4to., under the title "Dialogues in the English and Malaiane languages; or certaine common formes of speech, first written in Latin, Malaian, and Madagascar tongues, by the diligence and painfull endeavour of Master Gotardus Arthusius, a Dantisker, and now faithfully translated into the English tongue by Augustine Spalding."

Arthus is justly charged with disfiguring proper names in his Latin translations; Camus gives several very striking examples of this defect; his Latinity is often barbarous, and his terms far from precise: still his labours were of a very useful kind, nor is there any proof that he was the incompetent and dependent hireling that Asher, who calls him (preface, p. 9) "The very Grub-street author of his time," would lead us to infer. (Chari-

tius, *De viris eruditis Gedani ortis;* Adelung, *Supplement to* Jöcher, *Allgemeines Gelehrten-Lexicon;* Camus, *Mémoire sur la Collection des grands et petits Voyages*, 84. 90.'94, &c.; Asher, *Bibliographical Essay on the Collection of Voyages and Travels edited by Hulsius*, 63, &c.; Marsden, *Dictionary of the Malayan Language, Introd.* p. xxxviii., xxxix.; *Catalogus Librorum impressorum Bibliothecæ Bodleianæ*, 1843, tit. "Artusius" and "Mercurius.") J. W. J.

ARTIA'GA, HORTE'NSIO FELIX PARAVICI'NO Y, was born of noble parents at Madrid, in the year 1580. He could read and write at five years of age, and learned the Latin language soon after. He was educated at the university of Salamanca, where he made great progress in the law; but he early determined to embrace a religious life, and entered the order of the Holy Trinity. He received the degree of doctor in theology when only in his twenty-first year, and quickly acquired a high reputation as a preacher. On the occasion of Philip III.'s visit to Salamanca, he was deputed to make the oration on the part of the clergy, and he succeeded so well that the king promoted him to the office of his preacher, in which he continued from 1616 to the close of his life. He was also elected by his brethren provincial of Castile, and vicar-general of his order. He died of hypochondriasis, at Madrid, on the 12th of December, 1633, in his fifty-fourth year. As a preacher he attained the highest rank in the estimation of his contemporaries; but his sermons are now looked upon as full of faults to avoid, rather than of excellences to copy. They abound in epigrammatic turns, grave puns, antitheses, and all the "conceits" which in his time were so much in vogue, even in the most serious compositions. Under all disadvantages he displayed great natural powers of eloquence, and his acuteness was so conspicuous, that "La Agudeza de un Hortensio" has passed into a proverb. As a poet he was a close follower of the school of Gongora, and of course he has partaken in his leader's fall, consequent on the revival of a purer taste. Among all Artiaga's compositions only one or two of his "Romances" on sacred subjects are now held in any esteem, notwithstanding an extravagant eulogium with which he is honoured in Lope de Vega's "Laurel de Apolo." He published, 1. "Epitafias o Elogios Funerales al Rey D. Felipe III. el Piadoso," Madrid, 1645, 4to. The rest of his works did not appear until after his death. They were, 2. "Oraciones Evangelicas para los dias de la Quaresma," Madrid, folio. 3. "Oraciones Evangelicas en las Festividades de Christo Nuestro Señor, de su Santisima Madre, y de sus Santos," Madrid, 1638, folio. 4. "Oraciones Evangelicas y Panegiricas Funerales á diversos intentos," Madrid (2nd edit.), 1641, 4to. 5. "Obras de D. Felix de Artiaga," Lisbon, 1645, Madrid, 1650, folio. This publication consisted of his poems only, which it was thought proper to print under his secular name, and with the surname he inherited from his mother, by which he is now most generally recognised. In the pulpit he was known as Fray Hortensio. (N. Antonius, *Bibliotheca Hispana Nova*, i. 612; Sedano, *Parnaso Español*, v. pp. xlviii.—lii.; Lope de Vega, *Laurel de Apolo.*) J. W.

ARTIE'DA, ANDRES REY DE, was born at Valencia in the year 1549. He is said to have taken the degree of Bachelor of Arts at the early age of fourteen, and that of Doctor at twenty-one; but there is so much confusion in the dates of these events, sometimes in the same work, that neither statement can be relied on. He studied for the bar, and for some time practised as an advocate, but on a "scruple of conscience," as we are told, gave up his profession for that of a soldier. He served in the Spanish armies for a long series of years, distinguishing himself at the relief of Cyprus and the battle of Lepanto, as well as in Germany and Flanders, where he acted under the orders of the Duke of Parma. He retired on a small pension in 1611, and died two years after at Valencia, aged 64, leaving behind him four children. One of them, who, according to his father's will, was at the age of fifteen to have been sent to the wars, in reality became a friar, and attained some celebrity as a preacher and a poet.

Artieda's chief works were:—1. "Los Amantes," a tragedy, 8vo., Valencia, 1581. It is divided into "jornadas" or days, and Artieda is said by some writers to have been the first to introduce this division, while others attribute it either to Virues or Cervantes. Artieda's piece is not now extant. 2. "Octavas que Misser Andres Rey de Artieda compusó a la venida de la Majestad del Rey D. Felipe nuestro Señor a la insigne ciudad de Valencia," 8vo., Valencia, 1586. A work of great merit, according to Rodriguez. 3. "Discursos, Epistolas, y Epigramas de Artemidora, sacados a luz por Misser Andres Rey de Artieda," 4to., Saragossa, 1605. The reputation of Artieda rests on this collection, more especially on the principal piece, an "Epistle on Comedy to the Marquis de Cuellar." Besides these works, Artieda wrote two other plays, "El Principe Vicioso," and "Amadis de Gaula," a book of sonnets, and some miscellaneous pieces. (Sedano, *Parnaso Español*, ii. xix.—xxi.; Rodriguez, *Biblioteca Valentina*, pp. 55—58; Ximeno, *Escritores del Reyno de Valencia*, i. 262; Fuster, *Biblioteca Valenciana* (Valencia, 1827), i. 212.) J. W.

ARTI'GA, DON FRANCISCO DE, a Spanish painter, engraver, mathematician, and architect, born of a distinguished family

at Huesca, about the middle of the seventeenth century. He painted landscapes and historical pieces, drew correctly, and coloured elegantly. He both etched and engraved, and executed, among other plates, a view of the façade of the University of Huesca, of which he was the architect, and in which he founded and endowed a chair of mathematics, and taught in it himself many years. He also contrived and carried into effect an efficient plan for irrigating the plains in the vicinity of Huesca, a valuable service. He was likewise the author of several works in various departments of knowledge. He wrote a Treatise upon Mathematics; one upon Spanish Eloquence; another upon Elemental Fortification, and a Comedy upon the Glories of Aragon in the conquest of Huesca and in the battle of Alcoraz, "Blazones de Aragon en la Conquista de Huesca y Batalla de Alcoraz." He died in 1711. He wrote a Memoir upon himself. (Cean Bermudez, *Diccionario Historico, &c.*) R. N. W.

ARTIGAS, FERNANDO JOSE', descended from a respectable family, originally of Spain, was born at Monte Video, about the year 1760. He appears to have received little or no education; to have quitted his native town when very young, and to have joined the gauchos, or shepherds, for whose roving life he had conceived a very strong inclination. With these people he continued nearly twenty years, adopted their habits, and seemed to have lost all recollection of his family and birth-place. At the head of a band of the most resolute of these men he carried on the trade of a contrabandista, or smuggler. Every effort of the governor of Monte Video to put him down proved unavailing; he would engage and rout the king's troops, till at length his very name carried terror with it. But he was a strict disciplinarian, respected the property of others, and only attacked those who interfered with him in the prosecution of his illegal traffic. In order to check the excesses of the gauchos, a provincial corps of irregular light cavalry had been established, called Blendingues. Artigas in the meantime had become known again to his family, by whom he had long been considered as lost, and his father earnestly sought his pardon from the governor of Monte Video. This officer conceived that it would be sound policy to avail himself of the reputation and local knowledge which Artigas had acquired among his roving comrades, for the purpose of checking or punishing their irregularities. He therefore granted him his pardon, and conferred on him the rank of captain in the corps of Blendingues.

Artigas remained faithful to his trust until the breaking out of the Revolution, when his restless and independent spirit found itself in its true element. He soon abandoned the cause of the mother country, and placed himself again at the head of the gauchos. Over these people, remarkable for their love of disorder, their ignorance, fanaticism, and insubordination, his boldness, sagacity, and unrivalled skill in all athletic exercises had procured him unbounded influence. His power throughout the Banda Oriental became daily more absolute. Having obtained from the revolutionists of Buenos Ayres arms and ammunition, he swept the country of the Spaniards, plundered their villages, and, uniting his forces with those of General José Rondeau, obtained several advantages over the regular troops, captured the towns of Minas, San Carlos, and Maldonado, and, in the month of May, 1811, gained a complete victory at Las Piedras over 1200 men of the army of Elio, the Spanish viceroy, with a far inferior force. In this action the general-in-chief of the Spanish forces fell into the hands of Artigas. Siege was now laid to Monte Video, but towards the end of the same year (1811) the siege was raised in consequence of the approach of the Portuguese, and proposals for peace made by the governor (Elio) were acceded to. To this treaty Artigas was an unwilling party. Hostilities recommenced in 1812, and in the month of December the siege of Monte Video was resumed, when Artigas, with his irregular forces, again co-operated with Rondeau.

Disunion, however, soon took place between the two leaders. It has been said that ambition began to operate upon the mind of Artigas; that he could ill brook acting in a subordinate capacity in a district where he had long been master: also that his men were irritated by the efforts of Rondeau to preserve discipline and prevent excesses, and that he himself was disgusted by the disrespect with which he was treated by the other officers. Some or all of these causes may have had their influence: the dissensions soon assumed a most serious aspect, and at length Artigas insisted upon directing the siege as chief of the provincials, Monte Video being situated in the Banda Oriental, while the general of Buenos Ayres, as commander of the auxiliaries, should act under his orders. In order to settle this dispute, which was regarded as arising from personal jealousy between the two generals, Don M. Sarratea, at that time a member of the supreme government, was sent to the camp before Monte Video, with directions to assume the command, and to issue his orders both to Rondeau and to Artigas. It was supposed that this course would oblige them to suspend their animosities, and thus prevent them from becoming injurious to the public service. The result, however, proved widely different. In order to avert the threatening storm, General Rondeau convened an Oriental congress for the purpose of nominating deputies for a national congress and appointing a provincial governor.

Artigas could not brook this interference upon what he considered his own territory. As chief of the Orientals, he commanded the electors, in the name of the general government, to receive their instructions from him at his head-quarters. The electors, however, assembled in the chapel of Maciee, and proceeded to discharge their trust without heeding this requisition. Artigas then, of his own authority, annulled the congress. The election of deputies and a governor was, notwithstanding, proclaimed with military pomp in all the encampments, and the governor began to exercise his functions. Artigas was deeply incensed at this encroachment upon his assumed authority, and withdrew silently in the night with his men.

This step on the part of Artigas was met by proceedings no less unwise on the part of the new government. Posadas, the supreme director, issued a decree against him, by which he declared him infamous, deprived of his offices, and an outlaw. He further set a price upon his head of six thousand dollars, and this led to the civil war which threatened such fatal consequences to the newly established government. Artigas, when he left the camp before Monte Video, took with him about eight hundred men; as he advanced in the direction of the Entre Rios, the whole gaucho population flocked to his standard, and he soon found his forces increased to between two and three thousand. He called on Buenos Ayres to give the country a change of government, but Alvear, the general then in command before Monte Video, detached a body of troops against him, under command of General Quintana. Artigas defeated this force, and a similar fate attended five hundred men under Baron Holdenberg, who marched against him from Santa Fé, and was forced to surrender himself prisoner of war with all his men. Artigas next occupied Monte Video, which had been dismantled on its evacuation by the Spaniards, who had surrendered the town in the month of June, 1814. He then invaded the province of Buenos Ayres, made himself master of Santa Fé, and, after gaining several advantages over the government troops, compelled the junta to acknowledge him as independent chief of the Banda Oriental, to which dignity he added the title of Protector of Entre Rios and of Santa Fé.

Robertson's "Letters on Paraguay" contain the following lively picture of Artigas in his head-quarters at the town of Purification, in 1815:—"I saw the most excellent Protector of half the New World seated on a bullock's skull, at a fire kindled on the mud floor of his hut, eating beef off a spit, and drinking gin out of a cow's horn. He was surrounded by a dozen officers in weather-beaten attire, in similar positions and similarly occupied with their chief. All were smoking—all gabbling. The Protector was dictating to two secretaries, who occupied at one deal table the only two dilapidated rush-bottom chairs in the hovel. . . . To complete the singular incongruity of the scene, the floor of the one apartment of the hut (a pretty large one), in which the general, his staff, and secretaries were assembled, was strewed with pompous envelopes from all the provinces (some of them distant fifteen hundred miles from that centre of operation), addressed to His Excellency the Protector. At the door stood the reeking horses of couriers arriving every half-hour, and the fresh ones of those departing as often. . . . All was referred to his Excellency the Protector, and his Excellency the Protector, seated on his bullock's skull, smoking, eating, drinking, dictating, talking, despatched in succession the various matters brought under his notice, with that calm or deliberate, but unintermitted nonchalance, which brought most practically home to me the truth of the axiom 'Stop a little that we may go on faster.' He seemed a man incapable of bustle."

In January, 1815, Posadas resigned his office of supreme director, and was succeeded by Colonel Alvear, who forced the corporation (cabildo) of Buenos Ayres to issue against Artigas a proclamation similar to that of his predecessor, Posadas, and also sent some troops to recover Santa Fé. These having been defeated by the inhabitants of the town, Alvear determined to march against it in person at the head of two thousand men. His election to the supreme directorship had been extremely distasteful to the army and a large party in the republic. On the march towards Santa Fé, Ignacio Alvarez, who commanded the vanguard, at the head of several detachments declared in favour of Santa Fé, and seized Alvear. The cabildo of Buenos Ayres resumed the government, and Alvear was banished from the country. On the expulsion of Alvear, the proclamation against Artigas was publicly burnt by the cabildo, and overtures for a reconciliation made by the people of Buenos Ayres and Pueyrredon, the new director. They were well received by Artigas, but proved fruitless; the love of power, or personal and political dislike to the general government, ever offering insuperable difficulties to a reconciliation. Towards the end of the year 1816 he was obliged to turn his attention towards the Banda Oriental, over which district he had long exercised absolute authority. The continued hostility between the general government of Buenos Ayres and Artigas, and the exhausted state of the country and of the forces of the contending parties, encouraged the Portuguese to attempt to carry into effect a long-contemplated scheme of conquest. General Lecor was despatched by the Brazilian Government at the head of 10,000 men, with orders to invade the Banda Oriental. Artigas at first repulsed the attack, and was on many occasions victorious; but the advantage, upon

the whole, was on the side of the Portuguese, who, on the 20th of January, 1817, surprised Monte Video, and remained masters of it, notwithstanding all the efforts of Artigas to dislodge them. He called in vain on the government of Buenos Ayres to assist him in repelling the enemy. Pueyrredon, the director, protested against the advance of the Portuguese, but took no active steps, and is suspected, with others, of encouraging the invasion in order to effect the downfall of Artigas. In 1818 Artigas experienced still greater reverses, and was forced to treat with the general government; and for a time the report of an armament fitted out at Cadiz to operate against the republic seemed likely to lead to an adjustment between the contending parties. On the news of the revolution in Spain effected by Quiroga and Riego, these fears ceased, and the republicans of La Plata felt that it was then time to set limits to the ambitious projects of the chiefs who were at the head of the government. They knew the power of Artigas, and felt that they could depend upon him. On the other hand Pueyrredon ordered General Rondeau to march against him. The republicans availed themselves of this opportunity, gained over a great number of the officers and soldiers of Rondeau's army, who united themselves to that of Artigas, and then marched upon Buenos Ayres in order to complete the projected revolution. Pueyrredon and his party were compelled to fly, and Juan Pedro de Aguira was named provisional governor in his place. This change in the government did not, however, quiet the discord which had so long harassed the country. The question of a central or federal government had long been agitated, in which Artigas strongly advocated the latter form. A constant struggle for the supreme power was kept up; and, after passing through many hands, it once more fell into those of the enemies of Artigas, who was compelled again to take up arms in self-defence. His career was now drawing to a close. Towards the end of the summer of 1820, a lieutenant named Ramirez, who was in command of a post in the Entre Rios, with 800 men, suddenly fell upon him, dispersed his troops, and seized on the government of the province. Artigas took refuge in the destroyed missions, with about one thousand followers; and in September, 1820, determined to place himself in the hands of a body of Paraguays, who occupied the mission of Ytapua, as a preliminary step to requesting from Francia, the Dictator of Paraguay, an asylum for himself and his followers in that district. The request was complied with; but Francia, distrusting the men, dispersed them in various parts. The result justified this precaution; for hardly were they established in their new country than the greater number sought to maintain themselves by pillage. They were forthwith seized and shot. Those who were willing to occupy themselves in agriculture were furnished with the means of doing so. Artigas had sought an interview with the dictator, and wished to treat with him as the general of an army, but this was not allowed. He was conducted under a strong escort to the capital of Paraguay, and confined for a few days in the Convent of Mercy, whence he was removed to the village of Curuguaty, eighty-five leagues north-east of Assumption. Here a house and lands, and thirty-two piastres per month, his former pay as lieutenant of chasseurs, were assigned to him. The governor of the circuit was ordered to treat him with respect, and to furnish him with whatever accommodation he might require. He cultivated his farm with his own hands—became the father of the poor of Curuguaty, distributing among them the greater part of his produce, and rendering all the assistance in his power to such as were disabled by sickness. In these acts of peace and benevolence he closed a life of violence, disorder, and political strife, in the year 1825 or commencement of 1826.

It is difficult, perhaps impossible, to form a true estimate of the political conduct of Artigas. His dispute with the government of Buenos Ayres commenced with his separation from the besieging army before Monte Video. By some this step, under no circumstances justifiable, is treated as a deeply-laid scheme of ambition—as an attempt to maintain an equilibrium between Monte Video and Buenos Ayres, so that he might be feared and courted by both. He is further accused of intercepting the provisions destined for the besiegers. In June, 1814, Monte Video surrendered. When the garrison were on the eve of evacuating the place, an officer, it is said, was intercepted with a letter from Artigas, inviting the governor and troops of the captured town to put themselves under his protection, and make common cause against Buenos Ayres. The unworthy motives and conduct here attributed to Artigas may reasonably be doubted. In the "Outlines of the Revolution" it is expressly stated—"Artigas is a friend of independence; as a proof of which he refused the offers of the Spanish government, which would have made him brigadier to induce him to espouse the royal cause." The reports of Rodney and Graham record that he was thought to be a firm friend to the independence of his country; and others suggest, with much probability, that his successes and his military talents had roused the jealousy of the Junta of Buenos Ayres, who feared his power and influence, and found in his inflexible attachment to liberty and independence a serious barrier against the accomplishment of their own ambitious views. His character is thus drawn by Funes—"General Artigas, that singular man, who united to ex-

Conversatione sua cum Bidalio, et Transitu ad Lutheranos." After his visit to London he recommenced his inquiry after Socinian opinions, taking for his field the French translation of the New Testament by Beausobre and Lenfant, in which, in a memoir addressed to the Grand Marshal of Prussia, he undertook to find sixty suspicious passages. This naturally brought on a polemical battle with the translators, whose cause was defended by Lenfant. In 1725 he seems to have returned to this favourite subject, printing the substance of his appeal to the Grand Marshal of Prussia in the "Journal de Trévoux," under the title "Mémoire abrégé concernant le Système et les Artifices des Sociniens Modernes." He is supposed to have wandered in his latter days through Germany and the Netherlands, and to have died in England in 1730. It is to this year that, in the later editions of Brunet, is attributed the date of a curious anonymous work, said to be published by D'Artis in London, and called "La Maîtress Clé du Royaume des Cieux, qui est une clé d'or d'Ophir, enrichie de perles du plus grand prix; ou Dissertation contre le Papisme" ("The Master Key to the Kingdom of Heaven, which is a key of gold of Ophir, ornamented with pearls of great price; or a Dissertation against Popery"). For the full titles of his other works see the authorities referred to. (Jöcher, *Allgemeines Gelehrten-Lexicon*, with Adelung's *Supplement; Biog. Universelle, Suppl.*) J. H. B.

ARTIS, JEAN D', a writer on canon law and on other subjects connected with polemics and juridical antiquities. In the works of reference his name appears as it is here given; but both in the older biographical authorities, including the catalogues of the principal libraries, and in the title-pages of his own books, his name is Dartis. His birth would not naturally indicate his possession of the aristocratic "de;" but he afterwards acquired rank, for he calls himself "comes" in his title-pages. From his father, however, being called "Dartis" in the older memoirs, it is probable that that was the family name. He was born at Cahors, in what is now the department of Lot, in the year 1572; his father, whose name was Pierre, being an affluent Roman Catholic citizen of that town. He began his studies at the Jesuits' College in his native town, and continued them at Rodez in Aveyron, in pursuance, it is said, of the advice of his mother's brother, who thought he showed a predisposition for the church. He was in Rodez in the year 1600, and he there formed a friendship with Jean Grégoire Tarisse, who was then prior of Cessenon, a small town of the Lower Languedoc, and who afterwards became "General" or principal of the congregation of St. Maur. After remaining for three years at Cessenon with his patron, he returned to Cahors, where he took a degree as bachelor of laws. Tarisse, to whose person he seems to have attached himself, had a suit in relation to the priory of Cessenon before the parliament of Toulouse. Thither D'Artis accompanied his patron to assist him with advice, and he took the opportunity of studying law under Guillaume Maran. At Toulouse he secured the friendship of the president, Nicolas Verdun, who gave him the use of his library and the title of his librarian. Verdun being, in 1612, appointed premier président of the parliament of Paris, D'Artis accompanied him thither. The earliest of the works included in the collected edition mentioned below is dated 1615, and is called "Athleta Christianus." In this little book there is a laboriously worked-out parallel between the physical training and conflicts of the gladiator on the one side, and the mental exertions of the Christian making war on all the elements of evil, on the other; one side of the parallel is fortified by classical authorities, the other chiefly by quotations from the fathers. The work is characteristic of the reputation which its author obtained as a jurist—that of being one whose memory was stronger than his judgment; and at the present day it would be termed serious trifling. The professorship of canon law in the University of Paris being vacant by the death of Nicolas Oudin, D'Artis was appointed his successor, on 29th May, 1618. Guijon, who was dean of the faculty of law in the University, and royal professor of canon law, having died in 1622, was succeeded by D'Artis, 12th January, 1623. He appears to have owed his advancement solely to his talents and learning; at least, so far as these qualities could at that time be the sole foundation of a successful career in France. He was repeatedly offered advancement in the church, and is said to have refused to take orders because he would not bind himself to celibacy. He held his two chairs till his death, which occurred on 21st April, 1651. He bequeathed twenty thousand livres to the faculty of law at Paris; and, with the deduction of a few other legacies, left the remainder of his property to the Benedictines of St. Maur. Doujat, his successor, edited his works, in one volume, folio, in 1656, with the title "Joannis Dartis Antecessoris et Comitis, Regiique sacrorum canonum in Academia Parisiensi professoris, Opera Canonica in tres partes divisa: quarum prima continentur Commentarii in Universum Gratiani Decretum; secundo, Tractatus de Beneficiis Ecclesiasticis; tertia, Opuscula varia." The work on the collection of Decretals by Gratian fills the principal part of the volume, occupying 359 closely printed pages. It is a series of quotations and references, and forms a work in which the author's original composition holds no further place than that of the cement by which the other materials are

treme sensibility the appearance of coldness; a most insinuating urbanity to decent gravity; a daring frankness to courtesy; an exalted patriotism to a fidelity at times suspicious; the language of peace to a native inclination to discord: in fine, a lively love of independence to most extravagant notions as to the mode of achieving it." (Funes, *Ensayo de la Historia Civil del Paraguay, Buenos Ayres, y Tucuman*, iii. 521, &c., Buenos Ayres, 1816, 1817; Rodney and Graham, *Reports on the Present State of the United Provinces of South America*, 93, 340—345, &c., 1819; *Outline of the Revolution in Spanish America*, 241—269; Rengger and Longchamp, *Essai Historique sur la Révolution du Paraguay*, 39—90, 1827; Armitage, *History of Brazil, from* 1808 *to* 1831, i. 70—73, &c.; Rabbe, *Biographie des Contemporains; Encyclopédie des Gens du Monde; L'Art de Vérifier les Dates depuis* 1770 *jusqu'à nos jours*, xi. 422—452; Robertson, *Letters on Paraguay*, ii. 179—183, iii. 100—110.) J. W. J.

ARTIGENES, the name of an ancient physician quoted by Rhazes, which is also sometimes written Artigensus, Artigenisus, Artigenisius, Artiginisius, and Artigenensis. Probably all these words are corruptions of the Greek name Archigenes, the confusion being caused by the great similarity of the two Arabic letters *Ta* and *Kaf*. (Rhazes, *Contin.* lib. iii. cap. 7, lib. v. cap. 1, and in other places; Fabricius, *Biblioth. Græca*, vol. xiii. p. 86, ed. vet.) W. A. G.

ARTIGNY, ANTOINE GACHAT D', canon of the metropolitan church of Vienne in Dauphiné, was born in that city on the 8th of November, 1706, and died in the same place on the 6th of May, 1778. He is said to have turned his attention early to literature and bibliographical inquiries; to have written verses at an early age, which he suppressed when his judgment had become more mature; and to have abandoned his literary pursuits towards the close of his life, in order to devote his time to the study of coins. Beyond this no incidents of his life are recorded. He wrote—1. "Relation de ce qui s'est passé dans une Assemblée tenue au bas de Parnasse, pour la reforme des belles-lettres," La Haye, 1739, 12mo. This work being well received, Artigny determined to publish a second edition, and entered into an arrangement for this purpose with Paupie, the publisher of the "Lettres Juives." Paupie, however, neglected his engagement, and ultimately transferred the manuscript to J. Neaulme, a printer at the Hague, who, after keeping it ten years, printed it in a collection called "Petit Réservoir contenant une variété de faits historiques et critiques," 5 vols. La Haye, 1750, 12mo. Artigny, who had made many attempts to get his manuscript from the hands of Paupie, republished the work with additions in the seventh volume of the following memoirs—2. "Nouveaux Mémoires d'Histoire, de Critique, et de Littérature," 7 vols. Paris, 1749—1756, 12mo. This work is for the most part a compilation. It is that, however, upon which Artigny's reputation mainly rests, and it comprises many rare and curious pieces and dissertations upon points of literary history, displaying much sound and candid criticism. The articles relating to the French poets were taken by Artigny, without acknowledgment, from a manuscript history of them by the Abbé Brun, deposited in the library of the seminary of St. Sulpicius of Lyon. The Abbé Irailh has drawn largely from Artigny's "Mémoires" for his "Querelles Littéraires." Artigny also left behind him in manuscript, in an unfinished state, "Abrégé de l'Histoire Universelle." (*Archives Historiques du Département du Rhone*, viii. 110, 111; Quérard, *La France Littéraire*; Sabatier de Castres, *Les trois Siècles de la Littérature Française*; *Biographie Universelle*.) J. W. J.

ARTIS, GABRIEL D', an ecclesiastic and polemical disputant, is said to have been born at Milhau, in the present department of Aveyron in France, in 1660. When he had finished his studies in connection with the Protestant church he went to Prussia, and became preacher of the French Protestant church in Berlin. When the Protestants were driven from France by the revocation of the Edict of Nantes, D'Artis, himself in safety, expressed indignation against the clergy who had so deserted their flocks; and, in a controversy with Elie Benoît, maintained that they should have remained to bear the brunt of the persecution. This controversy produced discord in the Protestant communions, and he was suspended from his pastoral functions by the consistory of Berlin. He afterwards went to Holland; and on the 3rd of September, 1693, published the first number of a proposed periodical, to be called the "Journal d'Amsterdam." He did not continue this work under its proposed name. Removing to Hamburg, he there established the "Journal de Hambourg," which he continued from 1694 to 1696, and which constitutes five octavo volumes of literary and political criticism and local news. He afterwards returned to Berlin, where he was permitted to resume his pastoral functions. He was in that city in the year 1700, but having opened a new subject of dispute by finding traces of Socinianism in the opinions of his clerical brethren, he was again compelled to abandon his ministerial functions. He went to Deventer in Holland, in 1714. He afterwards went to Sweden, and thence to London, where he is supposed to have attached himself to a congregation of French Protestants. He appears to have been a convert from some other denomination of Protestants, and to have become a Lutheran, from the title of one of his works, which is given without date, in this form—"Duæ Epistolæ Gallicæ pro

kept together. The minor works are on various subjects; some of them are tracts on the subject of his own law chairs and the privileges of the University. The last in date, which bears to have been first printed in 1647, appears to have been an inaugural oration for the annual opening of his class, "De recta docendi et discendi Ratione." Another of these works is a tract on the discipline of penitence, according to the canon law; and another is a criticism on the ecclesiastical annals of Cæsar Baronius. The editor, who has prefixed a Life of the author to this edition, mentions several works which he did not think fit to include in the collection: one of these was published in 1611, and was a panegyric on Louis XIII., who had just then, at nine years of age, succeeded to the crown; another, which appears to be a work of considerable extent, is called "Libri tres de Ordinibus et Dignitatibus Ecclesiasticis, in quibus breviter respondetur ad Apparatum et Tractatum Claudii Salmasii de Primatu Petri," 4to., Paris, 1648. Barbier, in his "Dictionnaire des Anonymes," has the entry, "Satyræ Diætetes, sive Arbiter rerum, auctore Jo. de Manibus (sive J. Artisio), Paris, 1614;" but no such work is mentioned by any of the earlier biographers of D'Artis. The "Biographie Universelle" attributes to him a little work, said to be curious in its matter, and very rare, on the wonders of the anatomy of the foot, "Admiranda Pedis," Paris, 1629, 8vo. (*Life* and *Works* as above: Taisaud, *Vies des plus célèbres Jurisconsultes*, 630—634; Niceron, *Mémoires des Hommes Illustres*, xxx. 7—14; *Nouveau Dict. Historique*, "Dartis;" *Biog. Universelle, Suppl.* "Artis.") J. H. B.

ARTISJOSKY. [ARCISZEWSKI.]

ARTNER, MARIA THERESE VON, was born on the 19th of April, 1772, at Schnitau, a little village in Hungary, where her father, an officer in the Austrian service, happened at that time to be quartered. When six years old she surprised her father by presenting him with a versified prayer, and the development of her talents was encouraged by the society of Doris von Conrad and Mariane von Tiell, both of whom afterwards became authoresses. During the lifetime of her father, who rose to the rank of major-general, she resided with him, and after his death, in 1799, with one or other of her married sisters till the year 1818, when she took up her abode with her friend the Countess Maria von Zay, with whom she continued till her death, at Agram in Croatia, on the 25th of November, 1829.

The most successful works of Therese Artner were her lyric poems, which were published under the name of Theone. Many of them appeared in different annuals and periodical publications, and there are also three collections of them. 1. "Feldblumen auf Ungarns Fluren gesammelt von Minna und Theone," 2 vols., Jena, 1800. The Minna who assisted in collecting these field-flowers was Mariane von Tiell. 2. "Neuere Gedichte von Theone," Tübingen, 1806, 8vo. 3. "Gedichte," 2 vols., Leipzig, 1818. Therese Artner was also the author of several plays, which at the time of their appearance obtained distinguished success, but have since been forgotten. Their titles are—1. "Die That" ("The Deed"), Pesth, 1817, a tragedy in five acts, written in the short-rhymed stanzas which Müllner transferred from the Spanish to the German stage, and founded on the same ideas as his "Guilt." 2. "Stille Grösse" ("Quiet Greatness"), a play in three acts, Kaschau, 1824. 3. "Regenda und Vladimir," a play in two acts, Kaschau, 1824. Therese had begun at the age of sixteen, after the perusal of Homer and Klopstock, an epic poem founded on the history of Conradin, the last of the house of Hohenstauffen, which she afterwards abandoned. The warm interest which she took in the wars which her country had to sustain in the first ten years of the present century, rose to its height with the momentary triumph of Austria at the battle of Aspern in 1809, when she lived in the neighbourhood of the battle, in the daily society of the officers, one of whom was the poet Steigentesch. Her whole thoughts for a time turned to this battle; she even drew a plan of the ground, but she had no idea of making it the theme of a poem, though one of her sisters had suggested it to her, till waking one night in February, 1810, the whole plan of an epic on the subject presented itself to her in an instant, and she began to work upon it immediately. Of this poem, "The Battle of Aspern," specimens were published in Hormayr's Journal, and the printing of it was already begun, with the approbation of the imperial censorship, when doubts were suggested as to whether some passages were not too patriotic to be approved by the French, and the poem was read through by Prince Metternich, who, without assigning a reason, declined to allow of its publication. Though these reasons must have ceased with the fall of Napoleon, the work does not appear to have been published. (*Life*, by Heinrich Doering, in *Neuer Nekrolog der Deutschen*, for 1829, p. 772—781; O. L. B. Wolff, *Encyclopädie der Deutschen National Literatur*, i. 90—99.) T. W.

ARTOIS, JACQUES VAN, an excellent landscape painter, born at Brussels in 1613. It is not known by whom he was instructed; Wildens and Louis de Vadder are both mentioned as his masters; but all his landscapes, large and small, are selected with judgment and executed with great taste, especially in the foregrounds, with which he took particular pains. Most, or many, of the figures in his pictures were painted by the younger Teniers, with whom he was intimate. Van Artois had the opportunity, by his great suc-

cess, of acquiring a large fortune, but he lived in a most expensive way, and died poor, in what year is not known; however, 1665 is given in the catalogues of Von Dillis. His works are not uncommon in the Netherlands, and there are also some very fine ones at Munich; and in the gallery of Vienna there are two of the largest landscapes on canvas known by him, measuring 14 feet 8 inches wide by 10 feet 9 inches high. The prints after Van Artois are not numerous, but there is a set of thirteen by W. Hollar. (Houbraken, *Groote Schouburg, &c.; Catalogues of the Collections of Pictures at the Academy of Bruges, and in the Royal Galleries at Munich, at Schleissheim, and at Vienna;* Heineken, *Dictionnaire des Artistes, &c.*). R. N. W.

ARTOMIUS, PIOTR, was born at Grodzisk in Great Poland, on the 26th of July, 1552. His name in Polish was Krzesichleb, or Cut-bread, which, according to the custom of the time, he changed into the classical form Artomius. After studying at Wittenberg, he returned to Poland an ardent Lutheran, and was for twenty-three years a minister of religion at Thorn, where he died on the 2nd of August, 1609. Nine works published by him are enumerated by Bentkowski, of which five are sermons; the remainder are —1. "Kancyonal, to iest Piesni chrzescianskie," Thorn, 1578; a collection of hymns, many of them the composition of Artomius himself, which were frequently reprinted. 2. "Thanatomachia czyli Bóg z smiercia," Thorn, 1600, 8vo. ("Thanatomachia, or God in Death"). 3. "Dieta duszna," ("Spiritual Diet,") Thorn, 1601, 12mo.; a reply to an attack on the "Thanatomachia" made by a writer named Panacius. 4. "Nomenclator, rerum appellationes tribus linguis, Latina, Germanica, Polonica, explicatas judicans," Thorn, 1597, 8vo., and reprinted in 1684. The hymns of Artomius are his best title to remembrance. At a time when the Protestant churches in Poland were deluged by bad compositions of that class, the "Kancyonal" gave a specimen of a better and more refined taste. His hymns are highly praised by Woronicz, bishop of Cracow, a distinguished writer of the present century, for the beauty and purity of their Polish style. (Juszynski, *Dykcyonarz Poetow Polskich*, i. 7; Bentkowski, *Historya Literatury Polskiey*, i. 234, &c.; Regenvolscius, *Systema Historico-Chronologicum Ecclesiarum Slavonicarum*, p. 422.) T. W.

ARTOPŒUS, otherwise BECKER, a classical version of a common German name, like Melanchthon for Schwarzerde, and Xylander for Holzmann, according to the fashion prevalent among literary men in the sixteenth and seventeenth centuries. Several writers of this name lived in Germany. The following are the most remarkable:—

ARTOPŒUS, JOHANN, was born at Worms, in the year 1520. He studied philosophy at Freyburg in Brisgau, and was tutor to the sons of the Chancellor, Matthew Held. He afterwards studied jurisprudence, and became professor of canon law at Freyburg. The year of his death is uncertain. He wrote, 1. "Colloquia duo elegantissima, alterum sensus et rationis, alterum adulationis et paupertatis, quibus viva humanæ vitæ imago exprimitur. Ejusdem arbor eruditionis, et in eandem oratio," Basil, 1547, 8vo. 2. "Notæ ad Erasmi Parabolas," Freyburg, 1551, 8vo. 3. Two funeral orations on the Emperor Charles V. and his brother, Ferdinand I., extant in the first volume of Simon Schardius's collection of "Orationes in Funere Principum Germaniæ," Frankfort, 1566. (Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung's *Supplement*; Audiffredi, *Bibliotheca Casinatensis.*)

ARTOPŒUS, JOHANN CHRISTOPH, a distinguished philologist and historian, in the latter half of the seventeenth century, was born at Strassburg, in the year 1626. He was educated in his native city, and, having been employed during his earlier years in the capacity of amanuensis to Dannhauer, he may be presumed to have profited not a little from the use of his patron's excellent library. In his 26th year he was appointed to the Professorship of Poetry in the Upper Gymnasium of Strassburg, and having honourably filled this office for thirty-two years, he was created Canon of the Chapter of Saint Thomas, Professor of Rhetoric in the University, and afterwards Dean. He was for many years afflicted with gout and asthma, and at length died of apoplexy, on the 21st of June, 1702.

He wrote a treatise, "De vera Ætate Anti-Christi," Strassburg, 1665, 12mo., and assisted in the compilation of the "Compendium Historiæ Ecclesiasticæ Gothanæ," Gotha, 1666, 8vo., frequently reprinted. A more important work is that attributed to him by Placcius (Theatrum Anonymorum), "Seria disquisitio de statu, loco et vita animarum, postquam dicesserunt a corporibus, præsertim fidelium," 12mo.: without name, date, or place, but most probably printed in the year 1670. Clément (Bibliothèque Curieuse) mentions it as a rare book: it was reprinted in the "Fasciculus rariorum Scriptorum de Anima," Frankfort, 1692, 8vo., and again at Leipzig, 1702, 8vo. An analysis of this work is given in Placcius: it is said to abound in paradoxes, and was successfully answered by Balthasar Bebelius, in his "Examen seriæ disquisitionis," &c., Strassburg, 1671, 12mo. An edition of Dictys Cretensis, Strassburg, 1694, 4to., and also corrections of the chronological tables of Chr. Schrader, Strassburg, 1715, 4to., attributed to J. C. Artopœus by the "Biographie Universelle," must be referred to Samuel Artopœus. The academical dissertations of J. C. Artopœus are very numerous: they relate

chiefly to curious points of history, sacred and profane, and a tolerably long list of them may be found in Uffenbach's catalogue, and Adelung's Supplement to Jöcher. It may be worth while to mention his "Disputatio de Frederici I. expeditione in Terram Sanctam," and his treatise "De originibus et incrementis gentis Sueviceæ," both of which are inserted in Wegelin's "Thesaurus Rerum Suevicarum." (*Historiæ Bibliothecæ Fabricianæ*, pars vi. p. 228, 229; Adelung, *Supplement to* Jöcher, *Allgem. Gelehrten-Lexic.*; *Biographie Universelle*, Supplement.)

ARTOPŒUS, PETER, was born at Cöslin, in Pomerania, in the year 1491. He studied languages and theology at Wittenberg, and was a good classical and Hebrew scholar. After leaving the university he opened a school in his native city, and afterwards at Rügenwalde. In 1528 he became rector of the public school at Stettin, where he established a school-library; and in 1549 he was appointed principal pastor of St. Mary's Church in the same city. He now began to warmly espouse the peculiar tenets of Osiander. But in Stettin, as elsewhere, Osiander and his disciples were not regarded with a friendly eye by the early reformers. It is not surprising, therefore, that the orthodox party took offence at this proceeding of Artopœus: his colleagues protested, there was even a considerable tumult in the city in consequence, and at length, after many hearings, when the matter was referred to a tribunal, Artopœus was sentenced to be deprived. He died in 1563, either at Stettin or some other town in Pomerania, in the seventy-second year of his age.

His writings are, 1. "Discretio locorum legis et Evangelii in litteris Sacris, additis brevibus definitionibus usitatissimorum locorum communium," Wittenberg, 1534, 8vo. 2. "Latinæ phrasis elegantiæ," Wittenberg, 1534, 8vo. 3. "Evangelicæ conciones dominicarum totius anni," Wittenberg, 1537, 8vo., and Basil, 1539, 8vo. 4. "Jonas Propheta et Psalmus I. reliquis una cum Scholiis," Basil, 1543, 8vo. 5. "Græcæ Grammaticæ Epitome," Basil, 1545, 8vo. 6. "Christiana trium Linguarum Elementa," Basil, 1545, 8vo. 7. "In utramque Pauli ad Timotheum epistolam Scholia," Stettin, 1545, 8vo., and Basil, 1546, 8vo. 8. "Commentarius in XV. Psalmos graduum," Basil, 1545, 1558, 8vo. 9. "De Prima rerum Origine, vetustissimaque Theologia, ex III. Primis capitibus Geneseos," Basil, 1545, 8vo. 10. "Commentarius in Jonam," Stettin, 1545, 8vo., and Basil, 1558, 8vo. 11. "De Prima Origine et Vita Sanctissimorum, Antiquissimorumque PP. ex toto libro Geneseos Aphorismi," Basil, 1546. 12. "Psalterium Davidis, Hebræum, Græcum, et Latinum," 2 vols., Basil, 1548, 8vo., reprinted 1569. 13. "Isagoge Apocalypseos pro Consolatione Afflictæ nostræ Ecclesiæ," Frankfort, 1549, 8vo., and Basil, 1563, 8vo. 14. "Postilla, S. Evangeliorum et Epistolarum totius anni pro Scholasticis et Novellis præconibus Annotationes," Basil, 1550, 12mo. 15. "Vaticinium Sacrum de Ecclesia totoque Ministerio Evangelii sub Antichristianismo, ex Apocal. c. 11," without place, 1556, 8vo. 16. "Biblia Veteris et Novi Testamenti, et Historiæ artificiosis Picturis effigiata, cum explicatione, Latine et Germanice," Frankfort, 1557, 8vo. 17. "Confessio de Justificatione," 1559, 8vo. 18. "Novissima Verba." 19. "Protomartyrium Abelis." 20. "Argumenta Evangeliorum cum Calendario." These three last works are mentioned by Adelung, without any indication of date, size, or place of publication. 21. "Regionis Pomeraniæ Descriptio," printed in the "Cosmographia" of Sebastian Münster, Basil, 1550, fol. (Jöcher, *Allgemein. Gelehrten-Lexicon*, and Adelung's *Supplement*; Pantaleon, *Prosopographiæ Heroum atque Illustrium Virorum totius Germaniæ, pars tertia*, p. 216.)

ARTOPŒUS, SAMUEL, was poet-laureate at Strassburg, about the latter end of the seventeenth or commencement of the eighteenth century. He supplied notes to an edition of "Dictys Cretensis," Strassburg, 1691, 4to., and made corrections of the "Chronological Tables of Chr. Schrader," Strassburg, 1715, 4to. Nothing further is known respecting him. G. B.

ARTO'RIUS (Ἀρτώριος), MARCUS, called in the inscription on his tomb MARCUS ARTORIUS ASCLEPIADES, an ancient physician, who was one of the followers of Asclepiades, and who wrote a work on Hydrophobia, which is quoted by Cœlius Aurelianus, but is no longer extant. He placed the seat of the disease either in the œsophagus or the stomach (*stomachus*), on account of the hiccup, the bilious vomiting, and the intense thirst by which it is commonly accompanied. A work, Περὶ Μακροβιοτίας, "On Longevity," which is quoted by St. Clement of Alexandria, may, perhaps, have been written by the same person. Artorius is, however, best known as having been the friend and physician of the emperor Augustus, whose life he was probably the means of saving at the battle of Philippi, B.C. 42. The story was told by the Emperor himself in his Memoirs, and stated that, in consequence of his illness, he had determined not to leave his own camp on that day; that he was induced to do so on account of a dream of his physician Artorius, and that Brutus afterwards defeated and cut in pieces that part of the army. Artorius was drowned at sea, B.C. 31, shortly after the battle of Actium, and had a magnificent tomb, with an inscription, erected in his honour by the senate and people of Smyrna. He has been confounded by some writers with Antonius Musa (and, indeed, in some editions of Plutarch the reading is Antonius,

instead of Artorius), but there is no doubt of their being two different persons, as Antonius Musa's well-known cure of Augustus happened about ten years after the death of Artorius. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 86, ed. vet.; Patinus, *Comment. in Antiq. Cenotaph. M. Artorii*, inserted in Polenus, *Thesaur. Antiquit. Roman. et Græc. Supplem.* vol. ii. p. 1133; and the Authorities there quoted.) W. A. G.

ARTOSA TIZON, a Spanish historical painter of Murcia, in the latter part of the sixteenth century. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARTS, HENDRIK. [LONDERSEEL, JOHAN VAN.]

ARTUS, GOTHARD. [ARTHUS.]

ARTUS THOMAS, Sieur d'EMBRY, who is incorrectly called Thomas Artus or Arthus, was a French scholar of more reputation than merit, who is best known under the name of Artus Thomas. He was born at Paris towards the middle of the sixteenth century, of a good family. Nothing is known of his life. Artus was a friend and great admirer of Blaise de Vigenère, the well-known French translator of several Roman and Greek authors, and his literary activity consisted chiefly in publishing or continuing the works of his friend. He possessed more learning than taste and talent, and as a writer he was below mediocrity. The principal works of Artus are — 1. "Les Images ou Tableaux de Platte Peinture des deux Philostrate, et des Statues de Callistrate, mis en Français par Blaise de Vigenère. Avec des Epigrammes sur chacun d'iceux, par Artus Thomas, Sieur d'Embry," Paris, 1609, fol.; 1614 (15?), fol.; 1629, fol.; 1637, fol. This is a second edition of Vigenère's translation of the "Icones," or "Imagines," of both the Philostrati, and of the "Descriptiones Statuarum" of Callistratus. The work is adorned with plates; the epigrams of Artus are miserable. 2. "Philostrate, De la Vie d'Apollonius Thyanéen, traduit du Grec en Français par Blaise de Vigenère, avec des Commentaires par Artus," &c. Paris, 1611, 2 vols. 4*to*. This is the first edition of Vigenère's translation, who died in 1596. 3. "L'Histoire de Chalcondyle, &c., traduite par Blaise de Vigenère, &c., et continuée jusques en l'an 1612, par Artus, &c.," Paris, 1620, 1 vol. fol.; 1650, 2 vols. fol. The third edition was published by Mezeray (Paris, 1662, 2 vols. fol.), who continued the history of the Turks down to the year 1661, and added Baudier's "Histoire du Sérail," a translation of some parts of the annals of the Turks, and several pieces concerning the history and the manners of the Turks. This edition is a good book, and contains, among some prophecies and other absurdities, several very valuable observations and documents concerning the Turks. But the merit of Artus in this work is very small. A work entitled "Déscription de l'Île des Hermaphrodites," which appeared during the reign of King Henri IV. of France, has been attributed to Artus by L'Estoile. But that book is so witty, so bold, and so well written, that the authorship of Artus has justly been doubted. It is said that Henri IV. having wished to see the "Description of the Isle of Hermaphrodites," it was read to him, although it represented France, under that name, as the asylum of voluptuousness, impudence, and vices of every description, while in former times it had been the school of honour and virtue. The king was rather piqued, and desired to know the author's name, upon which he was told that it was Artus Thomas. Henri, nevertheless, would not allow the author to be brought before him, as he would not hurt a man who had told the truth. Marchand, quoted by the author cited below, says that it is more probable that Artus was the author of "Discours de Jacophile à Limone," a miserable allegory, which has sometimes been published with the "Description of the Isle of Hermaphrodites," and which was composed a short time after that work. (The *Note* of Weiss to his article "Vigenère" in the *Biographie Universelle*; *Works of* Artus Thomas.) W. P.

ARTU'SI, GIOVANNI MARI'A, a regular canon of St. Salvatore in Bologna, was born in that city, and resided there towards the close of the sixteenth and the commencement of the seventeenth century. He published the following works, of which some attracted considerable notice at the time, and are still well known to musical students:—1. "Arte del Contrappunto ridotta in tavole," Venice, 1586. 2. "Seconda parte, nella quale si tratta dell' utile ed uso delle Dissonanze," Venice, 1589. 3. "L'Artusi, ovvero delle imperfezzioni della moderna musica, ragionamenti due, nei quali si ragiona di molte cose utili, e necessarie agli moderni compositori," Venice, 1600. 4. "Seconda parte dell' Opera istessa," Venice, 1603. 5. "Impresa del molto R. M. Gioseffo Zarlino de Chioggia, già, maestro di capella dell' illustrissimo Signoria di Venezia, dischiarata dal R. D. Giovanni M. Artusi," Bologna, 1604. 6. "Considerazioni Musicali," Venice, 1607. "In his 'Arte del Contrappunto,'" says Burney, "Artusi has admirably analyzed and compressed the voluminous works of Zarlino and other anterior writers on musical composition, into a compendium, in a manner almost as clear and geometrical as M. d'Alembert has abridged the theoretical works of Rameau. His second part is a useful and excellent supplement to his former compendium."

His work "Delle Imperfezzioni della Moderna Musica" contains some curious information on the state of music during the author's time, and is not less interesting in its controversial parts. The use and treatment

of discords has always been a subject of controversy, and Claudio Monteverde, by his novel employment of double suspensions and other innovations, brought upon himself a severe attack from Artusi. An extract from this rare work will show the estimation in which these innovations, of which some have been sanctioned by time and authority, were then regarded. The work is written in the form of a dialogue; Vario being the supposed master's name, and Luca that of his scholar:—

"LUCA.—I met last night, at the house of a noble Ferrarese, Signor Luzasco [a celebrated organist and composer] and Signor Fiorini [the author of a collection of madrigals entitled 'Il Lauro verde'], and other noble musical spirits. Some new compositions were sung, in which I found those good rules transgressed which are partly founded in nature, partly derived from experience, and partly proved by demonstration. Here are some of them—

"VARIO.—How can the author palliate or justify these passages, which are mere exhibitions of impertinence?

"LUCA.—He calls an exclusive adherence to the old mode an impertinence, and persists in it that this new method of composition produces many effects of which the former was not capable. He says that by the use of these discords the senses will be more excited, and new wonders effected in our art.

"VARIO.—Do you speak seriously, or in jest?

"LUCA.—Seriously. He jests at those who think differently."

Certain passages in these compositions are then analyzed and condemned. The master's opinion of those licences is thus summed up—"Let us leave him in his ignorance, with all such as strive after extravagances, things contrary to reason, and underived from experience. The rules of our fathers are conformable to reason and confirmed by our judgment. Let us leave those who violate them to discover their grievous error in having consumed time to so little purpose, when they might have employed it on compositions worthy of eternal remembrance, as Palestrina, Gabrieli, Gastoldi, Nanino, Luzasco, Giovanelli, Porta, and others have done."

The same resistance to everything bearing the semblance of innovation has been manifested in every period of musical history. The Rev. W. Jones, of Nayland, in his "Treatise of the Art of Music," adopts the sentiment of Artusi, and applies it to one of the great masters of the modern German school. "Some artists," says he, "persuade themselves that all art consists in the producing something new and strange. We have no need of such unnatural distortions. Let us beware how we throw down fences and overleap ancient boundaries." "Haydn," he affirms, "though rich in invention, yet as a harmonist is so desultory and unaccountable, as to be reckoned only among the wild warblers of the wood."

The musical student, however, will do well to remember that where one composer, like Monteverde, has succeeded, scores have failed, and, in the effort after originality, have attained and exhibited a mere display of crudities.

The analysis of Artusi's works occupies ten pages in Hawkins's "History of Music," to which the reader is referred for more detailed information respecting them. The passages above cited now appear in English for the first time. (Burney, *History of Music*; Hawkins, *History of Music*; Artusi, *Delle Imperfezzioni della Moderna Musica.*)

E. T.

ARTUSI'NI, ANTO'NIO, an Italian lawyer, who cultivated the art of poetry. His name has been preserved by his having been employed to address Urban VIII., in the name of certain delegates of the Roman Catholic cantons of Switzerland, sent to Rome, in 1624, to declare their continued adhesion to the papal authority. The oration was published, apparently in the course of the year, in a quarto form, at Rome, with the title, "Oratio habita in publico consistorio ad S. D. N. Urbanum VIII., Pont. Opt. Max., in Kal. Maii, 1624, dum illustrissimi Helvetiorum Legati nomine universæ Helvetiorum Catholicæ Reipublicæ debitum eidem Pontifici obsequium redderent." Artusini was born at Forli, on the 2nd of October, 1554; the year of his death is unknown. (Mazzuchelli, *Scrittori d'Italia.*)

W. W.

ARTVELT, ANDRIES VAN, a good marine painter of Antwerp, and contemporary with Vandyck, who painted his portrait. He lived some time at Genoa: he excelled in storms. The dates of his birth and death are unknown. S. Bolswert has engraved his portrait by Vandyck. (Houbraken, *Groote Schouburg, &c.*; Füssli, *Allgemeines Künstler-Lexicon.*)

R. N. W.

ARUBASH, or ARUVASH, R. ISAAC BEN CHANANIAH (ר' יצחק בן ר' חנניה ארבאש), a Jewish writer, a native of Tetuan in the kingdom of Fez, whence he crossed over into Italy about the middle of the seventeenth century. His works are—1. "Zibche Tzedek" ("Sacrifices of Righteousness," *Deut.* xxxiii. 19). This little book is a Hebrew treatise, in rhyme, on the manner of slaying beasts for sacrifice and food, on the inspecting the entrails, and other rites, deduced from the works of Maimonides: it was printed at Venice by Laur. Pradotto, A.M. 5427 (A.D. 1667), 12mo. The verses are pointed, and surrounded by a commentary, in prose, in the Rabbinical letters. 2. "Emeth Veemuna" ("Truth and Faith") contains, first, a compendium of the 613 precepts of the Law as they are given affirm-

atively and negatively, according to the arrangement of Maimonides; secondly, the thirteen "Ikkarim," or fundamental articles of the Jewish faith; thirdly, various ceremonies and rites most in use among the Jews, with prayers to be used at the Passover and other great festivals, with directions concerning the "Tephillim" and "Tzitzith" (Phylacteries and Fringes), and other matters chiefly compiled from the "Shulchan Aruc" of R. Joseph Karo. It is in Hebrew, with an Italian translation on opposite columns. At the end are some pages also on the ritual, in Hebrew only. It was printed at Venice by Christoph. Ambrosio, A.M. 5432 (A.D. 1672), 16mo. (Wolfius, *Biblioth. Hebr.* i. 650, iii. 556; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 901.) C. P. H.

ARUM, DOMINIC, descended of a noble family of Frieseland, was born at Leeuwarden, in 1579. After having studied in succession at Franecker, Oxford, and Rostock, he went to Jena in 1599, and was there appointed professor of law, according to Foppens, in his twenty-first year, according to Guizot in 1605, in his twenty-sixth year. He died suddenly while officiating as judge, on the 24th of February, 1637. Some years before his death he had been promoted to the bench of the Academic Appellate Court of Jena. He published, in 1808, a collection of decisions pronounced in that tribunal, digested into two books; a second edition appeared in 1614; in the same year, a commentary on the legal effects of undue delay, "Commentarium Methodicum de Mora;" in 1617, lectures on the golden bull, "Discursus Academici ad Bullam Auream Caroli IV. Imperatoris." Between 1616 and 1621, three volumes of lectures on public law, "Discursus Academici de Jure Publico." In 1630, a treatise on the diets of the German empire, "De Comitiis Imperii Romano-Germanici." This last work is reckoned his best; second and third editions of it appeared in 1635, and (after the author's death) in 1660. The epitaph of Arum, in the cathedral church of Jena, attributes to him extensive acquirements in Greek literature. It is in this inscription that mention is made of his sudden death, an incident which M. Guizot has omitted to notice, and which Foppens appears to have misunderstood. The epitaph says, "Juridica subito sensus in sede reliqui:" Foppens, "Dum academico munere fungeretur." (Foppens, *Bibliotheca Belgica; Biographie Universelle.*) W. W.

ARUN, R. JOSEPH (ר׳ יוסף ערון), a Jewish writer who wrote "Perush al Sepher Jetzira" ("A Commentary on the Book Jetzira"), which was among the manuscripts of Bishop Plantavitius, as we learn from the "Bibliotheca Rabbinica" of that prelate, which is annexed to his "Florilegium Rabbinicum." We find no further notice of this author. (Plantavitius, *Florileg. Rabbin.* p. 618; Wolfius, *Biblioth. Hebr.* i. 554.) C. P. H.

ARUNDEL, EARL of. [HOWARD.]

ARUNDEL, LORD ARUNDEL OF TRERICE. This title was conferred by Charles II. upon Colonel Richard Arundel of Trerice, in the county of Cornwall, as a reward for the loyalty and eminent services of himself and all his family in the late civil war. His father, John Arundel, Esq., was one of the most powerful men in Cornwall, of ancient family and good fortune; and represented that county in several parliaments, in the reigns of Queen Elizabeth, James I., and Charles I. At the beginning of the troubles in the reign of Charles I. he exerted himself to the utmost in favour of the king. When Lord Hopton and the royalists were forced to retire into Cornwall, John Arundel and his friends supported them with such vigour as to give the first turn to the fortunes of the royal party. He was then above seventy years of age and infirm, but he had four sons engaged in the war; the two eldest were members of the House of Commons, and distinguished officers in the king's army, of whom the eldest was killed at the head of his troop, charging and driving back a sally that was made from Plymouth when it was besieged by the royal forces, in 1643.

Richard, his second son, fought bravely in many of the bloodiest battles and sieges of that war. He was in the famous battle of Edgehill, near Kineton in Warwickshire; distinguished himself in the battle of Lansdowne, and, rising to the rank of colonel, served with credit to the end of the war. When Sir Nicholas Slanning, the governor of Pendennis Castle, was killed at the siege of Bristol, in 1643, the king committed the charge of that important fortress to old John Arundel, but, on account of his age and infirmity, joined his eldest son in the commission with him; and on the death of the latter, not many months afterwards, he added Richard to the command. Pendennis now became a place of great importance; for, in 1646, when Prince Charles, after continued reverses in the west of England, was at length forced to retire into Cornwall, he took refuge there before his embarkation to Scilly. Before he left the castle he took the father aside, and, in the presence of his son, begged him "to defend the place as long as he could, because relief might come, of which there was some hope, from abroad:" and promised him, that "if he lived to come back into England, he would make him a baron, and if he were dead, he would make it good to his son." The castle was long besieged both by sea and land, but bravely held out till the very end of the war, in 1647. The besieged refused all summons, and would listen to no treaty until they had not provisions left for four-and-twenty hours;

and then, says Clarendon, "they treated, and carried themselves in the treaty with such resolution and unconcernedness, that the enemy concluded they were in no straits; and so gave them the conditions they proposed, which were as good as any garrison in England had accepted," although all further resistance to the parliament had, at that time, nearly ceased.

The loyalty of this family was severely punished; all their property was seized and sequestered, and Richard Arundel, who lived to claim the promised reward of their services, found himself too poor, at the Restoration, to accept the honours of the peerage. In a few years, however, he recovered a great part of his fortune, when he got a friend to inform the king "that he was ready to receive his bounty;" and was created Baron Arundel of Trerice, on the 23rd of March, 1663-4. He married Gertrude, daughter of Sir James Bagg, of Saltham, in the county of Devon, Knt., and widow of Sir Nicholas Slanning, who had preceded him in the command of Pendennis Castle. By this lady he left two sons, the eldest of whom died in his infancy. The title is now extinct, having expired at the death of John, fourth baron, without male issue, in 1768. (Dugdale, *Baronage;* Clarendon, *History of the Rebellion;* Clarendon, *Life;* Banks, *Dormant and Extinct Baronage;* Collins, *Peerage*, by Sir Egerton Brydges.) T. E. M.

ARUNDEL, LORD ARUNDEL OF WARDOUR. Thomas, the first Lord Arundel of Wardour, was the eldest son of Sir Matthew Arundel, knight, of Wardour Castle, Wilts, by Margaret, daughter of Sir Henry Willoughby of Wollaton, Notts, and grandson of Sir Thomas Arundel [ARUNDEL, SIR T.], who was beheaded in the reign of Edward VI. When a young man he went abroad, and served for many years as a volunteer in the imperial army in Hungary, in which service his courage was very remarkable. In an engagement with the Turks at Gran he took their standard with his own hand, and for this and other acts of bravery was created a count of the Holy Roman empire by Rodolph II., emperor of Germany, a title which is still borne by his descendants. The patent, dated Prague, 14th December, 1595, states that this honour was conferred upon him "for that he had behaved himself manfully in the field, as also, in assaulting divers cities and castles, showed great proof of his valour, and that, in forcing the Water Tower at Gran in Hungary, he took from the Turks, with his own hands, their banners; so that every of his children, and their descendants for ever, of both sexes, should enjoy that title, have place and vote in all imperial diets, purchase lands in the dominions of the empire, list any voluntary soldiers, and not be put to any trial but in the Imperial Chamber." On his return to England, in the following year, considerable jealousy was shown of this title, and a dispute arose among the peers, whether that dignity, being conferred by a foreign potentate, should be allowed to give any place, precedence, or other privilege in this country. The point not being settled amongst themselves, they referred it to Queen Elizabeth, as the fountain of all honour, for her opinion, who answered, "that there was a close tie of affection between the prince and the subject, and that, as chaste wives should have no glances but from their own spouses, so should faithful subjects keep their eyes at home, and not gaze upon foreign crowns; that she, for her part, did not care her sheep should wear a stranger's marks, nor dance after the whistle of every foreigner." This singular answer determined the lords to vote against the concession of any privileges to his foreign dignity; and, in the same year, the queen wrote to the emperor to acquaint him that she had forbidden her subjects to give Arundel place and precedence in England. But though his foreign rank was not admitted at home, his deeds were well known, and earned for him the name of "the valiant." The emperor Rodolph was so proud of his courage and past services, that he endeavoured to keep him in Germany by the offer of distinguished employments; but he preferred his own country, and settled on the paternal estate of Wardour. In 1605, James I., on the christening of his daughter on the 4th of May, in order to countenance the merits of Arundel, created him a baron of England, with the title of Baron Arundel of Wardour.

Lord Arundel married, first, the Lady Mary Wriothesley, daughter of Henry, Earl of Southampton; and, secondly, Anne, daughter of Miles Philipson, Esq.; and by each marriage left a numerous issue. He died at Wardour Castle, on the 7th of November, 1639, in the seventy-ninth year of his age, and was buried at Tilsbury in Wiltshire.

He had spent large sums of money in restoring and enlarging Wardour Castle, but that noble structure was destroyed in the civil war, not long after his death. During the absence of his successor, THOMAS, SECOND BARON, it was attacked by the parliamentary forces under Sir Edward Hungerford and Edmund Ludlow, and was held out for nine days, with only a few men, by his lady, a daughter of the Earl of Worcester. It was at length delivered up on honourable terms, but the besiegers having violated the engagements under which it was surrendered, Lord Arundel, on his return, ordered a mine to be sprung under his own castle, and totally destroyed it. This second baron raised a regiment of horse at his own expense for the service of King Charles I., and died of the wounds he received at the battle of Lansdowne, 19th May, 1643. (Dug-

dale, *Baronage;* Camden, *History of Queen Elizabeth* (in Kennet); Collins, *Peerage*, by Sir Egerton Brydges.) T. E. M.

ARUNDEL, HENRY, third BARON OF WARDOUR, succeeded to his title on the 19th of May, 1648. In 1652 he was second to Lord Chandos in a duel with Colonel Compton, in which the latter was killed, and, together with his principal, was imprisoned for a long time; and being tried on the 7th of May, 1653, was found guilty of manslaughter. He was again so unfortunate as to suffer a long imprisonment for another cause. He was one of the five Roman Catholic lords committed to prison in 1678, upon the information of Titus Oates. He was impeached by the Commons of treason and other high crimes and misdemeanours, at the same time as Lords Stafford, Powis, Petre, and Bellasis. Lord Stafford was the only one actually brought to trial, but Lord Arundel remained, with the others, in confinement for five years, until he was admitted to bail in 1683. On the accession of James II. he was sworn of the privy council, in 1685, and in the following year received the high office of lord keeper of the privy seal, and was made a knight of the Bath. When James first left London, previous to his abdication, he committed the administration of affairs in his absence to the lord chancellor, the Lords Arundel, Bellasis, Preston, and Godolphin. After the Revolution Lord Arundel lived in retirement at Breamore in Wilts, where he died on the 28th of December, 1694. (Collins, *Peerage*, by Sir Egerton Brydges.) T. E. M.

ARUNDEL, THOMAS, Archbishop of Canterbury in the reigns of Richard II., Henry IV., and Henry V., was the second son of Richard Fitz-Alan, earl of Arundel, and was born at Arundel Castle in Sussex, in 1353. His high birth and powerful connections obtained for him, at a very early age, extraordinary preferments in the Church. When scarcely of age he was archdeacon of Taunton; and before he had completed his twenty-second year, he was promoted to the see of Ely by the pope, who set aside the election of another bishop, whom the chapter had chosen. He was consecrated at Otford in Kent, April 6, 1375, but not installed at Ely until two years afterwards. He is believed to have been the youngest bishop ever consecrated in England; and Bishop Godwin describes his promotion in terms of irony, calling him "a person of great age and weight," and one "just stepping into his grave, being then very near two-and-twenty years of age, and lately made a subdeacon." He was a liberal benefactor to the diocese of Ely, gave many rich presents to the church, and nearly rebuilt the episcopal palace in Holborn. In 1386, when Michael de la Pole, Earl of Suffolk, was removed from the office of lord high chancellor by the pressing remonstrances of the Parliament, the seals were given to Arundel. In 1388 he was translated to the archbishopric of York by a papal bull. In the following year he resigned his office as chancellor, but was reappointed in 1391. In the execution of this office he incurred much unpopularity by removing the courts of justice from London to York. The king was at that time incensed with the inhabitants of London for their turbulence, and the chancellor hoped by this measure to mortify their pride and insolence. In return, they accused him of a mean desire to gratify and enrich his own people at York. Independently of the private interests of the rival cities, the separation of the courts of justice from the seat of government was not consistent with sound policy or the general convenience, and the courts were soon afterwards restored to London.

In 1396 he was translated to the see of Canterbury, by the pope's provision—a proceeding which, though at that time at variance with the statute law (of 1350), was, nevertheless, persisted in by the pope, encouraged by the clergy, and even sanctioned by the king. This was the first instance of a translation from the see of York to that of Canterbury. Soon after his promotion to the archiepiscopal see, Arundel accompanied King Richard to France to meet Charles VI. between Calais and Ardres; and there, on the 1st of November, 1396, he celebrated the king's marriage with Isabella, the daughter of the French king.

The king had been for a long time at variance with his uncle the Duke of Gloucester, by whom he had been coerced and insulted for many years of his reign; and in 1397 he resolved to destroy him and the heads of his party. The blow fell severely upon the archbishop and upon his family. While the Duke of Gloucester was in confinement at Calais, the king determined upon seizing the primate's brother, the Earl of Arundel, and made the archbishop the unconscious instrument of his capture. Arundel was persuaded to bring the earl to a private conference with Richard, who immediately apprehended him, and sent him to Carisbrook Castle, in the Isle of Wight, whence he was removed to London, impeached of treason, and beheaded. On the 20th of September the primate himself was also impeached by the Commons of high treason. The charges preferred against him were, that he had aided the Duke of Gloucester and the Earls of Arundel and Warwick, to obtain the commission of regency in 1386, and procured himself to be named one of the number; that he had advised the arrest and execution of Sir Simon Burley and Sir James Berners, contrary to the will of the king; and had committed these crimes while he was chancellor, and bound by his oath to support the rights of the crown. He immediately rose in the House of Lords to

defend himself against these charges, but was not suffered to proceed by the king, who, fearing the eloquence and weight of Arundel, pretended to desire more time to consider the matter, on account of the archbishop's dignity. Richard next persuaded him not to appear again in Parliament lest he should irritate his enemies, from whose resentment he promised to protect him. Arundel, relying upon the good faith of the king, did not attempt to vindicate himself in Parliament; and the impeachment seemed to be at rest, until the Duke of Gloucester's confession was made known, when the Commons prayed judgment against the primate. The king, so far from protecting him, now declared that he had already acknowledged his guilt, and had thrown himself upon the royal mercy; upon which sentence was pronounced, that he should be banished for life, that his temporalities should be forfeited to the crown, and that he should leave the country within forty days, on pain of death. Fuller thinks he was fortunate to have escaped with his life: "Let him thank his orders for saving his life, the tonsure of his hair for the keeping of his head, who had otherwise been sent the same path and pace with his brother." (*Worthies*, p. 103.) And it must be admitted that the king had received great provocation: he had been forced to dismiss his favourite ministers; he had seen some of his best friends led to the scaffold: and had been compelled, by threats and coercion, to resign all his authority to a commission.

After a short retirement in France, Arundel proceeded to Rome, where Pope Boniface IX. entertained him with much kindness, and endeavoured to restore him to the king's favour. Unable to appease the resentment of the king, Boniface nominated Arundel to the archbishopric of St. Andrews, and declared his intention of adding other preferments by his own authority; but, on the expostulation of Richard, he thought it prudent to leave the fallen prelate to his fate. Having nothing further to expect from the good offices of the Pope, Arundel quitted Rome, and settled at Cologne; but soon left his retirement to take a leading part in the approaching revolution in his own country. Henry of Bolingbroke, Duke of Lancaster, was then in banishment, and the despotic conduct of King Richard led a strong party of the nobility and people to look to Henry for their deliverance. The leaders of this party drew up a letter to Henry, and entrusted its presentation to Arundel. This was a service of much difficulty: Henry had been expressly forbidden to communicate with Arundel during his exile, under the penalty of treason; and all his movements were closely watched by the King of France. But Arundel secretly left his house at Cologne, and, travelling to Paris in the disguise of a friar, obtained an interview with Henry. He urged the cause of the disaffected; and when Henry feigned to be scrupulous as to the lawfulness of the design, the learned churchman overpowered him with precedents of rebellion, in ancient and modern times. His exertions were soon rewarded: Henry of Bolingbroke was seated on the throne, and Arundel restored to the see of Canterbury (A.D. 1399).

Of the thirty-three articles preferred against King Richard, two related to his treatment of Arundel. The thirty-second article, after explaining the perfidious counsel by which the king had induced the archbishop, "his spiritual father," to abandon his defence in Parliament, alleges also "that he promised him, that upon his going down to Southampton in order to quit the kingdom, the queen should intercede for the reversing the sentence; and in case the archbishop should be forced to depart the kingdom, the king engaged to recall him before the Easter following. Notwithstanding which promise, solemnly sworn upon the cross of St. Thomas of Canterbury, the king forced the archbishop to quit the kingdom, and absolutely deprived him of his see."

When Henry laid claim to the crown in the House of Peers, Arundel led him to the throne, and pronounced a discourse in favour of the usurpation, more in the nature of a sermon than a speech: exalting the merits of Henry, and contrasting them with the faults of Richard. At the coronation of Henry IV. Arundel, as archbishop of Canterbury, placed the crown upon the head of the usurper, and sat on the right hand of his throne.

The munificence of the primate, and his firm defence of the interests of the church, made him very popular with the clergy; and early in the new reign he had two opportunities of strengthening his claims to their affection. At this time the king's exchequer was empty, the Commons were disgusted with the constant appeals that had been made to them for supplies in the preceding reign, and the wealth of the clergy excited the envy and rapacity of the people. The army assembled at York, by Henry, for the invasion of Scotland, in 1402, viewed with jealousy the pomp and splendour of the ecclesiastics who accompanied the king, and plotted together to seize upon their plate, equipages, and money; but Arundel, by his courage and resolution, saved his brethren from being despoiled by the soldiery. In 1404 the king held a parliament at Coventry, known as the Parliamentum Indoctum, or Lack-Learning Parliament, mainly for the purpose of raising money. The Commons protested that the clergy had ingrossed a great part of the wealth of the kingdom; that they lived in idleness, and contributed very little to the public good; whereas the laity hazarded both their persons and fortunes in the service of the country. They were, therefore, of opi-

nion that the king should seize the revenues of the church and appropriate them to the public service. The archbishop defended the church from these imputations; and, in enumerating its various services to the state, adverted to the efficacy of its prayers: to which the Speaker of the Commons, Sir J. Cheney, irreverently answered, that "he thought the prayers of the church a very slender supply, and that their lands would do the church and nation more good." Arundel rebuked the Speaker with warmth; then throwing himself at the feet of the king, he obtained his promise that the church should not be despoiled. Satisfied with the royal support, he again addressed the Commons, and denounced their "execrable scheme" with such force, that they at length asked the archbishop's pardon, and acknowledged the injustice of their plan.

Having defended the church against the attacks of the Parliament, he found its doctrines and its very existence threatened from another quarter. The Lollards, or followers of Wickliffe, had been increasing in numbers, influence, and daring for the last twenty years; publicly denouncing the church and the clergy, and appealing to the passions and the rapacity of the people. Wickliffe himself had said, that the clergy "was choked with the tallow of worldly goods, and consequently were hypocrites and Anti-Christs." He had asserted, that "it became the duty of laymen, under pain of damnation, to withhold from them their tithes, and to take from them their possessions." His "poor priests" wandered all over the country preaching these doctrines, and holding up the characters of the clergy to contempt and detestation. In 1382 Wickliffe had presented a petition to Parliament, praying "that the wants of the nation should be supplied from the incomes of delinquent clergymen, and the superfluous revenues of the church, which were in reality the patrimony of the poor: and in 1395, after Wickliffe's death, his followers had laid another petition before Parliament, urging the same principles, and full of severe invectives against the clergy. The enmity of the Lollards to the church was probably regarded by Arundel with more anger than their spiritual heresies; but he now undertook to repress and punish the latter. With this object he charged the bishops and clergy at Oxford to root out the heresies of the new sect; and in 1408 resolved upon a personal visitation of that University.

Shortly after Arundel's first promotion to the see of Canterbury, the University of Oxford had questioned his right of visitation, by virtue of a papal bull; and, although king Richard had decided in favour of the archbishop, he did not at that time exercise his right. And now he met with the like resistance: on approaching the city he was met by the principal members of the University, who courteously declined to acknowledge his jurisdiction. Again the question was referred to the king, and once more decided in favour of the archbishop by king Henry. This decision, and the strong remonstrance of a convocation of the bishops and clergy in London, against the growth of heresy at Oxford, induced the University to submit: they admitted delegates from the archbishop, and asked pardon for their former contumacy. A committee of twelve persons was then appointed to examine the writings of Wickliffe and others; whose censures of the doctrines of the new sect were confirmed by the archbishop, and eventually by the pope. Arundel next established an inquisition at Oxford to inquire into the opinions of persons suspected of heresy; and put in force the statute De heretico comburendo, which had been passed at the beginning of the reign, in answer to the prayer of the clergy (2 Hen. IV. c. 15, Rot. Parl. iii. p. 466). The farther to discountenance the Lollards, he endeavoured to obtain a papal bull for digging up and dishonouring the bones of Wickliffe; but to this barbarous and useless project the pope had the good sense to refuse his sanction.

The translation of the Bible into the vulgar tongue had been one of Wickliffe's most powerful instruments of persuasion; and Arundel forbade, by a synodical decree, the translation of the Scriptures into English, and the reading them when translated. This decree was in conformity with the usual policy of the Church of Rome, but had especial reference to the Lollards; who, while they continued to inveigh against the clergy in general, now singled out Arundel for particular denunciation. Persecution for the sake of religion must at all times be condemned; and in so far as Arundel sought out and punished heretics solely on account of their religious opinions nothing can be said in his defence, but that he acted in the spirit of his age, and in furtherance of the doctrines and policy of his church. The persecution of the Lollards, however, must not be viewed as directed solely to the extirpation of heresy. Their invectives against the clergy—their doctrines of spoliation—their turbulent and seditious activity—gave to their opinions and party a dangerous political character. Early in the reign of Richard II. the disciples of Wickliffe had been suspected of being concerned in the rebellion under Jack Straw and Wat Tyler; and on the accession of Henry V. in 1413, an insurrection, headed and organized by the Lollards, actually broke out. The leader of the party and the chief cause of the insurrection was Sir John Oldcastle, the lord of Cobham. His opinions having become known to the primate, he was cited to appear and answer; but he defied the citations of the spiritual courts, and scoffed at the excommunication by which his contumacy was punished. He

was finally seized by a military force, conducted to the Tower, and arraigned before the primate as a heretic. Here his conduct was as insulting as that of his judge was forbearing and mild. "Beware of the men who sit here as my judges," he exclaimed to the people; "they will seduce both you and themselves, and will lead you to hell." He persisted in his opinions, was pronounced an obstinate heretic, and delivered to the civil magistrate, "to be burnt on a high place before the people." The law was savage and revolting, but in this instance Arundel did not deserve the obloquy with which he was assailed. Unprovoked by insult, he had been kind and courteous to the prisoner during the trial; and, after the sentence was pronounced, he obtained from the king a respite of fifty days. Thus respited by the intercession of the primate, Sir John Oldcastle escaped from the Tower, and raised a rebellion, nor was it till long after the death of Arundel that he was hung as a traitor and burnt as a heretic.

Soon after the archbishop had pronounced sentence upon Oldcastle, he was attacked with an inflammation of the throat, of which he died on the 20th of February, 1413, O.S. The Lollards regarded his sufferings and death as a judgment from heaven for his persecution of their leader, and his hostility to their sect. He was buried in the cathedral of Canterbury under a monument erected by himself in his life-time.

The character of Arundel was well suited to the times in which he lived; he was bold, resolute, and active; learned and virtuous enough to sustain his reputation as a churchman; and not more scrupulous or refined than a layman, in temporal affairs. He was an active politician in the midst of the intrigues and treasons of the reign of Richard, and foremost in the rebellion which cast that king from his throne. That his talents were remarkable is proved by the great promotions which he had in different reigns. His family connections may have first raised him in the church; but his own merits must have been great, not only to place him in the highest ecclesiastical office, but three times, and in two different reigns, to confer upon him the civil honours of lord high chancellor. As a dignitary of the church he was liberal and princely: each see in succession held by him received ample marks of his munificence: he had scarcely rebuilt the London palace of the bishops of Ely when he commenced the building of a palace for the archbishops of York; and made several valuable offerings to the Minster. At Canterbury he built the Lanthorn Tower and part of the nave of the Cathedral, and presented it with many rich gifts and endowments. (*Rolls of Parliament*, vol. iii.; Wilkins, *Concilia*, vol. iii.; Fuller, *Church History*; Fuller, *Worthies*; Godwin, *De Præsulibus Angliæ*; Holinshed, *Chronicle*; Hall, *Chronicle*; Wood, *History and Antiquities of the University of Oxford*; Collier, *Ecclesiastical History*; *Biographia Britannica*; Lingard, *History of England*; *History and Antiquities of the Conventual and Cathedral Church of Ely*, by James Bentham, M.A.; Rapin, *History of England*; *Parliamentary History*, p. 223 et seq.; Howell, *State Trials*, vol. i.) T. E. M.

ARUNDEL, SIR THOMAS, was the second son of Sir John Arundel, of Lanhern in Cornwall, by the Lady Eleanor Grey, daughter of Thomas, Marquess of Dorset. His father gave him Wardour Castle in Wiltshire, formerly a possession of the crown, from which he and his family have since been known as the Arundels of Wardour. He was a person of high consideration in the reigns of Henry VIII. and Edward VI., and was made a knight of the Bath at the coronation of Anne Boleyn. He had the misfortune to be an intimate friend of the lord protector, the Duke of Somerset; and when that nobleman was sent to the Tower, on the 17th of October, 1551, by the Duke of Northumberland, Sir Thomas Arundel was seized, and kept in close custody in his own house. The charges of high treason and felony against Somerset implicated Sir Thomas, who, it was alleged, had undertaken to secure the Tower in the rising which was projected, and was privy to the conspiracy for assassinating the Duke of Northumberland and other privy councillors, in which Somerset was charged with having been concerned. The trials of all the prisoners were conducted without regard to justice or fair dealing. Depositions were produced, and not the witnesses themselves; and there was even strong suspicion of forgery. The indictment on which the duke was found guilty did not charge him with any design to kill the Duke of Northumberland, but only to seize on and imprison him, and yet he was found guilty of conspiring to kill a privy councillor. Sir Thomas Arundel met with the same fate. We are told by Burnet that "he was much pitied, and had hard measure on his trial, which began at seven in the morning, and continued till noon: then the jury went aside, and they did not agree on their verdict till next morning, when those who thought him not guilty, yet, for preserving their own lives, were willing to yield to the fierceness of those who were resolved to have him found guilty." He was beheaded on Tower Hill, with Sir Michael Stanhope, on the 26th of February, 1551-2, about a month after the execution of the Duke of Somerset, and died with the most solemn protestations of his innocence. He married Margaret, daughter of Lord Edmund Howard, third son of Thomas, Duke of Norfolk, and sister of Catherine Howard, the fifth wife of King Henry VIII., by whom he left a daugh-

ter and Sir Matthew Arundel, father of the first Lord Arundel of Wardour. (Dugdale, *Baronage;* Burnet, *Hist. of the Reformation;* Howell, *State Trials*, vol. i.) T. E. M.

ARUNS. There are five personages connected with the early Roman history who bear this name, but all of them are Etruscans, or descended from Etruscans, and Dionysius states that Aruns is an Etruscan name. The following is a list of them :—

ARUNS, a son of Demaratus of Corinth, who is said to have settled in Etruria, and to have given his sons Etruscan names. Aruns was a brother of Lucumo, who is better known by the name of L. Tarquinius the elder. Aruns died during the lifetime of his father, and Lucumo inherited all the property. (Livy, i. 34; Dionysius Halicarn., iii. 46, 47.)

ARUNS, a brother of L. Tarquinius Superbus, the last king of Rome. According to the legend Aruns was a person of a mild and gentle disposition, but was unfortunately married to Tullia, a daughter of King Servius Tullius, who is notorious in Roman story for her inhuman cruelty. As her husband did not sympathize with her ambition, she murdered him, and married his brother Tarquinius. (Livy, i. 46.)

ARUNS, a son of Tarquinius Superbus. His father, on one occasion, when terrified by some fearful prodigy, sent Aruns, with his brother Titus, accompanied by L. Junius Brutus, to consult the oracle of Delphi about the import of the prodigy. When Tarquinius, after his expulsion, marched with an army of his Etruscan friends against Rome, Aruns fought in his father's army, and, on perceiving Brutus, as consul, at the head of the Romans, he dashed against him, and, in the single combat which ensued, both fell. (Livy, i. 56, ii. 6; Cicero, *Tusculanæ Disput.* iv. 22.)

ARUNS, a son of Porsenna, the lar of Clusium. He accompanied his father in his war against the Romans, and distinguished himself by his prudence and his courage. In the third year of the war he took half of his father's army, and laid siege to Aricia, hoping to acquire an independent kingdom for himself. When the siege had lasted upwards of one year, and the town was on the point of surrendering, some neighbouring towns sent aid, and in the battle which took place Aruns was killed. (Livy, ii. 14; Dionysius Halicarn., v. 30, 36, vii. 5, &c.)

ARUNS of Clusium, in Etruria, is said to have caused the Gauls, who destroyed Rome, to invade Italy. His motive to this is thus told by Livy and Plutarch: Aruns had been the guardian of one Lucumo, a young Etruscan chief, of great wealth and power, and when the young chief had grown up, he seduced the wife of Aruns. The injured man had no means of punishing the offender except by the assistance of a foreign enemy. He accordingly left his country, and went to the Gauls, whom he tempted with Italian wine to invade Etruria. He was their guide, and led them to lay siege to Clusium. Beyond this story nothing is known of this Aruns, who is the last person of this name that occurs in Roman history. (Livy, v. 33; Plutarch, *Camillus*, 15.) L. S.

ARUSIA'NUS ME'SSIUS or MESSUS, a Roman grammarian, who seems to have lived towards the end of the Roman empire. Nothing is known about him, except that his name is connected with a grammatical work, still extant, under the title "Quadriga, vel exempla Elocutionum ex Virgilio, Sallustio, Terentio, et Cicerone per literas digesta." The author calls his work "Quadriga," from the circumstance of his having used the four authors mentioned in the title in the compilation of his work. It is in the form of a dictionary, and gives, in alphabetical order, all the interesting or remarkable phrases and constructions which the author found in his four writers. He first gives the general form of a phrase, and then quotes a passage from one of his four authorities in which the phrase or construction occurs. This little phraseological vocabulary is an interesting relic of antiquity, and its value is considerably enhanced by the fact that the author has preserved amongst his phrases a great number of fragments of the "Historiæ" of Sallust, and of the lost works of Cicero. In some MSS. (for there are many in the libraries of Italy) this phrase-book is ascribed to Cornelius Fronto, and is called simply "Exempla Elocutionum," and owing to this circumstance A. Mai, who first edited it from a "Codex Ambrosianus," inserted it in his edition of Fronto (Milan, 1815, 2 vols. 8vo.), though he admitted that the work, in its present form, is perhaps only an abridgment of a larger work of the same kind by Fronto. But in the first place we know, from numerous passages in Fronto's works, that he had little or no taste for the writers of the age to which the four writers belong who are made the basis of the phrase-book: if he had composed such a work, he would undoubtedly have taken his phrases from the earlier Roman writers, such as Cato, Ennius, and C. Crispus. In the second place all the better MSS. expressly attribute the work to Arusianus (or Volusianus) Messius, and the MS. in the Wolfenbüttel library, which is the best and most complete of all, has, at the beginning, the following remark by the transcriber: "In aliquibus codicibus pro Arusiani Messi male irrepsit Cornelii Frontonis." The Codex Ambrosianus, from which A. Mai published his edition, is in a very bad condition, and scarcely gives half of the whole work; the Wolfenbüttel MS., from which Lindemann, in his "Corpus Grammaticorum Latinorum veterum," vol. i. (Leipzig, 1831, 4to.), published a new edition of Arusianus, contains half as much again as the edition of A. Mai,

so that, with the exception of a few gaps, we now have the work complete. (Niebuhr, in his edition of Fronto, p. xxxi., &c.; Fr. Lindemann's preface to his edition, p. 201, &c.)
L. S.

ARUVASH. [ARUBASH.]

ARVA'NDUS, præfect of Gaul in the reign of the emperor Anthemius, from A.D. 467 to 472. He is remarkable in history only for his trial and condemnation by the Roman senate for his conduct in Gaul, and his trial itself is worth noticing, because it is one of the last instances in which the senate exercised its jurisdiction over the subjects of Rome in Gaul. Arvandus had unbounded confidence in his good fortune, but he wanted wisdom to make the proper use of his prosperity. Within the space of five years he was twice appointed præfect of Gaul, but the popularity which he had acquired in his first administration was lost by his conduct during the second, in A.D. 470. He allowed himself to be corrupted by flattery, while every opposition to his proceedings was treated by him with indignation, and he soon became an object of public detestation in his province. His easy and careless mode of living involved him in debt, and, in order to satisfy his creditors, he had recourse to extortion. The insolent manner in which he treated the nobles of Gaul excited their bitterest enmity. Complaints were brought before the senate of Rome, and he was summoned to justify his conduct before the senate, as of old when the governor of a province was accused of malversation. On his arrival at Rome, Arvandus was quartered in the house of Flavius Asellus on the Capitol, where he was kept in a sort of custody. Four deputies of Gaul likewise repaired to Rome to act on behalf of their country, and they instituted criminal proceedings against him. They demanded such restitution as would compensate for the losses of the provincials, and such punishment of the offender as justice required. But they chiefly relied upon the contents of a letter of Arvandus which had been intercepted, and in which he appeared to dissuade the king of the Goths from a peace with the emperor of the East, and suggested to him an attack upon the Britons who were settled on the Loire. He further declared in this letter, that, according to the law of nations, Gaul ought to be divided between the Goths and the Burgundians. This letter might be interpreted as treasonable, though Sidonius Apollinaris, the friend of Arvandus, who has preserved the account of these transactions, endeavours to represent his conduct as merely indiscreet. The Gallic deputies were resolved not to bring forward that letter till the last. Sidonius Apollinaris discovered their intention, and informed Arvandus of his danger. But Arvandus haughtily rejected all friendly advice and caution, and went about at Rome with the utmost contempt of his accusers. On the day fixed for the trial, Arvandus appeared before a numerous assembly of the senate in gay attire, and displayed the most unconcerned behaviour, for he had got a notion that no one could be convicted of treason who had not attempted to usurp the purple. The Gauls stated forcibly their grievances, and then they read the fatal letter. Arvandus still maintained his haughty bearing, but when the senate unanimously declared him guilty of a capital offence, he was perfectly dismayed. This declaration degraded him to the rank of a plebeian, and he was dragged to a prison by public slaves. About a fortnight later the senate again assembled, to determine upon his punishment, and sentenced him to death. During the period between the verdict and its execution, which criminals were usually allowed, his friends interposed on his behalf, and the emperor Anthemius was prevailed upon to change his punishment into perpetual exile and the confiscation of his property. (Sidonius Apollinaris, *Epist.* vii. 1, p. 47, &c., ed. Paris, 1609; Gibbon, *History of the Decline and Fall*, chap. xxxvi.)
L. S.

ARVIDSSON, TRULS, was born not long after the middle of the seventeenth century, at Westervik, studied at Upsal in 1680, and afterwards became copperplate engraver to the Antiquarian Archives. He travelled abroad to improve himself in the art of engraving, on a stipend allowed him by the Swedish government, at the recommendation of the celebrated antiquary Hadorph. While in the Netherlands he fell in love with a nun, whom he persuaded to elope with him to Stockholm, where they were married on their arrival, but she died before a year had elapsed. Arvidsson was learned not only in the European, but the Oriental languages, especially the Hebrew, of which he was so fond that he usually carried Leusden's edition of the Hebrew Bible without points under his arm. In 1705 he published a singular work, in which he endeavoured to give in modern notes what he conceived to be the original music of the first seven of David's psalms. The title is "Psalmi Davidici, idiomate originali Hebræo, adscripta ad latus literis Italicis vocum lectura, ubi simul supra syllabas tonicas accentuum usus in distinguendis membris et sententiarum spatiis ad sensum sacrum recte perspiciendum perspicue monstratur," &c., Stockholm, 1705, 12mo. The whole work was engraved on copperplates by himself. To judge by the title, of which we have transcribed only a very small portion, his Latin style was of that perplexed and obscure description which indicates a confusion of ideas, and his work is said to have been made the subject of just and severe

criticism, which did not however prevent him from announcing his intention of publishing the whole Psalter on a similar plan. This project was prevented by his death, which took place in 1705, before he had attained the sixtieth year of his age. (Dal, *Specimen Biographicum de Antiquariis Sueciæ*, sectio xviii.; Gezelius, *Biographisht Lexicon öfver Svenske Män*, i. 27; *Biographisht Lexicon öfver namnkunnige Svenska Män*, i. 260.)

T. W.

ARVIEUX, LAURENT D', was born at Marseille, on the 21st of June, 1635. His family came originally from Tuscany. His talent for acquiring languages, and his passion for travelling, are said to have shown themselves at an early age. In 1635 he accompanied a relation, M. Bertandier, who had been appointed consul at Sidon, and passed the next twelve years of his life in one or other of the Scale of the Levant. During this time he is said to have made himself master of the Turkish, Persian, Arabic, Syriac, and Hebrew languages.

He returned to France in 1657, and was next year sent to Tunis to negotiate a treaty with the Dey. He conducted himself with so much tact and prudence as to obtain the approbation of his court; and he at the same time procured the liberation of three hundred and eighty French slaves. A purse of 600 pistoles, offered to him by his enfranchised countrymen as a mark of their gratitude, he had the generosity to refuse.

In 1672 the French government sent D'Arvieux with despatches to Constantinople. He was while there, owing to his knowledge of the Turkish language, of essential service to the French ambassador, M. de Nointel, in concluding the treaty between France and Mohammed IV. He was charged on this occasion with a commission from Turenne to inquire into the exact nature of the views entertained by the more enlightened Greeks respecting the sacrament of the Eucharist. He reported that they agreed exactly with those of the Latin church.

On his return (the date does not appear) Arvieux was rewarded with a pension of one thousand livres, payable out of the revenues of the bishopric of Apt, and with the title of chevalier of the order of St. Lazarus. Colbert, who entertained a high opinion of his talents, sent him soon after as consul to Algiers; and in 1679 he was promoted to the consulate of Aleppo. He remained at Aleppo till 1686, and rendered himself while there not only useful to his countrymen by his assiduity in promoting their mercantile interests, but remarked by the Romish court for his proselytizing zeal. Innocent XI. offered Arvieux, in 1685, the bishopric of Babylon, but he declined the offer in favour of his friend Pidou, a Carmelite monk.

From his final return to France, in 1686, till his death, on the 30th of October, 1702, Arvieux resided constantly at Marseille, spending most of his time in the study of the Scriptures in the original languages.

Arvieux published nothing himself. After his death a compilation from his papers was published by M. de la Roque, under the title "Voyage fait par ordre du Roi Louis XIV. dans la Palestine vers le Grand Emir, chef des Arabes du désert, connus sous le nom des Bedouins, ou d'Arabes Scenites: avec la description générale de l'Arabie, faite par le Sultan Ismaël Abulfeda, traduite en Français avec des notes par M. de la Roque," Paris, 1717; Amsterdam, 1718; both in 12mo. An English translation, in octavo, was published at London, in 1724; a German one at Leipzig, in 1740. In 1735 Labat published "Mémoires du Chevalier d'Arvieux, contenant ses voyages à Constantinople, dans l'Asie, la Syrie, la Palestine, l'Egypte, et la Barbarie, receuillis des originaux, par J. P. Labat." This work is contained in six duodecimo volumes. An indifferent German translation of it was published at Leipzig and Copenhagen in 1753—56.

The writings of D'Arvieux contain much valuable information for the students of Oriental manners and biblical literature. He was the first writer who gave Europeans a just notion of the character of the Beduins. His "Mémoires" were violently attacked in a work entitled "Lettres critiques de Mehemet Effendi," published at Paris in 1755, and attributed to Petis de la Croix. Michaelis, on the other hand, speaks of him with respect in the questions he drew up for Niebuhr and his associates; and, more important testimony, Niebuhr himself, in his description of Arabia, bears witness to Arvieux's accuracy and love of truth. (Biographical sketch of Arvieux, in Labat's preface to his *Mémoires*; *Lettres Critiques de Hadji Mehemet Effendi*; Niebuhr, *Description de l'Arabie*; Ersch and Gruber, *Allgemeine Encyclopädie*.)

W. W.

ARVIV, R. ISAAC BEN MOSES (ר' יצחק בן משה ארויו), a Jewish writer, who is the author of two commentaries: one on the Pentateuch, called "Tanchumoth El" ("The Consolations of God," *Job*, xv. 11), which was printed at Saloniki, by David ben Abraham Azobib, A.M. 5343 (A.D. 1583), fol.; the other, called "Makehil Kehillath" ("Calling together the Congregation"), which is a commentary on the book of Ecclesiastes, called in Hebrew "Kohelleth," also printed with the text at Saloniki, A.M. 5357 (A.D. 1597), 4to. Both these commentaries are written in a philosophical spirit, and are filled with moral reflections. Le Long calls this author Isaac Arrio. We have no notice of the period at which he lived. (De Rossi, *Dizion. Storic. deql. Autor. Ebr.* i. 56; Wolfius, *Biblioth. Hebr.* i. 679, iii. 604; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 914; Le Long, *Biblioth. Sacra*, ii. 809.)

C. P. H.

ARYABHAT'T'A, or, as written by the Arabs, ARJABAHR, a celebrated Hindu mathematician, and the earliest known author on Algebra, is now generally believed to have lived about the beginning of our æra. Nothing, however, has yet appeared that can give us the slightest information as to the place of his birth, or the time when he lived; nor is there, as far as we know, any tradition or record extant from which we can collect any of the circumstances of his life; even his period is still a matter of dispute. We must, therefore, content ourselves with whatever notices we find of Aryabhat't'a and his system in the various writers on astronomy and other mathematical sciences whose authority is established and cannot be called into doubt.

Aryabhat't'a is the first writer on astronomy to whom the Hindus do not allow the honour of a divine inspiration; and Nrisinha, Ganes'a, and other writers on mathematical science, distinctly state that he was the earliest uninspired and merely human writer on astronomy. This is a notice which sufficiently proves his being an historical character. From the same writers it appears that, before he founded a school of his own, he corrected the system of Parâs'ara, from whom he is said to have taken the numbers for the planetary mean motions. The chief doctrines which Aryabhat't'a professed were the following:—He affirmed the diurnal revolution of the earth on its axis—an assertion which is fully borne out by a quotation from one of his works, in a commentary on the "Brahmasphut'a-Siddhânta" of Brahmagupta by Prit'hûdakaswâmi: "The Earth making a revolution produces a daily rising and setting of the stars and planets." At the same time he thought that this revolving of the earth was produced through the agency of a peculiar current of aërial fluid, or spiritus vector (*vâyu*, or "wind"), to which he assigned a distance of 150 yojanas (114 English miles) from the surface of the earth. In opposition to the generally received opinion, he maintained that the moon, the primary planets, and the stars had no light of their own, and were only illumined by the sun; he consequently knew the true cause of solar and lunar eclipses. Aryabhat't'a also ascribed to the epicycles, by which the motion of a planet is represented, a form varying from the circle and nearly elliptic. Moreover, he recognised a motion of the nodes and apsides of all primary planets, as well as of the moon, and noticed the motion of the equinoctial and solstitial points, which he restricted, however, to an oscillation within the limits of twenty-four degrees, at the rate of one libration in seventy years. The length of Aryabhat't'a's sidereal year was 356 d. 6h. 12min. and 30 sec.

Aryabhat't'a stated the diameter of the earth at 1050 yojanas, and its circumference at 3300 yojanas (25,080 English miles). Hence it appears that he held the proportion of the diameter to the periphery of a circle to be seven to twenty-two, which is a nearer approximation than that of Brahmagupta and S'rîdhara, who came after him.

The astronomical sects, of which Aryabhat't'a is the reputed founder, were distinguished by the name of Audâyakas, from *Udaya*, "rising;" implying that they fixed the beginning of the planetary motions on the meridian of Lankâ (Ceylon) at sun-rise, in opposition to the 'Arddharâtrikas, who began the great astronomical cycle at midnight.

Aryabhat't'a is the author of the "Aryâsht'as'ata" (eight hundred couplets in the *Arya* metre) and the "Das'agîtikâ" (ten stanzas). The "Laghwârya-Siddhânta" is also ascribed to him: but, unfortunately, none of these works have yet been discovered; and we know them only through the numerous quotations from them, with which the works of subsequent writers abound.

For an exposition of his numerical system and algebraic doctrine we refer to the article BHASKARA. (Colebrook, *Essays*, vol. ii.)

F. H. T.

ARYANDES. [CAMBYSES; DARIUS.]

ARYMBAS I. ('Αρύμβας), also called Arrybas, Arribas, or Tharrytas, a king of the Molossi, who seems to have reigned about B.C. 390. According to the genealogical tradition of the royal house of the Molossi, he was a descendant of Pyrrhus, the son of Achilles. He was the first who gave to his kingdom a well-organized form of government, and the Molossi of later times traced the origin of all their political institutions to him. He lost his father at an early age, and, as he was the only surviving member of the royal family, especial care was taken of his education, which was intrusted to persons appointed by the state. He was also sent for a time to Athens, to become acquainted with Greek civilization. When he came to the throne, his wisdom gained him greater popularity among his people than any of his forefathers had possessed. He was the first who introduced a code of written laws; he instituted a senate and annual magistrates, regulated the constitution of the country, and was on the whole the founder of civilized life among the Molossi. According to Justin, he was succeeded by his son Neoptolemus, the father of Olympias, who was the mother of Alexander the Great. Plutarch, on the other hand, states that he was succeeded by Alcetas I. If it were not expressly stated that the Molossi were not governed by two kings until a later period, we might suppose that Neoptolemus and Alcetas were two sons of Arymbas, who governed their country in common. (Justin, xvii. 3; Plutarch, *Pyrrhus*, 1; Pausanias, i. 11, § 1 and 3.)

L. S.

ARYMBAS II. ('Αρύμβας), a son of Alcetas I., father of Æacides, and grand-

father of Pyrrhus, became king of the Molossi, in B.C. 356. Besides Æacides, he had a son Alcetas (II.), who, however, was excluded by his father from the succession on account of his violent character, though after the death of his brother Æacides he succeeded to the throne. Arymbas II. reigned, according to Diodorus, ten years, and died in B.C. 346. Nothing is known about his reign. (Plutarch, *Pyrrhus*, 1; Diodorus Siculus, xvi. 72; Pausanias, i. 11, § 1 and 3.)

L. S.

ARYSDAGHES, saint and Patriarch of Armenia, in the fourth century. Of the various forms under which the name of this saint appears in ecclesiastical and other histories, martyrologies, and similar works,—Arysdaghes, Arisdaghes, Arostaces, Arostanes, Aristarces, Aristaces, Aristages, Rostaces, Rostanes, Rhesdages, Rustakes, Aristakes—the last mentioned, Aristakes, is the form adopted in Avdall's translation of Michael Chamich's "History of Armenia;" and, as it appears to be the most correct, it will not be amiss to adopt it in the course of the present article. Aristakes was descended from the royal line of the Arsacidæ. He was the second son of Saint Gregory the Illuminator, and was most probably born at Cæsarea in Cappadocia, between the years A.D. 270 and 280. His mother was Mary, the daughter of David, a pious Christian at Cæsarea. Not long after the birth of Aristakes, his parents separated by mutual consent, and devoted themselves to a strict religious life. The two sons of Saint Gregory emulated the piety of their father, although not each in a like degree. The elder, Urthanes or Verthanes, was simply a presbyter in his native city; but Aristakes, who, from his earliest years, had shown signs of an extraordinary devotion, retired to a mountain solitude, and by prayer, fasting, and penance of various kinds, strove to become absorbed in the contemplation of divine things. He led this solitary life for many years, and the fame of his ascetic virtues not only resounded through the neighbouring country, but reached even to the court of king Tiridates, who, together with his subjects, had been converted from paganism by Saint Gregory, known as the Apostle of Christianity in Armenia. This holy father, after reaping the fruits of his sufferings and his labours in the conversion of nearly the whole of Armenia, now sighed for a partial retirement from the ecclesiastical government of that country. Upon this, king Derdat or Tiridates, wishing to secure for Saint Gregory the co-operation of his sons, Aristakes and Verthanes, commissioned three of his principal officers to seek them out and invite them to his capital. Aristakes was at first unwilling to comply with the king's request, but at length yielded to the solicitations of a body of Christians in the neighbourhood, and accompanied the deputation to the royal palace at Vagharshabad. This transaction occurred in A.D. 318. Aristakes was immediately associated with his father in the government of the Armenian church. In the year 325 he represented it in the famous Œcumenic Council of Nicæa, where he sided with the orthodox prelates, and afterwards rigidly enforced their decisions in the dioceses placed under his jurisdiction. In the year 331, Saint Gregory completely retired from the world, leaving Aristakes sole Patriarch of Armenia. He acquitted himself as patriarch with considerable ability; he built churches and convents, and established the Christian religion in several districts which had been only partially evangelized by his father. But he more particularly showed his zeal in admonishing alike the prince and the peasant, and a too faithful discharge of his duty in administering a severe reproof to an Armenian chief named Archelaus was the occasion of his being waylaid and murdered by him, A.D. 338 or 339, after he had governed the church in Armenia for a period of seven years, dating from the complete retirement of Saint Gregory. His remains were conveyed into the province of Ekeliaz, and buried in the small village of Thil. (Life of Saint Gregory the Illuminator, in Greek and Latin, from the History of Armenia by Agathangelus, together with an anonymous Life of Saint Gregory, both inserted in the *Acta Sanctorum Septembris*, tom. viii. 295—413, with preliminary remarks by the editor; Galanus, *Conciliationis Ecclesiæ Armenæ cum Romana pars prima*, Armenian and Latin, 40—44; Le Quien, *Oriens Christianus*, vol. i. 1373; Chamich, *History of Armenia, translated by Johannes Avdall*, vol. i. 162, 165.)

G. B.

ARZACHEL, as his name is commonly spelt (otherwise Arzahel, Arzael, Elzara Keel, Eizarakel), to which sometimes the name of Abraham is prefixed, was an astronomer, probably of the Jewish race, who lived in Spain A.D. 1080, or thereabouts. There is much mention of him, his observations of the obliquity of the ecliptic, his addition to Ptolemy's solar theory of a small circle for the eccentric to move on, his corrections, real or supposed, of the tables of Albategnius, &c., in astronomical writers of the middle ages. He is eulogized as one of the greatest of astronomers by Aben Ezra in his astrological work "The Beginning of Wisdom." This is all so vague, that it only makes a traditional reputation of no very certain character; and no corrections of Albategnius were adopted, as is known. Rheticus, Blanchinus, and others say that Arzachel was the author of the tables called Toledan, which exist only in manuscript. Delambre examined two manuscripts from the Royal Library at Paris, and found it not very easy to settle whether

they were the work of Arzachel, though his name is to the preliminary discourse. The tables themselves are not of great merit, even for that day: the most remarkable point about them is the tradition that they were the groundwork, or part of it, on which the Alfonsine tables were founded. Delambre says the preliminary discourse is very succinct, and contains only the most superficial notions. The simple conclusion is that Arzachel gained a great reputation, but not on any lasting grounds. (Riccioli, *Almag. Nov.*; Weidler, *Hist. Astron.*; Delambre, *Hist. de l'Astron. du Moyen Age.*) A. De M.

A'RZERE, STEFANO DELL', an Italian painter of Padua, of the sixteenth century, and an imitator of Titian. He excelled in fresco, and executed in this style, together with Domenico Campagnola and a painter of the name of Gualtieri, several colossal figures of emperors and illustrious men in a large hall at Padua, which from the size of the figures was called the "Hall of Giants:" it is now the public library. These paintings are in parts well drawn, richly coloured, effective in light and shade, and are remarkable for the slight degree in which their colours have suffered by time. There are several other works in Padua by dell' Arzere, which are mentioned by Ridolfi. Lanzi notices an altar-piece by him of Christ upon the Cross, in the church of San Giovanni di Verzara at Padua, in which he has evidently attempted to imitate Titian, but with little success. (Ridolfi, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.) R. N. W.

ARZT, FRANZ CHRISTOPH VON, a German portrait-painter, who lived at Munich at the end of the seventeenth century. He painted two full-length portraits, of the size of life, of the Bavarian elector of that time, for which he was paid only one hundred and fifty florins (about thirteen pounds sterling). (Lipowsky, *Baierisches Künstler-Lexicon.*) R. N. W.

A'SA (in Hebrew, אָסָא; in the Septuagint, Ἀσά; in Josephus, Ἄσαρος; in the Vulgate, Asa), a king of Judah, or of the kingdom of the two tribes, the third who reigned after the revolt of the other ten tribes, and the fifth king of the dynasty or house of David, from whom he was the fourth in direct descent.

Asa was the son of Abijam: whether he was the eldest of the numerous offspring (twenty-two sons and sixteen daughters) of that prince is not stated. His mother, according to the Hebrew text, both in *Kings* and *Chronicles*, is called "Maacha, the daughter of Abishalom;" but the true reading, so far as his mother's name is concerned, has probably been preserved by the Septuagint, which, according to the Vatican MS. in 3 *Kings* (1 *Kings* in our English version, and in the Hebrew) xv. 10, reads Ἀνά, Ana. Maacha, the daughter or grand-daughter of Abishalom or Absalom, was the mother of Abijam [Abijam], and grandmother of Asa. (Comp. 1 *Kings*, xv. 2.)

Asa's age at his accession is not stated. As his grandfather Rehoboam died at the age of fifty-eight, only three years before Asa came to the throne, he must have been young, and was probably in his childhood. This circumstance serves to account for some particulars of his history. His reign was marked by several striking events; but it is not easy to determine the time and order of their occurrence. His extensive religious reforms, and the circumstance of a ten years' peace, are recorded by the compiler of the books of *Chronicles* immediately after the notice of his accession, which has induced some persons (Usher among them) to refer these circumstances to the commencement of his reign. An attentive consideration of the sacred narratives leads, as we think, to a different conclusion. We believe that the earlier part of Asa's reign was characterized by the continuance of that idolatry and licentiousness which had prevailed during the reigns of Rehoboam and Abijam (Comp. 1 *Kings*, xiv. 22—24, xv. 3), and which was countenanced by Maachah, the grandmother of Asa, who had an idol (Jerome, in the Vulgate, calls it a Priapus, intimating its lascivious and obscene character) in a grove. Maachah enjoyed the dignity of "queen," which some writers understand to mean that she was regent during the minority of Asa. There is no reason to think that Asa personally shared in the idolatry of his subjects.

This early period of the king's reign was also marked by hostilities with the kingdom of Israel, or the ten tribes, which was governed from the third year of Asa's reign by Baasha, founder of the second dynasty of that kingdom. In this war Asa gained some towns of the tribe of Ephraim, and united them, at least for a time, to his own dominions.

A more serious warfare succeeded. Terah the Cushite (our common version renders it the Ethiopian) entered the kingdom of Judah at the head of a vast army, stated to consist of "a thousand thousand men" (an expression apparently denoting an indefinitely large number) and three hundred chariots. Josephus understands the statement literally as meaning a million of men, and says that one hundred thousand were horse, and the rest foot soldiers. There is difficulty in determining whether these Cushites were Arabians or Africans: probably they were Africans, as we find the Lubims or Libyans associated with them. It is observable that the Syriac and Arabic versions of the Old Testament call Terah and his army "Indians." Asa gave battle to this immense host in the valley of Zephathah, near Maresha, or, as the Septuagint renders it, "the valley to the north of Maresha;" and, having prayed to God for help, succeeded in defeating the invaders. In the pursuit he

took Gerar and other towns near it, from which it is likely that the Philistines, to whom these towns belonged, had joined Terah. Asa took among the spoil "sheep and camels in abundance," from which we gather that the invaders were a nomadic race.

On returning to Jerusalem after his victory, Asa was met by the prophet Azariah, the son of Oded, who reminded him that the prosperity of the nation had always depended on its faithfulness to Jehovah. According to our common version, he admonished him that "for a long season Israel had been without the true God, and without a teaching priest, and without law:" but the obscurity of the original and the diversity of the ancient versions make the rendering of the authorized version very questionable. However, Asa, animated by the prophet's address, proceeded to correct the prevailing evils; and it is to this period, rather than to the commencement of his reign, that we refer the great religious reformation which he effected. Idolatry and unnatural offences were put down: Maachah was deprived of her queenly dignity, and the idol which she had erected was destroyed; and Asa brought into the temple the things which his father and himself had dedicated to the service of God, but had not before this applied to sacred uses; at least had not placed them in the temple, their proper place of destination. He gathered a great assembly of his people at Jerusalem, and made large offerings from the spoil taken from the Ethiopians; and both the king and the nation entered into a solemn covenant to serve "Jehovah, the God of their fathers," faithfully, and to enforce the punishment of death denounced by the Mosaic law against idolatry. In one thing the reformation was not complete; the irregular worship of the high places still continued: the habits of the people were in this respect too inveterate to admit of change; but the worship, although irregular, was not idolatrous.

This covenant, as we are told, was entered into in the fifteenth year of the reign of Asa, B.C. 955. The invasion and defeat of Terah may therefore be fixed in that or the preceding year. The ten years of peace which Asa is recorded to have enjoyed are probably to be dated from this period: not that hostility between Judah and Israel actually ceased, for "there was war between Asa and Baasha all their days;" but the land of Judah was untouched by war: whatever hostilities were carried on were confined to the land of Israel. Asa took advantage of this prosperous interval to fortify his towns, and to enroll his subjects, to the number of nearly six hundred thousand, for military service. His prosperity induced many of the subjects of Baasha to come over to him, especially from the tribes of Ephraim, Manasseh, and Simeon, which were on or near the frontier.

It was probably from jealousy and apprehension at this defection that Baasha determined to make a vigorous effort to check the prosperity of Asa; and he seized and began fortifying Ramah, supposed to be the place so called near Jerusalem, in order virtually to blockade that city, or, as the sacred writer expresses it, "that none might go out or come in to Asa, King of Judah." Distressed by this step, Asa collected a sum of money, taking for the purpose the sacred treasures of the temple, and sending it to Benhadad, the king of Damascus, engaged him to make a diversion in his favour. Benhadad attacked the northern frontier of Israel: Baasha, in order to repel this new enemy, was obliged to leave the fortifications of Ramah unfinished; and Asa carried off the materials provided for their construction, and employed them in strengthening his own fortresses. The present Hebrew text, followed, with scarcely an exception, by all the ancient versions, places the renewal of active warfare in the thirty-fifth, and the fortifying of Ramah in the thirty-sixth year of Asa's reign (B.C. 935 and 934). But there is certainly some error in this, as Baasha came to the throne of Israel in the third year of Asa's reign (B.C. 967 or 968), and died after a reign of twenty-four years, in the twenty-sixth year of Asa (B.C. 944). The simplest way of rectifying the discrepancy is to suppose that some early transcriber substituted thirty-fifth and thirty-sixth for twenty-fifth and twenty-sixth (B.C. 945 and 944).

In his alliance with Benhadad Asa had shown a distrust of the divine protection; and he thereby incurred the rebuke of the prophet Hanani, who declared that from that time he should be involved in war. Asa in his anger imprisoned the prophet; he also committed about the same time some other acts of oppression, the nature of which is not stated.

We hear no more of Asa till the thirty-ninth year of his reign (B.C. 931), when he was afflicted with a disease in his feet. We are told that "in his disease he sought, not to the Lord, but to the physicians," which some understand to mean that he resorted to some of those charms or incantations which were so strictly forbidden by the divine law. He died in the forty-first year of his reign (B.C. 929), leaving his crown to his son Jehoshaphat; and was embalmed and buried in a sepulchre which he had hewn out for himself in the City of David, or the upper city of Jerusalem. The Bible speaks of only one wife, Azubah (2 *Chron.* xx. 31): we are not told that he had any children besides Jehoshaphat.

The reign of Asa is fixed by Usher and Jahn from B.C. 955 to 914; and these dates are given in the margin of our Bibles. Calmet dates it from B.C. 951 to 910; and Hales, whose Chronology we adopt, from 970 to 929. (1 *Kings*, xv. 9—24; 2 *Chronicles*,

xiv., xv., xvi.; Josephus, *Jewish Antiquities*, b. viii., ch. xi., xii.) J. C. M.

ASADI OF TU'S, one of the oldest of the Persian poets. He was born in the beginning of the tenth century, and during the early part of the reign of Mahmúd of Ghizni he was chief poet at that monarch's court, an office in which he was succeeded by Ansari. Asadi was the preceptor of the celebrated Firdausi; and it is said that when requested by Mahmúd to compose an epic poem, including the whole history of the ancient Persian empire, he refused the task as being beyond his years; but at the same time he recommended to the king his accomplished pupil as the fittest person to execute so vast an undertaking. Asadi is the author of a heroic poem called the "Gushtásp Náma," which treats of the adventures of Rustam's ancestors and the more illustrious kings of the Peshdádian dynasty. This work has in the course of time become so incorporated with the "Sháhnáma" of Firdausi, that it is difficult to allot to the preceptor and pupil the share appropriate to each. The poet Jámí asserts that Asadi wrote not fewer than twenty thousand verses of the "Sháhnáma." This may be true, so far as regards Jámí's particular exemplar of the "Sháhnáma," which might have borrowed that much from the "Gushtásp Náma" of Asadi. It is probable also that such eminent poets as Jámí himself was, could easily detect the different styles of Asadi and Firdausi, though the distinction is nearly lost among the Persian poets of the present day. Asadi in his old age retired from the magnificence of Mahmúd's palace to his native city of Tús, where he passed the remainder of his days, and lived to an extremely advanced period of life. In a biographical work called the "Majális ul Múminín" Asadi is said to have been the author of a work entitled "Rasálae Farhang," a vague title, which may mean a treatise on religion, philosophy, or science. In the same work it is stated that he was the author of a "Diwán," which at that period (sixteenth century) had become very scarce. He is also the author of a collection of argumentative or controversial compositions in verse, entitled "Munázarát," which were known to the author of the "Majális ul Múminín," and from the elegance of which (according to that author) it is evident that Asadi was a man of accomplished taste. It is stated in the above-mentioned author, as well as in Daulatsháh, that on Asadi devolved the task of putting the finishing hand to the "Sháhnáma." Firdausi, after his final settlement at his native place, anticipating his approaching dissolution, sent for his aged preceptor, and said, "O master, my appointed time is come, and my 'Sháhnáma' is still unfinished; and after I am gone, no one will do me the justice of completing it." Asadi replied, "Let not that, my son, distress you; for if you die, I will engage to finish it." Firdausi said, "O, my master, you are very old, it is impossible that the work can be finished by your hand." "Fear not, my son," said Asadi, "if it please God to grant me a few more days of life, it shall be done." Accordingly, Asadi took leave of his dying pupil; and retiring to his own house, he laboured the whole of that day and night, and till the time of evening prayer the next day, when he finished the remainder of the poem, amounting to about four thousand verses. He then hastened with his performance to the dying-couch of his pupil, and Firdausi had still sufficient strength to read and highly applaud the ingenious and ready composition of his aged preceptor. The portion of the "Sháhnáma" added by Asadi comprehends the period from the first conquest of the Arabs to the final overthrow of the empire under Yazdijird. The precise periods of Asadi's birth and death are unknown, and we can only approximate to them by inference. Firdausi died in A.D. 1020, aged about ninety years; and we may infer that Asadi was by several years Firdausi's senior, as he was his master. We are not aware that there is any genuine copy of Asadi's works—we mean his "Gushtásp Náma" and "Munázarát"—in this country. Of the former work there are portions appended to the edition of the "Sháhnáma," printed at Calcutta in four volumes, royal 8vo., 1829, under the superintendence of the late Captain Turner Macan. (*Majális ul Múminín*, Pers. MS.; Daulatsháh, *Lives of the Persian Poets; Annals of Oriental Literature*, 8vo., London, 1820.) D. F.

ASAHEL, R. (עאסהאל), surnamed Dion Phabo (דיאן פיעבו), a Jewish writer, who lived during the middle of the sixteenth century. He wrote a commendatory preface to the moral work of R. Salomon ben Gavirol called "Tickkun Middoth Hannephesh" ("The Direction of the Manners of the Soul"), in the collection called "Goren Nacon" ("The Prepared Threshing-floor"), which was printed at Trent, A.M. 5322 (A.D. 1562), in 4to. (Wolfius, *Biblioth. Hebr.* i. 960.) C. P. H.

ASAIRI. [AZAIRI.]

ASAM, COSMAS DOMINIAN (or DAMIAN), and EGID, two brothers, and distinguished Bavarian artists of the early half of the eighteenth century, were the sons of Georg Asam, a painter, who died in 1696. Cosmas, the elder, was born in Benediktbaiern; Egid, in Tegernsee. They both studied in Rome, Cosmas painting under Ghezzi, and Egid studying sculpture and stucco-work; the former obtained the first prize in the Academy of St. Luke. After their return to Bavaria they executed works in many churches, and Cosmas acquired a great reputation as a fresco painter, not only in his own country, but in Baden, in Switzerland, and in the Tyrol. The Johannes Kirche in the Send-

linger Gasse in Munich is entirely the work of these brothers; it was commenced by Egid, at his own cost, in 1733, and was finished in 1746: the paintings are by Cosmas; all the other ornaments are by Egid. Cosmas died in 1739. Lipowsky has given a list of their principal works. Cosmas painted two ceilings in the palace of Schleissheim near Munich. Few of their works have been engraved. Heineken mentions only twelve prints after them.

An historical painter of the name of Asam lived at Bamberg in the latter part of the eighteenth century: there are several of his works at that place, but they have little merit. (Heineken, *Dictionnaire des Artistes*, &c.; Lipowsky, *Baierisches Künstler-Lexicon*; Jäck, *Leben und Werke der Künstler Bambergs*; *Bildergallerie in München.*)

R. N. W.

A'SAN I. (Asánes, Ἀσάνης), king of Bulgaria. The Bulgarians, one of those nations that, like the Majars, or Hungarians, form a link between the Turkish and Finnish races, were originally settled on the banks of the lower Volga and in the country between that river and the Don. In the fifth century of our æra they extended their limits as far as the Kama in the north and the Dniepr in the west, and they became known as warlike robbers under the double name of Bulgarians and Wolochians. They yielded to the power of the Avari, with whom they made common cause, and lived on equal terms; but when the eastern part of the khanat of the Avari was seized by the Khazars, in the seventh century, they left their ancient abodes and emigrated towards the west. The greater part of them now separated themselves from the Avari, who were still powerful between Bohemia and Bavaria in the west, Poland in the north, the river Bog in the east, and the Danube in the south; they crossed the Danube, and took from the Greeks the tract between the Danube in the north and the Balkan in the south, where they settled in great numbers, and which was henceforth called Bulgaria. This is Bulgaria in the narrower sense of the term, or Bulgaria Nigra. The Bulgarian horsemen were dreaded by the Byzantine Greeks, and for a long time they were the scourge of the Eastern empire, appearing and disappearing with the rapidity of Beduins, and carrying off the inhabitants of the neighbourhood of Constantinople. In their contact with the Greeks they saw the advantages of civilization, and they adopted the Christian religion during the reign of the emperor Basil I. Macedo (867—886). Simeon, king of Bulgaria, who reigned from 888 till 927, or perhaps 932, extended his dominions towards the west, over Servia and the neighbouring countries inhabited by Slavonians, which was the cause of the Bulgarian language gradually becoming mixed with Slavonian words, so as to present in our days a dialect which, notwithstanding its numerous anomalies, is generally reckoned among the Slavonian languages. The successors of Simeon made further conquests over the Greeks, and the emperors Nicephorus II., Phocas, and John Zimisces, being engaged in difficult wars in Asia, were obliged to suffer the Bulgarians in the very heart of Thrace. When Basil II. ascended the throne of Constantinople, the Bulgarian kingdom comprised, besides Bulgaria Nigra, the whole country from the river Sperchius in the south to Belgrade on the Danube in the north, and from the Adriatic Sea in the west to the frontiers of ancient Thrace in the east. Basil conquered the whole kingdom of Bulgaria, after an obstinate struggle of upwards of thirty years, and united it with the Greek empire, of which it continued to be a part till Bulgaria Nigra was separated from it during the reign of Isaac Angelus (1185 till 1195), under the following circumstances.

The base character of the emperor Isaac, the depravity of his ministers and officers, the weakness of his government, and the frequent troubles by which the empire was shaken under his administration, were perceived by a warlike nation like the Bulgarians, who bore the Greek yoke with impatience. Asan and Peter, two noble brothers descended from the ancient kings of Bulgaria, conceived the plan of restoring their country to its independence. They courted Cypsellius, the imperial commissioner in Bulgaria Nigra, and through him obtained permission to enter the Greek army. They fought with distinction, and claimed as their reward a small estate in Mount Hæmus. The emperor haughtily refused it, and the two brothers returned to Bulgaria with the purpose of taking revenge, and persuaded their countrymen to shake off the Greek yoke. Fear preventing the majority from engaging in such a dangerous undertaking, Asan and Peter resolved to avail themselves of their credulity and superstition. They built a church in honour of St. Demetrius, who was held in great veneration among the Bulgarians, and there assembled a crowd of lunatics, or men who gave themselves out as such for the purpose, who pretended to be inspired by God, and announced to the people that heaven had resolved the independence of Bulgaria, and that St. Demetrius had promised to protect them against the Greeks. Upon this the Bulgarians took up arms, and Peter and Asan, who were both crowned kings, reigned together. Asan, however, as Acropolita states, had the chief authority. Bulgaria was soon invaded by a Greek army, which tried to relieve the garrisons of different places which were besieged by the Bulgarians, but the Greek generals were incompetent men, and, after some losses on both sides, the Greeks were forced to evacuate

Bulgaria. The Bulgarians now invaded Thrace and Macedonia. In 1189 the emperor Frederick I. appeared on the confines of Bulgaria, on his expedition to Jerusalem, and at Adrianople was met by an ambassador of Peter, who proposed to Frederick to support him with forty thousand men, if he would join him in attacking the Greek emperor. But Frederick declined the proposition. A short time afterwards Asan destroyed a Greek army, and made the commander, Isaac Sebastocrator, prisoner. Some time after this victory Asan was killed by his kinsman Joannes, or Juancus (Joannicus), who is said to have besprinkled Asan's royal dress with a deadly poison, in consequence of which the king died. Asan reigned nine years, according to Nicetas, but neither the beginning of his reign nor the year of his death has been correctly ascertained: he died, probably, in the beginning of the reign of Alexius III. (1195 till 1203). Asan left two sons, Joannes and Alexander; his successor was his brother Peter, who was killed by one of his kinsmen a short time afterwards, whereupon one Joannes came to the throne, who seems to have been a younger brother of Asan and Peter. The rebellion of the Bulgarians was supported by great numbers of Wallachians (Moro-Vlachi, or Blachi), who lived then in the mountains of Macedonia and Thessaly, and who rebelled as early as 1186. Hence the new Bulgarian kingdom, which lasted till the fourteenth century, is called by several historians the Bulgaro-Wallachian kingdom. (Acropolita, c. 12, 13, 20; Nicetas, *Isaacius*, i. 4—6, ii. 1, iii. 3, 4, 8, *Alexius Angelus*, i. 4—6; Du Cange, *Illyricum Vetus et Novum*, p. 105, 106.) W. P.

A'SAN II., JOA'NNES (Joánnes Asánes, Ἰωάννης Ἀσάνης), king of Bulgaria, the son of Asan I., did not ascend the throne till a considerable time after the death of his father, who was succeeded by his brother Peter. Peter's successor was one Joannes, after whose death, the throne was usurped by his sister's son, Vorylas, or Phrorylas. Asan, whose life was put in danger by Vorylas, fled to Russia, found assistance there, and returned with an army. He attacked and defeated his rival in 1217 or 1218, and Vorylas shut himself up in the fortified town of Trinobium, now Tirnova, where he was blockaded for seven years by the forces of Asan. The inhabitants at last surrendered the town, in spite of the threats of Vorylas, who fled, but was taken by some soldiers of Asan, and had his eyes put out. Asan's authority was no longer disputed. He was successful in a war with Theodore Angelus, despot of Epirus, who had assumed the title of emperor, and whom he defeated in 1227. Theodore fell into the hands of the victor, who punished him with the loss of his eyes. They nevertheless became friends, and Asan married the daughter of the blind prince. About 1234 Asan made an alliance with Joannes Vatatzes, the Greek emperor of Nicæa, and in the following year they laid siege to Constantinople, then in possession of the Latins, but were compelled to abandon the siege, after having been routed in a decisive battle (1236). The friendship between Asan and Joannes Vatatzes did not last. They had conquered the greater part of Macedonia and Thrace, which they divided between them, but the partition led to differences, in consequence of which Asan broke his alliance with the Greek emperor, and not only made his peace with the Latin emperor of Constantinople, John of Brienne, but soon afterwards concluded an alliance with him. This event would have caused still more satisfaction among the Latins, had not Asan, who was a Roman Catholic, passed over to the Greek church, to which his subjects belonged, a step in which he showed rather prudence than fickleness, with which he is reproached by the historians. It was, perhaps, his apostacy which induced king Andreas II. of Hungary, who was his father-in-law, to make war upon him, and it seems that Pope Gregory IX. excited Andreas to this, for he preached the cross in order to encourage the Western barons to join the king of Hungary. The result of the war is not known; it was probably terminated by a speedy peace. Asan died in the month of June, 1241; during his reign the limits of the Bulgarian kingdom were nearly as extensive as in the beginning of the eleventh century. Asan was twice married. His first wife was Mary, princess of Hungary, whose father, King Andreas II., is said to have been seized by Asan on his return from Jerusalem, and kept a prisoner till he promised to give his daughter in marriage to Asan. The children of Asan and Mary were—Caloman, who succeeded his father; Helena, who married Theodore Lascaris II., emperor of Nicæa; and Thamar, a princess of whom nothing is known. Asan's second wife was Irene, the daughter of the despot-emperor Theodore Angelus, by whom he had Michael, the successor of his brother Caloman, and two daughters. (Acropolita, c. 13, 20, 31—40; Du Cange, *Historia Franco-Byzantina*, l. iv., *Illyricum Vetus et Novum*, p. 107, 108.) W. P.

A'SAN III., JOA'NNES (Joánnes Asánes, Ἰωάννης Ἀσάνης), king of Bulgaria, was the son of king Mitzes, or Mytza, who was driven out from his kingdom, and died at Troy. He married Irene, the daughter of Michael VIII. Palæologus, emperor of Constantinople, by whose assistance he recovered the throne of Bulgaria in 1279. He lost it in 1281, by a usurper Terter, or Terteres, and fled to Constantinople, where he was kindly received by Michael, who conferred upon him the dignity of despot of Romania. Asan III. was the last king of Bulgaria of the Asanian

dynasty. He died at Constantinople, and his descendants belonged to the high nobility of the Greeks: several of them became conspicuous in the Byzantine history. Maria, the daughter of Asan III., married the famous Roger de Flor. Demetrius and Michael Asan fled to Italy after the capture of Constantinople. (Pachymeres, vi. 8, 9, vii. 20; Du Cange, *Illyricum Vetus et Novum*, p. 109, 110, 114.) W. P.

ASANDER (Ἀσανδρος), a son of Philotas, and brother of Parmenio, was appointed by Alexander the Great, B.C. 334, governor of Lydia, and of all the former satrapy of Spithridates. In conjunction with Ptolemy he defeated Orontobates, a Persian, who had possession of the citadel of Halicarnassus and other strong places in Caria. Asander and Nearchus, with some Greek mercenaries, joined Alexander at Zariaspa, B.C. 328. After the death of Alexander he received the satrapy of Caria. Antipater engaged him to oppose Attalus, the son of Andromenes, and Alcetas, the brother of Perdiccas, but Asander had the worse in the contest. Ptolemy, the son of Lagus, formed an alliance with Asander, who was then a powerful man, and possessed many cities. About this time Asander had established himself in Lycia, and extended his conquests as far as the coast of Cappadocia, on the Euxine: Amisus alone held out against him. In B.C. 345, Antigonus sent his general Ptolemy against Asander, but Asander was supported by the alliance of Ptolemy and a force sent to Asia under Prepelaus by Cassander. In the year B.C. 313, however, Asander, being hard pressed by Antigonus, capitulated on the following terms: he was to give up all his soldiers to Antigonus, to restore the Greek cities to their independence, and to receive his satrapy as a gift, and to be faithful to Antigonus. Asander gave his brother Agathon as a hostage, but in a few days repenting of his bargain, he contrived to get his brother out of the hands of Antigonus, and sent to Seleucus and Ptolemy to ask for their aid. Nothing more is known of him. Those few facts show that he was active in the troubled period which followed Alexander's death, but the events of his life are very confused. (Arrian, i. 18, &c.; Diodorus, xviii. 3, xix. 62, 68, 75; Arrian apud Phot., *Biblioth.* Cod. 92; Droysen, *Geschichte der Nachfolger Alexander*, and the Note, p. 325, on the confusion between Cassander and Asander in Diodorus, and p. 353 on the inscription which relates to Asander, the son of Agathon, who was the brother of the elder Asander.) G. L.

ASANDER (Ἀσανδρος), a king of the Bosporus, in the Tauric Chersonese. Asander, before he seized the kingdom, was appointed governor of the Bosporus (B.C. 47), by King Pharnaces the Second, when he was setting out on his expedition to oppose Cn. Domitius Calvinus. Calvinus, who had been sent by C. Julius Cæsar against Pharnaces, was defeated by him in Armenia, but in the mean time Asander revolted from his master with the hope of receiving his kingdom from the Romans. When Pharnaces was defeated by Cæsar in the battle of Zeleia, he fled to Sinope, and there took ship for the Bosporus. Landing in the Tauric Chersonese, he attempted to recover his kingdom, but Asander opposed him, and Pharnaces lost his life in the contest. Cæsar made Mithridates of Pergamus, who had assisted him in the war in Egypt, king of the Bosporus, and intrusted to him the prosecution of the war against Asander. Mithridates attempted to take possession of the kingdom, but he was defeated by Asander, who kept possession of the Bosporus, in which he was subsequently confirmed by Augustus with the title of king. He put an end to his life by starvation, about B.C. 16, being then ninety-three years old, because his forces were deserting to one Scribonius, who claimed a descent from the great Mithridates. We may probably attribute to this Asander the construction of the great wall, described by Strabo, 360 stadia long, across the isthmus of the Tauric Chersonese, which was designed to protect the peninsula against the wild tribes. There were ten turrets in every stadium, or 600 feet. Spanheim assigns an extant gold coin to this king. Dion Cassius, when he speaks of the death of Asander, says that he married Dynamis, the daughter of Pharnaces, and that after Asander's death she became the wife of Scribonius, who also took possession of the kingdom, which Asander had bequeathed to his wife. (*Bell. Alex.*, 78; Dion Cassius, xlii. 46—48, and Reimar's *Note* on c. 47; liv. 24; Appian, *Mithridat.*, 120; Strabo, vii. 311, xiii. 625, and the *Note* of Casaubon; Lucian, *Macrob.* 17.) G. L.

ASAPH, SAINT, was, according to an old opinion, the first bishop of St. Asaph, in Flintshire, North Wales. According to Henry Wharton, cited below, the first bishop of that see, which was then called Llan-Elwy, was St. Kentigernus, who afterwards became bishop of Glasgow. Before he went to Scotland he appointed Asaph abbot of the monastery, founded by Kentigernus at Llan-Elwy. Asaph afterwards became bishop of that see, which either then or at some time after received the name of St. Asaph. Asaph succeeded Kentigernus about A.D. 600, or perhaps in 590, or even fifty or sixty years before that time. All this is very uncertain, as we may see from Wharton; nor are there any proofs of Asaph being the author of two works which are attributed to him. The works are "Ordinationes Ecclesiæ (St. Asaphi)," and "Vita Sci Kentigerni," which is contained in the first volume of "Acta Sanctorum," ad 13 Januarii. (H. Wharton, *Historia de Episcopis et Decanis Londinensibus, necnon de Epis-*

copis et Decanis Assavensibus, pp. 302, 3; Fabricius, *Biblioth. Mediæ et Infimæ Latinitatis*, sub voc. "Asaphus.") W. P.

ASBIORN, BLAK. [BLAK.]

ASBIORN, SIGURDSSON. [SIGURDSSON.]

ASCA'NI, PELLEGRI'NO, a distinguished Italian flower-painter of the eighteenth century; a native of Carpi in the Modenese. (Tiraboschi, *Notizie degli Artefici Modenesi.*) R. N. W.

ASCA'NIUS was, according to Virgil, the son of Æneas, by his first wife Creusa. Livy also makes Ascanius the son of Æneas, but he does not pretend to determine whether the Ascanius, who succeeded Æneas in Italy, was the son of Creusa, or of Lavinia, the Latin wife of Æneas. Livy states that, on the death of Æneas, Ascanius was too young to govern, and the administration was in the hands of Lavinia, but that when Ascanius came to years of manhood, he left Lavinium, which had been built by Æneas, to the care of his mother, and founded Alba Longa. Ascanius was succeeded by his son Sylvius. Ascanius was also called Iulus, and the Julia (Iulia) gens of Rome claimed descent from him. (Virgil, ii. 666, 674; Livy, i. 1, 3; other traditions about Ascanius are mentioned by Dionysius of Halicarnassus, i. 47, 53, 65, 70, and by Strabo, xiii. 607.) G. L.

ASCA'NIUS, PETER, was born in Sweden, and was for many years inspector of the mines of the north of Norway. He possessed a considerable knowledge of mineralogy, and was devoted to all branches of natural history. He visited London in 1755, and became acquainted with Browne, Ellis, Da Costa, and other eminent naturalists of that period. In the "Correspondence of *Linnæus*," published by Sir J. E. Smith, are two letters from Ascanius to Linnæus, from which it appears that they were on terms of intimacy. The first of these letters, which is dated from London, gives a sketch of the state of natural history in this country at the time he was here. After his appointment of inspector of mines he resided at Charlottenberg. His last letter to Linnæus accompanied a copy of a work entitled "Figures enluminées d'Histoire Naturelle," which he had published at Copenhagen, in folio, in 1767. This work contains observations on various departments of natural history, written in Danish, and descriptions, with plates, of two new species of fishes, and also of two new species of birds. In the forty-ninth volume of the "Philosophical Transactions" Ascanius published a paper giving "An Account of a Mountain of Iron-Ore at Taberg in Sweden." He also published a paper on a molluscous animal, in the "Transactions of the Royal Academy of Stockholm," and some other papers on natural history. (Smith, *Correspondence of Linnæus.*) E. L.

ASCARELLI, or ASCARIEL, DEBORA (דבורה־אשקראלי או עזכאריל), a Jewish lady, who lived at Rome, of which city she was probably a native, during the latter part of the sixteenth century. She was the wife of R. Joseph Ascariel, commonly called Ascarelli, and was well versed in Hebrew and Italian literature. She also showed considerable skill in Italian versification. She is the author of a translation into Italian verse of the "Mahon Hasshoalim" ("The Dwelling-place of those who pray"), which is a collection of sacred poetry by R. Moses Rieti: it was first printed at Venice, in Hebrew and Italian, by Daniello Giunta, A.M. 5362 (A.D. 1602), 12mo.; edited by David de la Rocca, who prefixed to it a laudatory epistle to the authoress. The little volume also comprises the following translations into Italian verse by Debora, namely, the Hebrew hymn of R. Bechaji ben Joseph which commences "Barki Naphshi" ("Bless, O my Soul"); 2, the "Viddui Gadol" ("Great Confession") of R. Nissim; and 3, the "Seder Haaboda" ("Order of Service"), in which is explained the ritual and order of the sacrifices for the day of expiation, as set forth in the "Machazor," or service-book of the Spanish synagogues. This collection was printed a second time at Venice by Jo. de Gara, edited by R. Samuel de Castelnuovo. At the end of this edition is "Bakkasha" (a Petition), offered up in the Roman synagogues at the time of circumcision. Debora Ascarelli appears to have been still living in the year 1602, when the first edition of her translations appeared. Bartolocci says that he saw her husband's name inscribed on a window of the great synagogue at Rome, which is called "Keneseth Hahecal" ("The Synagogue of the Temple"), with the date A.M. 5320 (A.D. 1560). (Bartoloccius, *Biblioth. Mag. Rabb.* ii. 1, 2, iv. 238, 239; Wolfius, *Biblioth. Hebr.* i. 287, iii. 176; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 56.) C. P. H.

A'SCARUS (Ἄσκαρος), a Theban sculptor, who executed a statue of Jupiter crowned with flowers and holding a thunderbolt in his right hand, which was dedicated at Olympia by the Thessalians, out of spoils taken from the Phocians. Ascarus is said by Pausanias to have been the scholar of a Sicyonian artist, but he does not mention his name. Some antiquarians have supposed it was Canachus; others Ageladas, but there is no authority for believing there was a Sicyonian sculptor so called. [AGELADAS.] (Pausanias, v. 24.) R. W. jun.

ASCELIN, NICOLAS, the name of a Dominican, who appears to have been sent, with three others of his order, by Innocent IV., by way of Syria, to the Tartar chiefs in Asia Minor, at the same time that Jehan de Plan Carpin was sent by the way of Poland and Russia to the court of the Khan. The very brief and unsatisfactory account of Ascelin's

mission that has been handed down to us is contained in the "Miroir Historial" of Vincent of Beauvais, who derived his information from Simon of St. Quentin, one of Ascelin's associates. In the French version of Vincent's history, printed at Paris in 1495-6, the narrative of the expedition is contained in the 2nd chapter, and in the 40th to the 52nd chapters (inclusive) of the 32nd book. It contains little more than an account of the proceedings and treatment of the envoys in the camp of Bajothnoi (Baju-Novian?), a Tartar general: from some incidental remarks, however, we may form a vague conjecture as to their route. They appear to have landed at Acre; to have proceeded to Tripolis (written in one place Triphel, and in another Triphlis); to have associated to their mission in that city a friar of the name of Guichard, who had resided seven years in the East; and thence to have advanced to the camp of Bajothnoi, a distance, it is stated, of fifty-nine days' journey from Acre. Ascelin and the other envoys displayed great firmness in resisting the intimidation used to induce them to worship Bajothnoi after the Tartar fashion. They refused to proceed to the court of the Grand Khan, alleging that their mission was simply to the first Tartar army they should meet, and not to any particular prince or potentate. This renders it probable that they were merely despatched by the Pope, in the hope that they might be able to arrest the advance of the Tartar hordes until Plan Carpin had penetrated to the court of the Grand Khan, and effected an arrangement with him. Bajothnoi appears to have been stationed in Persia, and to have been invested with authority over the governors of Aleppo, Mosul, Armenia, and Georgia. Ascelin is said to have been three years and seven months absent from Rome on this mission, during almost the whole of which time he was accompanied by brothers Alberic and Alexander. Brother Simon (from whom Vincent had his information) remained with him two years and six weeks, and Guichard, whom they picked up at Tripolis, only five months. Of the previous and subsequent life of Ascelin we have been unable to find any account. The short notice of his mission communicated to Vincent by brother Simon is of little value for Oriental history or geography; but it affords a striking picture of the collision between the head of the Christian church and the Tartar chief, each claiming divine authority, and each surprised at the presumption of his rival. (*Miroir Historial de Vincent de Beauvais*, Paris, 1495-6; Bergeron's edition of the 40th to the 52nd chapter of the 32nd book of Vincent's *History*, collated with a manuscript in the library of M. Petau. Bergeron's version was re-printed at Paris in 1830, together with the travels of Benjamin of Tudela, &c.) W. W.

ASCENSIUS. [Badius.]

ASCH, GEORG THOMAS VON, was born at St. Petersburg, in 1729. He studied under Haller, and, after travelling in Belgium, England, and France, received his doctor's degree, in 1750, at Göttingen, to which university he was always afterwards a liberal benefactor, contributing largely to its library and museums. He served for many years as general staff surgeon in the Russian army during the war with Turkey. At his death, in 1807, he was the oldest member of the Medical College of St. Petersburg, physician-in-chief to the army, and a baron of the Russian empire.

The work by which Von Asch is best known is his inaugural dissertation, with the title "Dissertatio Inauguralis de Primo Pare Nervorum Medullæ Spinalis," Göttingen, 1750, 4to. It is prefaced by a brief but very elegant farewell address from Haller, who speaks of Von Asch as his assiduous companion in the anatomical theatre, his constant auditor, and his affectionate attendant in his severe sickness. It contains a very full history of all the preceding observations of the same nerve, an accurate account of its origin and distribution, and some excellent plates. It is altogether an admirable monograph, one of the best of the great number which were written under the guidance and encouragement of Haller, and to which the advance of anatomical science in his time was mainly due. Besides this dissertation, Von Asch published an account of the plague which prevailed at Jassy Tschuma about the year 1770. The letter in which this was written is translated in Baldinger's "Magazin vor Aerzte," st. vi. p. 473, 1778. It relates chiefly to the treatment of the disease. When the attack came on slowly, stimulants were used; when it was sudden, emetics and stimulants; and by these Von Asch believed that the danger of the disease might almost always, if met in due time, be averted. If early treatment was neglected, half the patients died, whatever was done for them: bleeding and all lowering means were always injurious. Von Asch is said also to have published an account of the precautions to be adopted during the plague, in Russian and Polish, and to have assisted in editing the Russian Pharmacopœia.

Asch, Peter Ernst von, a younger brother of the above, with whom he is often confounded, was one of the most esteemed practitioners of his time in Moscow. He also was a surgeon in the army. The only work by which he is known is the dissertation written when he took his doctor's degree at Göttingen, in 1756, and which has the title "De Natura Spermatis Observationibus Microscopicis indagata." In this he denied that the seminal corpuscles are caudate; and maintained that corpuscles exactly like them

exist in many other fluids. He probably both used a bad microscope and made his observations carelessly, for he did not discriminate between the true seminal corpuscles and the infusoria which formed in the putrid fluids that he examined. He is said also to have written a military medical report from Landsberg, in 1758. (Richter, *Geschichte der Medicin in Russland*, iii. 486; G. T. von Asch, *De Primo Pare Nervorum*; Haller, *Elementa Physiologiæ*, vii. 520.) J.P.

ASCH, PIETER JANZEN VAN, a clever Dutch landscape-painter, born at Delft in 1603. His father, Johan van Asch, was a portrait painter. He excelled in pictures of a small size; but though he lived to be old, his works are scarce, for, says Houbraken, a great deal of his time was taken up in attending upon his aged parents. (Houbraken, *Groote Schouburg*, &c.) R. N. W.

ASCHAM, ANTHONY, a clergyman resident in Yorkshire, in the year 1553, was presented to the vicarage of Burniston in that county, by King Edward VI. The following notice of him is from the Appendix to Hearne's edition of Heming's "Chartularium Ecclesiæ Wigorniensis." "Anthony Ascham, after some studye in the liberall sciences, chiefly gave himselfe to Astrologie, wherin, to purchase himselfe some opinion of secret and profound knowledge, he published certaine almanacks and prognostications. In them he declared and expounded the meaning of blasing starres, and other meteors alreadye past, and also what the influence of the celestiall bodyes did forshewe hereafter to come. Hee was a Priest, and lived in Yorkeshire in Anno 1553."

His works are, 1. "A treatise of Astronomie, declaring what herbs and all kinde of medicines are appropriate, and under the influence of the planets, signes, and constellations: also how ye shall bring the virtue of the heavens and nature of the starres to every part of man's body being diseased," &c., London, 1550, 8vo., and 1559, 8vo. 2. "A Prognostication made for the yere of our Lord God 1552," London, 1552, 8vo. 3. "A Treatise of Astronomie, declearing the leap yeare, and what is the cause thereof; and how to knew St. Matthias' day for ever, with the marvellous motion of the sun, both in his proper circle, and by the moving that he hath of the 10th, 9th, and 8th sphere," London, 1552, 8vo. 4. "An Almanacke or procognostication made for the year of our Lord God MVCLV," London, 1554, broadside. 5. "Treatyse, made 1547, of the state and disposition of the worlde, with the alterations and changing thereof thro' the hyest Planets, called Maxima, Major, Media, and Minor, declaring the very tyme of the day, houre, and minute that God created the sonne, moone, and starres, and the places where they were fyrst set in the Heavens, and the beginning of their movings and so contynued to this day whereby the worlde hath receyved influence, as shall be declared by example from the Creation unto this present year of our Lord, to come last day Januarye," London, 1558, 8vo. (Tanner, *Bibliotheca Britannico-Hibernica*, 51; Heming, *Chartularium Ecclesiæ Wigorniensis, edidit T. Hearnius*, vol. ii., Appendix, 647; Watt, *Bibliotheca Britannica*.) G. B.

ASCHAM, ANTHONY, was born at Boston, in Lincolnshire, and educated at Eton College, whence he was elected, in 1633 or 1634, to King's College, Cambridge. After taking the degree of A.M., he travelled for some time beyond sea, but, returning to his native country about the commencement of the civil war, he joined the Presbyterians, took the covenant, and, according to Wood, "sided with the Independents," and "became a great creature of the Long Parliament," by whose authority he was, in 1646, made tutor to James, Duke of York, who had been taken prisoner at Oxford. Cole observes, that "by his factious and anti-monarchical principles he was much trusted by the fanatics, by whom he was employed in drawing up the king's tryal." About this time he wrote a work, entitled "A Discourse: wherein is examined, what is particularly lawfull during the Confusions and Revolutions of Government; or how farre a man may lawfully conforme to the powers and commands of those who with various successes hold kingdoms divided with civill or forreigne warres, whether it be, 1. In paying Taxes. 2. In Personall Service. 3. In taking Oaths. 4. In a man's giving himselfe up to a finall allegiance, in case the warre end to the advantage of the unjust power or party. Likewise, Whether the nature of Warre be inconsistent with the nature of the Christian Religion?" The first edition of this treatise, on the title-page of which the author's name is erroneously printed Ashcam, was published in 1648, in a small octavo volume; a second appeared in the following year, and another, under a slightly modified title, and without the author's name, in 1689. In 1649 Don Alonzo de Cardinas, the Spanish ambassador in London, who was very anxious to establish a good understanding between Spain and the new English government, gave the Parliament reason to believe that an ambassador from them would be favourably received by the King of Spain, and accordingly on the 31st of January, 1649-50, Ascham was appointed ambassador to Madrid. Lord Clarendon, who was at that time residing at the Spanish Court as one of the ambassadors of Charles II., states, that on his landing in Spain, the English ambassadors "expostulated with Don Lewis de Haro with some warmth, 'that his Catholic Majesty should be the first Christian prince that would receive an ambassador from the odious and execrable murderers of a Christian King, his brother and ally; which

no other Prince had yet done, out of the detestation of that horrible parricide.'" Don Lewis gave a cautious answer, to the effect that no ambassador was expected, but that an English gentleman had landed with letters for the king, which he could not refuse to receive. An officer in the Spanish army was therefore sent with Ascham from Seville to Madrid, by way of protection; but shortly after his arrival at the latter place, some English officers who had served in the Spanish army conspired against him, and murdered him in his lodgings, killing also his interpreter, Riva. One of the conspirators, named Progers, was a servant of the royalist English ambassadors, and he, after concealing himself for some days, escaped into France. The others took sanctuary in a chapel, whence they were removed to prison by order of the Spanish king, who was highly indignant at the assassination of a person under his special protection. "The English ambassadors," says Clarendon, "thought not fit to appear on their behalf, and yet were not willing that the new republic should receive so much countenance from that court, as would have resulted from putting those gentlemen to death, as if they had killed a public minister;" but the Pope's nuncio, Julio Rospigliosi, afterwards Pope Clement IX., demanded that they should be spared. The English parliament in the meantime sent menaces to Spain, and Don Alonzo expressed himself in danger until satisfaction should be done; but the Spanish king found himself in a great difficulty, because he said "he would not infringe the privilege of the church, and so undergo the censure of the Pope, for any advantage he could receive with reference to his own dominions." At length, however, after a protracted imprisonment, the conspirators were brought to trial, and condemned to death; but, instead of being executed, they were re-delivered to the church in which they had claimed sanctuary, where they remained until all obtained opportunities of escape. One only was retaken, about three days' journey from Madrid, and executed; this was the only satisfaction obtained by the English parliament. An account of the process and pleadings on the trial of the conspirators was translated from the Spanish by James Howell, and published in London in 1651; and this tract was subsequently reprinted in the fourth volume of the "Harleian Miscellany." (Clarendon, *History of the Rebellion;* Wood, *Athenæ Oxonienses*, ed. Bliss, iii., 750, 751; Cole's MSS., in the British Museum, xv. 143, 149.) J. T. S.

ASCHAM, ROGER, was the third son of John and Margaret Ascham, and was born in the year 1515, at Kirby Wiske, near Northallerton in Yorkshire, where his father resided as steward to the noble family of Scroope. His parents, who were highly esteemed in their station, after living together for forty-seven years, both died on the same day and nearly at the same hour. Their son Roger displayed from his childhood a taste for learning, and was received into the family of Sir Anthony Wingfield, who caused him to be educated with his own sons, and in the year 1530 placed him at St. John's College, Cambridge, then the most flourishing in the University. Ascham applied himself particularly to the study of Greek, to which a great impulse had recently been given by the dispersion of the learned Greeks throughout Europe, in consequence of the taking of Constantinople. He made great proficiency in Greek as well as Latin, and he read Greek lectures, while yet a youth, to students still younger than himself. He took the degree of A.B. in February, 1534, and on the 23rd of the next month was elected fellow of his college, through the influence of the master, Dr. Medcalf, himself a northern man, who privately exerted himself in Ascham's favour, notwithstanding he had exhibited a leaning towards the new doctrines of protestantism, and had even been exposed to public censure for speaking against the pope. He took the degree of A.M. in 1536, at the age of twenty-one, and began to take pupils, in whose instruction he was very successful. He also read Greek publicly in the university, and privately in his own college. In 1544, on the resignation of Sir John Cheke, he was chosen University Orator, an office which he filled with general approbation.

In the following year (1545) appeared his "Toxophilus, or, the School of Shootinge," a treatise on archery, which he composed with a double view; in the first place, to exhibit a specimen of English prose composition in a purer taste than then prevailed, and in the second, to attract the attention of King Henry VIII., then on the point of setting out on his Boulogne expedition, and to obtain the means of visiting Italy, which he much desired. He succeeded perfectly in the first object, and partially in the second; for the king was so well pleased, that he settled on the author a pension of 10*l.* per annum—at that time a considerable sum, especially to a poor scholar. Ascham about this time acquired other great patrons. He enjoyed a pension from Archbishop Lee, acted for some time as tutor to Henry and Charles Brandon, the two sons of the Duchess of Suffolk, and attracted the friendly regards of the Chancellor Wriothesly, and other eminent men.

In 1548, on occasion of the death of William Grindal, who had been his pupil at Cambridge, Ascham was appointed instructor in the learned languages to the Lady Elizabeth, afterwards queen, a situation which he filled for some time with great credit to himself and satisfaction to his pupil. At the end of two years, however, upon a disgust he felt at the conduct of some of the princess's attendants, he suddenly threw up his appoint-

ment, and retired to his college. He afterwards had reason to regret the precipitancy of his conduct, which was, perhaps, never entirely forgotten, though he succeeded in a great measure in regaining the favour of Elizabeth.

In 1550, while on a visit to his friends in Yorkshire, he was recalled to court by a letter, informing him that he had been appointed to accompany Sir Richard Morysine on his embassy to the court of the Emperor Charles V. It was on his way to London on this occasion, that he had his well-known interview with Lady Jane Grey, at her father's seat at Broadgate, in Leicestershire, where he found her, a young lady of fifteen, reading the "Phædon" of Plato in the original Greek, while the members of her family were hunting in the park. Ascham's beautiful relation of the scene is given in his "Schoolmaster." The interview, simple in incident as it was, has assumed the dignity of a piece of history, and its illustration has been a favourite subject both for the author and the artist. »

Ascham embarked for Germany in the following September. He accompanied Morysine as a kind of secretary, though some of his duties resembled those of a tutor, comprising, as they did, the reading of "whole Herodotus, five tragedies, the orations of Isocrates, and seven orations of Demosthenes," during the ambassador's stay at Augsburg, as we are informed by Ascham himself, in a letter to a college friend at home. But besides these literary labours, he took a share in the diplomatic correspondence, and is said to have been consulted on all affairs of importance by his principal. He also occupied himself in preparing a "Report on the affairs of Germany," which was printed in London. During his absence abroad, his friends in England procured not only the restoration of his pension, which had ceased at the death of Henry VIII., but the place of Latin secretary to Edward VI. For these favours he was indebted, as appears by a letter of Ascham preserved in the Lansdowne MSS., to the interference of Sir William Cecil, the ambassador Morysine, and Sir John Cheke.

The death of King Edward in 1553 led to the immediate recall of the ambassador, with whom Ascham returned to England. By this event he lost both his recent preferments, and the accession of a Roman Catholic queen held out such dismal prospects for the future, that Ascham retired to his college almost in despair. Matters however took an unexpected turn. Sir William Paget, whose recommendation of the "Toxophilus" to King Henry had procured his pension from that king, now exerted his influence in his favour with Gardiner, Bishop of Winchester, who, notwithstanding Ascham's staunch protestantism was often represented to him, proved his steady patron. The "Toxophilus" was produced by the bishop at the council, and was considered so useful a work, that the objections to the author's advancement were removed. Ascham's pension was not only restored, but doubled, and he was appointed Latin secretary to king Philip and the queen. He was so diligent in his office, that at its commencement he is recorded to have written in three days no less than forty-seven letters to princes and great personages, the lowest in rank being a cardinal. These of course were all written with his own hand, one of his principal qualifications, in addition to his learning, being the excellence of his penmanship, for which he had been celebrated from his college days. By the influence of Gardiner he was also enabled to retain his fellowship and his post of public orator at the university. The singular good fortune of Ascham in not only escaping persecution, but receiving favour, throughout the troubles of Mary's reign, while his contemporaries at college were either led to the stake, or compelled to recant, is a problem which it would now be difficult to solve. Johnson is willing to attribute it to chance; other biographers imagine that his services were of sufficient importance to protect his life; while all allow that his immunity was at any rate not purchased by any sacrifice of his principles.

On the death of Queen Mary, in 1558, Ascham was soon distinguished by the notice of her successor. He had long before taken pains to erase from Elizabeth's mind any unfavourable impression that might have been produced by his abrupt departure from her service, and his excuses had been favourably received. He was now appointed Latin secretary and tutor in Greek to her majesty, and during the rest of his life was a constant resident at court. He spent some hours every day in reading Greek and Latin authors with the queen, and often enjoyed the more envied honour of being her partner or opponent in games of chance. He obtained from her several pieces of preferment, the principal of which was the prebend of Wetwang in the cathedral of York, which he received in 1559.

Ascham had long been subject to a hectic disorder, accompanied with want of sleep, and inability to study in the afternoon or evening, and at the end of 1568 he imprudently resumed the practice of night-study, in order to complete a poem which he intended to present to the Queen on New Year's Day. This brought on an attack of ague so severe as to cause his death, after only a week's illness, on the 30th of December, 1568. He had tried in vain to procure sleep by causing himself to be rocked like a child in a cradle; and when all failed, he prepared for his end with perfect calmness and resignation, dying as he had lived, a zealous Protestant. He was buried at the church of St. Sepulchre, London, on the 4th of January following. The news of his death caused universal

regret, and Queen Elizabeth was so moved on hearing it, that she declared, most characteristically, that "she would rather have thrown ten thousand pounds into the sea, than have lost her Ascham."

Notwithstanding his preferments, Ascham died poor. He left a widow, to whom he had been married in 1554, and several children, one of whom, Giles, was in after-life fellow of St. John's, (or Trinity, according to other authorities,) and celebrated, like his father, for the elegance of his Latin epistles. Ascham's poverty is attributed by some to his fondness for gaming and cock-fighting. The former he was obliged in some degree to practise, by his position at court, but there is no evidence of his having indulged in it to excess. As to the latter, Bishop Nicholson has endeavoured to establish a plea of not guilty; but not only do Camden and other contemporaries expressly mention Ascham's addiction to the sport, but he himself, in one of his works, enters on its defence, and even proposes to write a separate treatise on "the cock-pit."

Ascham's greatest work, "The Schole-Master," was not published until after his death. The occasion of its composition is told in the beginning of the book. After a conversation among a number of eminent men, Sir William Cecil at their head, on the merits of severity and its opposite in school discipline, in which Ascham warmly attacked the former, Sir Richard Sackville took him aside, and avowing that his own education had been marred by the severity of his tutor, proposed that Ascham should draw up a plan of instruction, and recommend a person under whom it could be put in practice, having for his scholars Sir Richard's grandson, and Ascham's eldest boy, Giles. Ascham set about his task with delight; but the death of Sir Richard in 1566, before it was completed, put an end to the proposed scheme, and caused the author to finish his work with a sorrow and heaviness in sad contrast to the high hopes with which he entered upon it. He left the book completed for the press, when he died, and it was published by his widow, with a dedication to Sir William Cecil, and with a view, not altogether disappointed, of attracting his attention in behalf of her son Giles, to whom it was thus, after all, of some benefit, although in a far different manner from what the author could have anticipated. The principal object of the work, besides the reprehension of severity on the part of teachers and parents, is the introduction of a new system of teaching the Latin language, a system which has been partially revived of late years. Ascham proposes, after teaching the rudiments of grammar, to commence a course of double translation, first from Latin into English, and shortly after from English into Latin, correcting the mistakes of the student, and leading to the formation of a classic style, by pointing out the differences between the re-translation and the original, and explaining their reasons. His whole system is built upon this principle of dispensing as much as possible with the details of grammar, and he supports his theory by a triumphant reference to its practical effects, especially as displayed in the case of Queen Elizabeth, whose well-known proficiency in Latin he declares to have been attained without any grammatical rules after the very simplest had been mastered.

The excellence of Ascham's epistolary style has been referred to. He was in correspondence with most of the learned men of his time, both in England and on the continent, especially with Sturmius, whose name he gave to one of his three sons. After his death, a collection of his Latin letters was published by his friend Edward Grant, master of Westminster School, together with a few poems, for the benefit of Giles Ascham, who was then under Grant's tuition. To this collection was prefixed a panegyric on Ascham, which is the principal source for his life, though his letters, and numerous allusions scattered through his works, contribute to a knowledge of his personal history.

Ascham's character is well summed up in a passage of his life by Mr. Hartley Coleridge:—"There was a primitive honesty, a kindly innocence, about this good old scholar, which give a personal interest to the homeliest details of his life. He had the rare felicity of passing through the worst of times without persecution and without dishonour. He lived with princes and princesses, prelates and diplomatists, without offence and without ambition. Though he enjoyed the smiles of royalty, his heart was none the worse, and his fortune little the better." This character is doubtless true in the main, though it is going too far to say that Roger was without ambition. The few letters from him to Cecil, preserved in the British Museum, are sufficient to show that he knew some of the arts of solicitation. In the most curious of them, written from Germany, while he declares his preference for an academic life, and requests Cecil's interest to procure him a place at Cambridge, he professes himself not unwilling to serve his country abroad, provided he can be appointed a recognised agent in his own person; and very diplomatically insinuates that he has had advantageous offers from the Venetian ambassador, should his own country lose his services.

Most of Ascham's works have passed through several editions. The list includes, 1. "Toxophilus; the Schole of Shootinge," London, 1545, 4to. This edition, printed by Edward Whytechurch, is very scarce, and many bibliographers imagine a reprint by Marshe, 1571, to be the first edition. There are two copies of the original edition in the British Museum, both imperfect, one

only in a small degree. A third edition appeared in 1589. The work was also reprinted in 1788, at Wrexham, in Denbighshire, for the use of an archery society. 2. "A Report and Discourse written by Roger Ascham, of the Affaires and State of Germany, and of the Emperor Charles his Court, during certain years while the sayd Roger was there," London, fol., printed by John Daye. This work, which is in the form of a letter to a friend, contains many curious particulars, especially as to the personal appearance of Charles V. and his courtiers. It bears no date in the title-page, and though written in 1552, was probably not published for some years after. The title seems to intimate that it did not appear at least till after the author's return from abroad. 3. "The Schole-Master, or Plain and Perfite Way of teaching Children to understand, write, and speake the Latin tong, but specially purposed for the private bringing up of Youth in Jentlemen and Noblemen's Houses," London, 1571, fol., printed by John Daye. Another edition, London, 1589, 4to. A modernized reprint, with explanatory notes, by J. Upton, appeared at London, 1711, 8vo., and a second edition in 1743. 4. "Rogeri Aschami Familiarium Epistolarum Libri Tres," &c., prefixed to which is Grant's "Oratio de Vita et Obitu R.A., et ejus dictionis elegantia," 12mo., London, 1576, 1577, 1578, 1590. The epistles were reprinted at Hanau in 1602 and 1610, and at Nürnberg in 1611, also at Oxford in 1703, 8vo., under the editorship of Elstob, the Saxon scholar, who omitted the "poems" which were contained in the former editions, and added an additional book of letters. 5. "Apologia pro Cœna Dominica contra Missam et ejus præstigias," &c., 1577, 8vo. The English works of Ascham were reprinted in a collected form, in 1 vol. 4to., in the year 1761, by Mr. J. Bennet, schoolmaster of Hoddesdon, who rendered an acceptable service to literature, by thus rescuing the writings of Ascham from comparative obscurity. A life of the author was appended, which bears in every line such strong marks of the hand of Dr. Johnson, that there can be no doubt as to its origin; but it added nothing to what was previously known. At the end of the volume were printed for the first time several interesting letters from Ascham to his college friend, Mr. Raven, during his residence abroad. Bennet's collection was reprinted in 1815, in 1 vol., 8vo. (Grant, *Oratio de Vita et Obitu Rogeri Aschami*, &c., prefixed to the *Epistolæ;* Wood, *Fasti Oxonienses*, 65, 66; *Biographia Britannica;* Camden, *Annales Rerum Anglicarum*, &c., ed. Hearne, i. 177; Strype, *Memorials of Cranmer*, 162—170; Bernard, &c., *General Dictionary*, (partly translated from Bayle), ii., 371—378; Hartley Coleridge, *Worthies of Yorkshire and Lancashire*, 293—338; *Essay on a System of Classical Instruction combining the Methods of Locke, Milton, Ascham, and Colet*, &c., printed for John Taylor, London, 1829; Original Letters of Ascham, in Brit. Mus., Lansdowne MSS., vol. iii., lxxiii. D.; *Works* of Ascham, especially his *Letters* and *Schole-Master.*) J. W.

ASCHANÆUS, MARTIN L., a Swedish author of the seventeenth century, was first a preacher at the Admiralty, then chaplain to a regiment during Gustavus Adolphus's expedition to Russia and Livonia, afterwards minister at Fredstada and Hammarby, and, in 1630, one of three "royal antiquarians," an office then first created. His colleagues were Axehielm and Buræus. Their chief duty was to travel about the kingdom, and search for and collect antiquities. The dates both of his birth and his death are unknown, though the latter has been conjectured to be 1636: those of the only two books he published are 1613 and 1619. The first is a Swedish translation of Chytræus's Latin work, "De Patientia et Consolatione," published in 8vo. at Stockholm; the second, "S. Parva Biblia thet är h. mindre Biblien" (Stockholm, 1619, 8vo.), is a translation of the Psalms, with the addition of some spiritual matter, "then ädlom, wälbornom, wälbördigom, ärligom, manhaftigom, stridzbarom Svenskom krigsmannom til tienst" ("for the use of the noble, well-born, well-descended, honest, manly, warlike Swedish warriors"). Aschanæus left behind him a number of manuscripts, which seem to be of more value than the works he printed. Hammarsköld gives an account of two plays, one, "Holofernis och Judiths Historia," the other, "Om Menniskones Skapelse och Fall" ("On the Creation and Fall of Man"), both preserved in the Royal Library at Stockholm, which are of interest from their early date, 1599, and to which Hammarsköld ascribes considerable merit. Others, of an antiquarian character, were preserved in the archives at Stockholm, in the time of Stiernman, who gives an elaborate catalogue of the whole, to the number of twenty-four. One is a description of the city of Sigtuna, another a history of the Swedish coinage, and several relate to the ancient Runes. (Stiernman, *Bibliotheca Suio-Gothica*, Stockholm, 1731, pp. 216—219; Hammarsköld, *Svenska Vitterheten*, p. 60; *Biographisht Lexicon af namnkunnige Svenske Män*, i. 265.) T. W.

ASCHEBERG, RÜTGER COUNT VON, a Swedish field-marshal, was descended from a younger branch of the barons Von Ascheberg, an old Westphalian family, the elder branch of which is still living in the country of Lower Münsterland, in Westphalia. Rütger's great-grandfather, Stephen, left Westphalia, and settled in Livonia, in 1539. Stephen's grandson was William von Ascheberg, lord of Afgülden, in Courland, who married Margereth Von der Osten-Sacken. Their third son, Rütger, the sub-

ject of this article, was born at Afgülden on the 2nd of June, 1621, and in 1634 became page to Colonel Brink, the commander of a regiment of cavalry in the army of Duke Bernhard of Saxe-Weimar. Under the tuition of this officer, and afterwards under that of Colonel Reinhold von Rosen, the commander of Duke Bernhard's life regiment, Ascheberg learned the principles of war, and the Thirty Years' War being then carried on with the utmost activity in all the provinces of Germany, there was no want of opportunity for him to signalize himself at an early age. In the battle of Schweidnitz, in Silesia, in 1642, where the imperial commander, Duke Albert of Saxe-Lauenburg, was defeated by Torstenson, and lost his life, Ascheberg, who was then an ensign in the cavalry, took prisoner the imperial colonel Grabau. He was dangerously wounded in the battle of Leipzig in the same year. In the following year, 1643, he followed Torstenson in his rapid march from Moravia to Denmark, the consequence of which was the conquest of Jütland in 1644. He became known as one of the boldest officers in the Swedish cavalry, and he seldom returned from his private expeditions without having made booty, or captured some officer of rank, in consequence of which he was appointed captain of cavalry in 1646. After the peace of Westphalia he entered the service of the Landgrave of Hesse Darmstadt, by whom he was appointed high-bailiff (ober-amtmann) of Itter and Vehl. Charles X. Gustavus, King of Sweden, having declared war against Poland in 1655, Ascheberg returned to Sweden, and was appointed lieutenant-colonel by King Charles, to whom he rendered great services in the glorious campaign of 1655, in which the Swedish king conquered Great Poland and Lithuania. Ascheberg was principally employed in private expeditions, for which he was well fitted, for he was as prudent as bold and active. One day, in the summer of 1655, he was dispatched with three hundred horse to disperse a body of Polish nobles, who hovered on the Swedish rear. Harassed by a long march through forests, he arrived in the evening at the house of a Polish noble, where he lodged his troops, who had scarcely laid themselves down to rest when the outposts rushed in with the news that a strong body of Poles had debouched from the surrounding woods, and were marching towards the house. The Poles, fifteen hundred strong, cavalry, infantry, and artillery, immediately proceeded to storm the house, but were driven back with severe loss. Eleven times they renewed the attack, but were driven back as often, till they threw some grenades into the buildings, which were soon in a blaze. Upon this Ascheberg rushed out, formed his three hundred men under the fire of the enemy, and attacked them with such vigour that they fled into the woods, leaving one-third of their men dead or wounded. This gallant action made a great noise both at home and abroad, and there is scarcely an historian of the time who does not give a detailed account of it. A colonelship was the reward of Ascheberg's bravery. Poland seemed to be subdued by Charles Gustavus, who intended to keep the northern and western parts for himself, and to give the southern and eastern parts to his ally George Rákoczi the younger, prince of Transylvania, and master of eastern Hungary; but the Polish king, John Casimir, received timely assistance from the Emperor Leopold I., Frederick William, elector of Brandenburg and duke of Prussia, and Christian IV., king of Denmark (1657). Christian having made an attack upon Sweden, Charles Gustavus suddenly left Poland, appeared in Holstein, conquered the whole Danish peninsula, crossed the frozen Belts, and laid siege to Copenhagen (1658-59). One of the king's most distinguished officers in this bold campaign was Colonel Ascheberg, who defeated the Danes in many engagements, and took several of their fortified towns. He was wounded in the first attack on Copenhagen, in 1658, in consequence of which the peace of Roeskild was concluded between Denmark and Sweden. The peace, however, was broken soon afterwards, and in the second memorable siege of Copenhagen Ascheberg was again noticed as a brave and skilful officer. The war with Denmark, as well as with Poland and her allies, was terminated by the peace of Oliva, in 1660, and Ascheberg was made a major-general of cavalry. He became lieutenant-general in 1670, and in 1673 he was created baron of Gulmarsberg by King Charles XI. During the war which broke out, in 1675, between Sweden, then the ally of France, on one side, and the German empire and Denmark on the other side, Ascheberg was charged with the defence of Sweden against the Danes, and thus he escaped participating in the disgrace of the Swedish army in Germany, which was defeated and dispersed by Frederick William, the elector of Brandenburg. The Danes invaded Sweden in 1676 with a strong army, but they were defeated in three pitched battles, at Halmstadt, Lund, and Karlskrona, in which both the kings, Charles XI. and Christian V., commanded their respective armies. The success of the Swedish arms was, however, greatly due to Ascheberg, who not only drew up the plan of the campaign, but was also the real commander in those three battles. The victories of the Danish navy however, their conquest of the islands of Gothland and Rügen, of Marstrand and Jämteland, and the defeats of the Swedes in Brandenburg and Prussia, led to the peaces of Lund and Fontainebleau (1679), which were concluded on the *statu quo*. To reward his services in this war, in which he saved Sweden from the most imminent danger,

Ascheberg was appointed governor of Dal in 1679, and, in 1680, governor-general of Scania, Halland, Göthaborg and Bohuslän; in the same year he was created a field-marshal; in 1681 the king appointed him his privy-councillor, in which quality he did good service to his country; and in 1687 he was created Count of Södleborg and Agerup, but he is nevertheless called Count of Ascheberg. He died on the 17th of April, 1693. Count Ascheberg left a MS. journal of his campaigns, and other contemporary events, which was of great use to the author of the work cited below. (Swen Bring, *Gref Rütger von Ascheberg, Konqeligen Rådets, General-Gouverneurens och Fält-Marskalkens Lefwerne.* The author of this book is often called Lagerbring.) W. P.

ASCHENBRENNER, CHRISTIAN HEINRICH, Kapellmeister to the Duke of Merseburg, was born at Alt-Stettin, Dec. 29, 1654, where his father, who had been previously kapellmeister at Wolfenbüttel, was settled. After receiving instruction from his father, he was placed under the tuition of Joh. Theile (Fétis says, under that of J. Schütz), and he afterwards became a pupil of Schmeltzer of Vienna, where he added to his other musical studies that of the violin. In 1677 he received an appointment in the orchestra of the Duke of Zeitz, and afterwards that of principal violin in the band of the Duke of Merseburg. In 1692 he again visited Vienna, where he was recognised as one of the best violin-players of his time; and having dedicated to the emperor six sonatas for the violin, he received the present of a gold chain and a handsome sum of money. In 1713 he was appointed kapellmeister to the Duke of Merseburg, and six years afterwards he retired to Jena, where he died, December 13, 1732. The only work which he is known to have published is entitled "Gast- und Hochzeit-Freude; bestehend in Sonaten, Präludien, Allemanden, Curanten, Baletten, Arien, Sarabanten, mit 3, 4, 5, und 6 Stimmen, nebst dem Basso continuo." (Gerber, *Lexicon der Tonkünstler*; Fétis, *Biographie universelle des Musiciens.*) E. T.

ASCHENBURG, R. SIMEON, the Levite (ר' שמעון הלוי מאשנבורג או אושנבורג), a German Jewish commentator, who lived during the middle and latter part of the sixteenth century. His family was settled at Aschaffenburg on the Main, whence he derives his surname. He has been variously misnamed by various authors. Bartolocci, perhaps after Hottinger, calls him Uschemburg, and the "Acta Eruditorum Lipsiensia" have made it into Osneburg. His principal work is called "Debek Tob" ("Good Solder," *Is.* xli. 7), which is a super-commentary on the celebrated commentary of Rashi (R. Solomon Jarchi) on the Pentateuch, with engravings illustrative of the subject. It was first printed at Venice by Jo. de Gara, under the author's own eye, A.M. 5348 (A.D. 1588), in 4to. De Rossi has given this edition as A.D. 1548, but this is most probably an error of the press; as he adds, that after finishing it he left Venice for Jerusalem, to pass the rest of his life in that city, and we shall have occasion to show, in referring to another of his works, that this journey to Palestine took place as late at least as the year A.D. 1591. The "Debek Tob" was also printed at Cracow by Isaac ben Aaron Prostitz, A.M. 5350 (A.D. 1590), and A.M. 5353 (A.D. 1593), and at Lublin, A.M. 5398 (A.D. 1638), and at Prague, the date of which we do not find; these editions appear to be all in 4to., and were all in Rabbi Oppenheimer's Library. The last edition, edited by Solomon Salmon Ben Moses Raphael, of London, which has the commentary of Rashi in the square Hebrew letter, and the notes of Aschenburg in the Rabbinical character below, was printed at Amsterdam by Solomon Ben Joseph Probs or Proops, A.M. 5474 (A.D. 1714), 12mo. De Rossi calls it a work most useful for those who would understand the commentary of Rashi on the Pentateuch. He also wrote "Biurim". ("Explanations or Illustrations"); they refer to the works of celebrated Rabbis, and the manuscript was in the possession of Joh. Jac. Schudtius. It had a preface by R. Asher Ben Jacob Phorins, in which he says that he received the work at Venice from R. Simeon ben Isaac, the Levite, of Frankfort, then taking his departure for the Holy Land, A.M. 5391 (A.D. 1631), by whom it was written. It seems probable that Wolff has here made an error in the date, and that 5391 should be 5351 (A.D. 1591), for the Simeon ben Isaac here named is almost certainly Aschenburg himself, who is called a Doctor of Frankfort on the title of the Cracow edition of the "Debek Tob." (Wolfius, *Biblioth. Hebr.* i. 1131, iii. 1139; De Rossi, *Dizion. Storic. deql. Autor. Ebr.*, i. 57; Bartoloccius, *Biblioth. Mag. Rabb.*, iv. 412; Hottinger, *Biblioth. Oriental.*, ch. i. p. 6; *Acta Eruditor. Lips.*, 1710, 338.) C. P. H.

ASCHERADE. [SCHULZ VON ASCHERADE.]

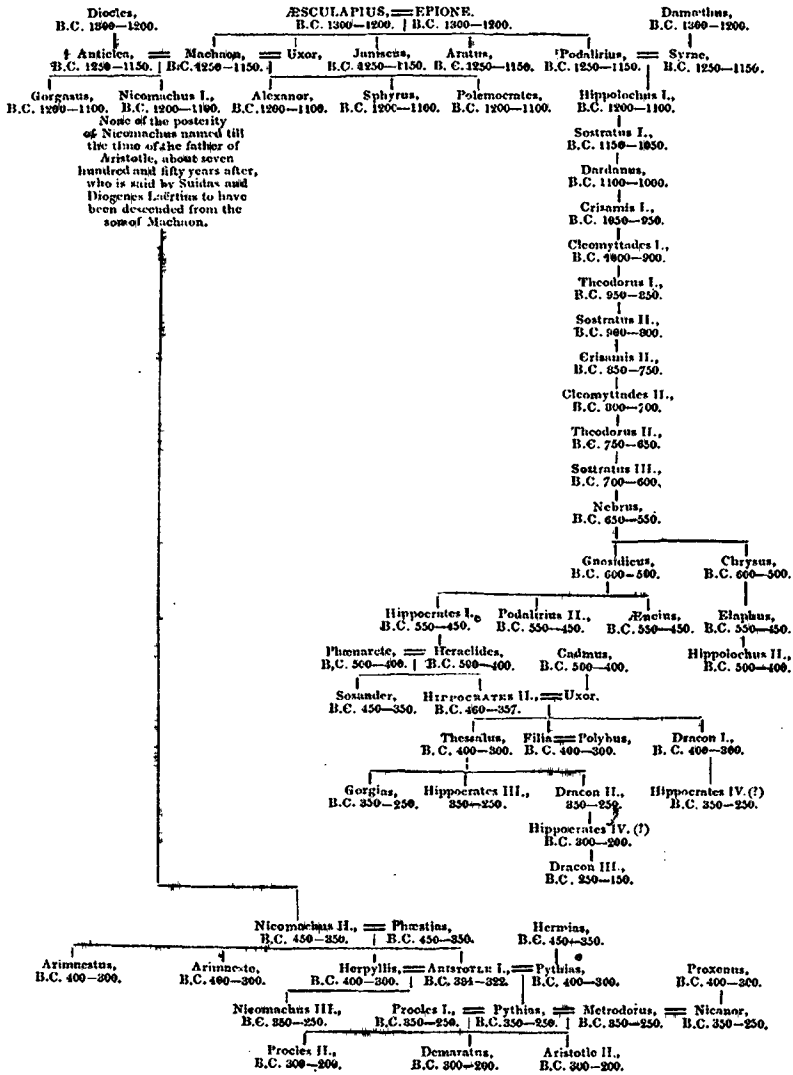
ASCIA'NO, GIOVA'NNI D', a Sienese painter, of the latter part of the fourteenth century. He was the pupil of Berna da Siena, and completed, in the pieve or parish church of Arezzo, a series of frescoes which his master had left unfinished. He surpassed Berna in colouring. (Lanzi *Storia Pittorica*, &c.) R. N. W.

ASCIO'NE, AN'GELO, a clever Neapolitan fruit-painter of the latter part of the seventeenth century. He was the scholar of Gio. Battista Ruoppoli. (Dominici, *Vite de' Pittori Napolitani.*) R. N. W.

A'SCLAPO. [TIRO.]

ASCLEPI'ADÆ (Ἀσκληπιάδαι), the name of the descendants of Æsculapius

('Ασκλήπιος), who were for many centuries the principal, if not the only, physicians of Greece, and who enjoyed such celebrity, that, not improbably, in later times several of the persons called Asclepiades assumed that name as a sort of honorary title and distinction. A short account of the Asclepiadæ as a body is given under Æsculapius. The following genealogy is introduced in order to render rather more clear and intelligible the extremely complicated relationship of the immediate descendants of the great Hippocrates, and of the various other persons that bore the same name. It is not, however, brought forward with any degree of confidence, though it is probably at least as full and correct as any that has hitherto appeared; but the materials are so scanty and unsatisfactory, and the discrepancies and contradictions so great and numerous, that the confusion in several cases appears to be quite irremediable.


Diocles, B.C. 1300—1200.
ÆSCULAPIUS, = EPIONE. B.C. 1300—1200. | B.C. 1300—1200.
Damasithus, B.C. 1300—1200.
Anticles, B.C. 1250—1150. = Machaon, B.C. 1250—1150. = Uxor, Junisens, B.C. 1250—1150. Aratus, B.C. 1250—1150. Podalirius, B.C. 1250—1150. = Syrne, B.C. 1250—1150.
Gorgasus, B.C. 1200—1100. Nicomachus I., B.C. 1200—1100. Alexanor, B.C. 1200—1100. Sphyrus, B.C. 1200—1100. Polemocrates, B.C. 1200—1100. Hippolochus I., B.C. 1200—1100.
None of the posterity of Nicomachus named till the time of the father of Aristotle, about seven hundred and fifty years after, who is said by Suidas and Diogenes Laërtius to have been descended from the son of Machaon.
Sostratus I., B.C. 1150—1050.
Dardanus, B.C. 1100—1000.
Crisamis I., B.C. 1050—950.
Cleomyttades I., B.C. 1000—900.
Theodorus I., B.C. 950—850.
Sostratus II., B.C. 900—800.
Crisamis II., B.C. 850—750.
Cleomytiades II., B.C. 800—700.
Theodorus II., B.C. 750—650.
Sostratus III., B.C. 700—600.
Nebrus, B.C. 650—550.
Gnosidicus, B.C. 600—500. Chrysus, B.C. 600—500.
Hippocrates I., B.C. 550—450. Podalirius II., B.C. 550—450. Æacius, B.C. 550—450. Elaphus, B.C. 550—450.
Phenarete, = Heraclides, B.C. 500—400. | B.C. 500—400. Cadmus, B.C. 500—400. Hippolochus II., B.C. 500—400.
Sosander, B.C. 450—350. Hippocrates II., = Uxor. B.C. 460—357.
Thessalus, B.C. 400—300. Filia = Polybus, B.C. 400—300. Dracon I., B.C. 400—300.
Gorgias, B.C. 350—250. Hippocrates III., 350—250. Dracon II., 350—250. Hippocrates IV. (?) B.C. 350—250.
Hippocrates IV. (?) B.C. 300—200.
Dracon III., B.C. 250—150.
Nicomachus II., B.C. 450—350. = Phæstius, B.C. 450—350.
Hermias, B.C. 450—350.
Arimnestus, B.C. 400—300. Arimneste, B.C. 400—300. Herpyllis, B.C. 400—300. = Aristotle I., B.C. 384—322. = Pythias, B.C. 400—300. Proxenus, B.C. 400—300.
Nicomachus III., B.C. 350—250. Procles I., B.C. 350—250. = Pythias, B.C. 350—250. = Metrodorus, B.C. 350—250. = Nicanor, B.C. 350—250.
Procles II., B.C. 300—200. Demaratus, B.C. 300—200. Aristotle II., B.C. 300—200.

The authorities for each particular individual will be given in the articles on such names as may be thought worthy of special notice: it may be sufficient to state here that the mythological parts rest chiefly on the authority of Pausanias; the genealogy, from Podalirius to Hippocrates II., or the Great, is taken chiefly from John Tzetzes, confirmed occasionally by other incidental notices; and the later names are mentioned by Suidas, with a few hints from Galen and other writers. The dates are (in every instance except Hippocrates II. and Aristotle I.) entirely conjectural, and are merely intended to point out the probable century in which each person lived. But besides the names which are contained in the genealogy, several other persons are mentioned as having belonged to the family of the Asclepiadæ. Thus Suidas and Tzetzes speak of a person named Thymbræus of Cos, who had two sons, each of whom (singularly enough) was called Hippocrates, forming the fifth and sixth individuals of that name in their lists; and they also mention Praxianax as being the father of Hippocrates VII. Besides these, we find the names of Pausanias, the son of Anchitus; Praxagoras, the son of Nicarchus, or Nearchus; Critodemus, Xenophon, Ctesias, and others. (Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, vol. xiii. p. 247, ed. vet.; *Littré, Œuvres Complètes d'Hippocr.*, tome i. p. 34, &c.) W. A. G.

ASCLEPIADES (Ἀσκληπιάδης), the name of several ancient Greek physicians, some of whom may perhaps have themselves taken the appellation, either as a kind of honorary title, or to intimate their real or assumed connection with the family of the Asclepiadæ. A list of the physicians of this name is given in Le Clerc's "Hist. de la Méd.;" Fabricius, "Biblioth. Græca," vol. xiii. p. 87, et seq., ed. vet.; and also in a little work by C. G. Gumpert, entitled "Asclepiadis Bithyni Fragmenta," Weimar, 1794, 8vo. There is another work on the same subject (which the writer has never met with), by C. F. Harless, entitled "De Medicis Veteribus *Asclepiades* Dictis," Bonn, 1828, 4to. This author enumerates thirteen physicians of this name; but of these there are only three that require notice.

C. Calpurnius Asclepiades was born at Prusa, in Bithynia, A.D. 88, and appears to have enjoyed a great reputation, as he was presented with the freedom of seven cities by the Emperor Trajan. He died at the age of seventy, A.D. 158. From his having been a native of Prusa some persons have supposed him to have been a descendant of the more celebrated physician, commonly called "Asclepiades Bithynus." Reinesius has an ancient inscription in his honour. (*Inscript.* class xi. § 4, p. 608.)

Asclepiades Pharmacion (Φαρμακίων), so called, apparently, from his knowledge of Materia Medica, lived about the end of the first century after Christ, or the beginning of the second, as he quotes Andromachus, Dioscorides, and Scribonius Largus, and is himself quoted by Galen. He is sometimes called Asclepiades Junior, to distinguish him from Asclepiades Bithynus. He wrote a work on Pharmacy, in ten books, of which the former five treated of external remedies, and were called by the name "Marcellas;" so that they were quoted as "the first Marcellas," "the second Marcellas," &c. The other five books were devoted to internal remedies, and were in a similar way inscribed with the name "Mason." None of these books are now extant, but they are very frequently quoted by Galen, and generally with apparent approbation. From the numerous extracts thus preserved we may judge of the general character of the work, which seems to have contained much valuable matter, together with some remedies absurd and superstitious. A tolerably full account of his prescriptions is given by Haller, in his "Bibliotheca Chirurgica," and "Bibliotheca Medicinæ Practicæ." Some of his medical formulæ are stated by Dr. Cramer, in his "Anecdota Græca Parisiensia," to be preserved in a MS. in the Royal Library at Paris, which (judging from the titles) are probably copied from Galen, as they are found in his work "De Compos. Medicam. Sec. Locos." Le Clerc and others have fallen into a mistake, which it may be useful to notice, in supposing that the full name of Asclepiades Pharmacion was Marcus Terentius Asclepiades. The passage on which this conjecture is founded is, perhaps, corrupt; but even if it be sound, the person mentioned cannot be Asclepiades Pharmacion, as the whole chapter, where the name occurs, is extracted from one of his works.

Asclepiades Bithy'nus, one of the most celebrated of the ancient physicians, is generally supposed to have been a native of one of the towns called Prusa in Bithynia, and to have been born about the middle of the second century B.C. He travelled about for some time when young, visiting, among other places, Alexandria, Parium in Mysia, and probably Athens, where (if the story told by Athenæus refers to him) he gained his living by grinding at a mill during the night, in order that he might attend the lectures on philosophy during the day. It does not appear quite certain what was the subject of his early studies, as he is said to have gained some of his medical knowledge during his travels, and to have settled at Rome as a rhetorician. Probably, however, he had learned a little of everything, and, like many other personages of a similar character, was quite ready to follow any profession or employment that seemed most likely to answer his present purpose. His success at Rome as a rhetorician (for it seems to be unreasonable scepticism to disbelieve Pliny's statement) was

not very encouraging; but this was soon more than counterbalanced by his extraordinary popularity as a physician. This may be accounted for in various ways: his own talents were no doubt great, and they were displayed to the best advantage by a ready and persuasive eloquence. He took warning from the fate of Archagathus (the first foreign physician that settled at Rome), and endeavoured to please and flatter the tastes of his patients in every possible way. Some happy and wonderful cures added to his fame, and particularly his having discovered a person to be alive when he was supposed to be dead, and was about to be buried. He also managed to mix in very good society, and is known to have been intimate with the orator, M. Licinius Crassus; and lastly, the fact of his enjoying excellent health himself, and his boasting wager with Fortune, staking his reputation as a physician on its continuance, may no doubt have had some influence with the people. Of the events of his life after his arrival at Rome, nothing more is known, except that he was invited by Mithridates the Great, king of Pontus, to reside at his court; that he declined the offer, and sent the king some of his works instead; and that (as Pliny says) he won his bet with Fortune, and died at last at a great age, from accidentally falling down stairs, probably about the middle of the first century B.C. Among his pupils are mentioned Artorius (the physician to Augustus), Philonides, Titus Aufidius, Nicon, Clodius, Niceratus, and above all, Themison, the founder of the sect of the Methodici. The school founded by Asclepiades himself was very popular, and his system, in different modifications, long continued to exercise an important influence on medical science. His own personal character and talents have been very differently estimated; for while the general opinion of the ancients was decidedly favourable to him, that of most of the moderns has been almost as uniformly the contrary. Probably the judgment of the latter is nearer the truth, and Asclepiades is to be classed with Paracelsus, Van Helmont, and other clever medical adventurers of still more modern times. His writings appear to have been numerous: nineteen on different medical subjects are mentioned by Gumpert, of which nothing but some fragments remain. So much, however, has been said of Asclepiades by different ancient authors, that we are able to trace out his philosophical and medical opinions with tolerable minuteness. He took, as the fundamental principle of his pathology, the doctrine of atoms, or corpuscular system; but appears to have followed the theory of Heraclides of Pontus, rather than of Epicurus, as his corpuscular elements (ὄγκοι) differed in some degree from the atoms of the latter philosopher. He supposed them to be incongruous and without proportion (ἄναρμοι), divisible and liable to be broken (θραυστοί), and subject to various changes and accidents (παθητοί); to move about without order in infinite space, to knock against each other, and thus, from their fracture, to form others still more minute, from the union of which were produced visible bodies. These opinions he applied to the explanation of the questions concerning the formation of the human body, the origin of disease, &c., man being the result of the accidental union of corpuscles in a determinate form, and health or sickness being produced according as their motion in the pores of the human body is regular and harmonious, or the reverse. A full account of his medical practice and opinions may be found in the works of Le Clerc, Haller, Sprengel, and especially of Gumpert, from which the following specimens have been selected, as being some of the most curious and worthy of notice. He knew little of anatomy, though in this respect he probably was not much, if at all, behind his contemporaries; for though he may have confounded nerves and ligaments, and veins and arteries, yet it would not be difficult to produce instances of the same blunders in still later writers. He seems to have been the first person who divided diseases into acute and chronic; he everywhere disparages the power and tendency of the efforts of Nature, saying that they were as often injurious as salutary. It is from him that the well-known maxim proceeds, that a physician's duty consists in healing his patients safely, speedily, and pleasantly; he rejected violent remedies, and placed his chief dependence on diet and regimen; he was sparing in the use of emetics, and frequently, instead of purgatives, ordered a clyster; he was a friend to blood-letting, but seldom had recourse to cupping; he recommended friction, different kinds of exercise, cold bathing, and cold affusion; he used wine much more freely than his predecessors, which was said to be one of the causes of his popularity; he seems to have used certain remedies on certain days, ordering for instance, in a tertian fever, a clyster on the third days after the attack, an emetic on the fifth, repose in bed on the sixth, &c., which method was afterwards extended by his successors to a ridiculous degree. His chief surgical improvement was his venturing to recommend the operation of bronchotomy.

There is extant a short Greek poem, consisting of eighty-three verses, entitled "Ὑγιεινὰ Παραγγέλματα," "Sanatory Precepts." This has been ascribed to Asclepiades of Bithynia, but a writer in the "Rheinisches Museum" (p. 444 in the vol. for 1843), has shown that it could not have been written before the seventh century after Christ. The first twenty-five lines appeared in Aretin's "Beiträge zur Geschichte der Literatur," 1807, vol. ix. p. 1001: the whole was published

without a translation, but with critical notes, in the Vienna "Jahrbuch der Literatur," 1834, vol. lxv. p. 93, by Schubart, and also by R. von Welz, Würzburg, 1842. A short Greek poem in barbarous iambics, consisting of twenty-one lines, with the same title, but ascribed to the Asclepiadæ, is inserted in the first volume of Ideler's "Physici et Medici Graeci Minores," Berlin, 1841, 8vo.; but we are unable to say whether these lines form part of the poem mentioned above. Besides the works of Gumpert and Harless on the life and writings of Asclepiades, the following on the same subject are mentioned by Choulant, "Handb. der Bücherkunde für die Aeltere Medicin," Leipzig, 8vo. 1841; Ant. Cocchi, "Discorso Primo sopra Asclepiade," Florence, 1758, 4to.; Giov. Fort. Bianchini, "La Medicina d'Asclepiade per ben curare le Malattie Acute, raccolta da varii Frammenti Greci e Latini," Venice, 1769, 4to.; K. F. Burdach, "Asklepiades und John Brown, eine Parallele," Leipzig, 1800, 8vo.; K. F. Burdach, "Scriptorum de Asclepiade Index," Leipzig, 1800, 4to. W. A. G.

ASCLEPIADES (Ἀσκληπιάδης). Besides the physicians who were known by this name, there were a considerable number of ancient Greeks, chiefly literary men, who bore it in common. All the works of these persons have perished, except a series of epigrams and a few unimportant fragments in prose; and although brief references to the writers abound in the Greek and Roman authors (especially in those of the later periods), there are few cases in which it is possible to collect details as to the lives of the writers alluded to, or even to appropriate the notices with certainty to the particular persons for whom they were intended. The materials for a history of those Asclepiadæ who were not physicians have been industriously collected and ingeniously used by Meursius and Vossius; Meursius, "Notæ in Chalcidium," p. 24—27; Vossius, "De Historicis Græcis," lib. i. cap. 10, 18, 22, lib. iii. part 3. References to the principal ancient authorities will be found at the following places in Harles' edition of the "Bibliotheca Græca" of Fabricius: i. 441, 445, 465, 507, 615; ii. 113, 289; iii. 35, 513, 761, 797; iv. 466, 579; v. 112, 229, 535, 719, 750; vi. 218, 254, 304, 360, 611; vii. 374, 476; x. 762; xi. 246, 583. The principal passages, indeed almost all, are cited and commented on by Werfer, in the dissertation noted below.

Those Asclepiadæ of whose history any particulars can be related with confidence may be conveniently distributed in three classes: 1. Poets; 2. Literary men of other kinds; 3. Christian ecclesiastics.

1. The poets who bore the name were three or more. Asclepiades, a Lyric Poet, gave his name to the Asclepiadic verse; although, according to Fortunatianus, it was not invented by him, but had been used by Alcæus and Sappho before his time. (Gaisford, *Hephastion*, ed. 1810, p. 58; Gaisford, *Scriptores Latini Rei Metricæ*, 1837, p. 353.)

Asclepiades of Samos lived in the Alexandrine period. Theocritus is said by his scholiast to have been a pupil of this Asclepiades, whom he and Moschus name with great respect, and whom Meleager likewise commemorates in the poem by which he prefaced his collection of epigrams. All the three give to Asclepiades the name of Sicelides, which is supposed to denote that his father's name was Sicelus. The manner in which he is spoken of by Theocritus and Moschus shows him to have been a writer of pastoral poetry; but none of his works of that class exist. The scholiast of Theocritus, however, informs us that he wrote epigrams likewise. To him, therefore, have been assigned the thirty-nine epigrams which appear in the Greek Anthology under the name of Asclepiades (Brunck, i. 211—219; Jacobs, i. 144—153). But it is uncertain how many of them belong to this Asclepiades.

Asclepiades of Adramyttium, the third of those who have been mentioned above as poets bearing this name, is expressly set forth in the manuscripts as the author of one at least of those epigrams. (Jacobs, *Anthologia Græca*, vii. 21—56, xiii. 864; Fabricius, *Bibliotheca Græca*, ii. 113, iv. 466; Passow, in Ersch and Gruber, *Allgemeine Encyclopädie*; Theocritus, vii. 40, with the Scholium; Moschus, iii. 98; Meleager, i. 46.)

2. Of the Asclepiadæ whom it was proposed to place in the miscellaneous class, there are only four as to whom we know any thing positive.

Asclepiades of Myrlea, a native of Bithynia, is commemorated by Suidas. According to that writer, he was the son of one Diotimus, studied at Alexandria as a youth in the reign of the fourth Ptolemy, and taught at Rome in the time of Pompey the Great. The long interval which elapsed between Ptolemy Philopator and Pompey shows that there is here some mistake; and Vossius, who has been followed by most of the more modern critics, supposes that Suidas confounds two successive Asclepiadæ, both of whom may have been natives of the same town. There are, however, no materials for allotting to each of the two his share in the authorship of the numerous works which Suidas asserts to have been written by Asclepiades of Myrlea. Meursius gives the following list of these, citing the authorities for each article:—1. A work called φιλοσόφων βιβλίων διορθωτικά. 2. A treatise on the poet Cratinus. 3. A work περὶ Νεοτορίδος. 4. A work on grammarians (περὶ γραμματικῶν), containing eleven books or more. 5. A commentary (ὑπόμνημα) on the Odyssey. 6. A history of Bithynia, of which the tenth book is referred to. To this list should be added—7. A work on the nations of Spain,

twice cited by Strabo (lib. iii. p. 157, 166), who adds, in one of the passages, that the author taught grammar in Turdetania.

ASCLEPIADES OF TRAGILOS, a town in Thrace, is said by Photius (*Myriobiblon*, cod. 260) to have been a pupil of Isocrates. He wrote a treatise called τραγῳδούμενα, in six or more books, in which he appears to have criticised the use which those who wrote Greek tragedies made of the stories they selected for their plays. This work, wrongly supposed by Heyne and others to have been written in verse, is very frequently referred to by the later Greek authors, especially Plutarch, Athenæus, and the scholiasts; and in these various quarters there are preserved a good many citations from it, and statements of opinions propounded by Asclepiades. These have been recently collected and illustrated in an elaborate treatise, to which are annexed as an appendix notices of the other Asclepiadæ: "Asclepiadæ Tragilensis Tragodumenon Reliquiæ; Dissertatio postuma F. X. Werferi," published in the "Acta Philologorum Monacensium," vol. ii. part 4, p. 489—557, Munich, 1818. (Werfer, as quoted above.)

ASCLEPIADES of MENDES is cited by Suetonius in his Life of Augustus (cap. 94) as his authority for a legend regarding the birth of that emperor. The work referred to is called Θεολογούμενα. It has been supposed that he may have been a native of Mendes in Lower Egypt, and the same person with Asclepiades the Egyptian, who is named as having written a history of his native country, hymns to its gods, and other works.

ASCLEPIADES OF PHLIUS, a philosopher, was a disciple of Menedemus of Eretria (who was contemporary with Plato). Of the teacher and the scholar is related a well-known anecdote—that, having been summoned before the magistracy as persons having no ostensible means of gaining a livelihood, they justified themselves by the evidence of a baker in whose mill they ground corn for hire during the night. To this Asclepiades we should refer the saying reported by Cicero in the "Tusculan Questions" (v. 39), as an example of philosophic contentment under affliction. Having become blind, and being asked ironically what advantage his blindness had brought him, he replied: "It has made me sure of always having at least one companion." Of the philosophical opinions or works of this Asclepiades nothing is known.

3. The following persons bearing the name of Asclepiades are mentioned in the history of the Church:—

ASCLEPIADES, the ninth bishop of Antioch, distinguished himself both as a confessor and as a writer of commentaries. His elevation to his see is inferred by the annotators on Eusebius to have taken place about the end of the reign of Septimius Severus, which closed A.D. 211. (Eusebius, *Ecclesiastica Historia*, lib. vi. cap. 11, 21; Zonaras, *Annales*, lib. xii. cap. 11.)

Another ASCLEPIADES is named as having been entangled in the Anti-Trinitarian heresy of Artemon. Probably therefore he belonged to the early part of the third century. (Eusebius, *Ecclesiastica Historia*, lib. v. cap. 28.)

A third ASCLEPIADES lived about the beginning of the fourth century. He is referred to by Lactantius as having addressed to him a work "De Providentiâ Dei."

ASCLEPIADES, bishop of Tralles, wrote, about A.D. 484, an epistle and other controversial papers, which are referred to by Fabricius as printed in the "Concilia" of Labbeus and Harduin. W. S.

ASCLEPIODO'RUS (Ἀσκληπιόδωρος), a celebrated ancient painter, contemporary with Apelles, and one of the very few great painters of Greece who were natives of Athens. Plutarch ranks Asclepiodorus with Euphranor and Nicias, and notices him as one of those artists who have done honour to their country. He was of great reputation, for Mnason, a tyrant of Elatea, paid him for pictures of the twelve gods at the rate of three hundred minæ each (upwards of a thousand guineas), an enormous price for a single figure, even with characteristic accessories; but there may be some error in the text. Pliny states that Apelles yielded to Asclepiodorus in symmetry, or, as he rather obscurely expresses it, "de mensuris, hoc est quanto quid a quoque distare deberet." This passage, which might also be understood to signify the perspective of the figure or figures in a composition, is, a few lines lower down than where it occurs, explained by Pliny himself to signify symmetry, or symmetria, for he there describes Asclepiodorus as the painter whose symmetria was admired by Apelles. This symmetry, perhaps, does not so much mean beauty of proportion as a general keeping of design. That it refers in some way to the quality of design is likely, from what Pliny says of Euphranor, that he wrote on symmetry and colours. Pliny also says that Euphranor seems to have first used symmetry. Asclepiodorus probably left writings upon painting, for this name occurs in the index to book xxxv. in the list of foreign authors from whom Pliny drew the information contained in that book of his Natural History. There was a Greek statuary of this name, who excelled in representing philosophers. (Plutarch, *De Glor. Athen.* 2; Pliny, *Hist. Nat.* xxxiv. 8, 19, xxxv. 10, 36.) R. N. W.

ASCLEPIODO'RUS (Ἀσκληπιόδωρος), a name which often occurs in the history of Alexander's campaigns. Asclepiodorus, the son of Eunicus, joined Alexander at Memphis with five hundred Thracian horsemen, and was shortly after made satrap of Syria. His son, Antipater, was one of those who conspired with Hermolaus to murder Alex-

ander at Zariaspa (B.C. 328). (Arrian, iii. 5, 6, iv. 13.) According to the corrected reading in another passage of Arrian (iv. 7), Asclepiodorus had joined Alexander at Zariaspa with some forces before the conspiracy: Curtius makes an Asclepiodorus partner in it (viii. 6), but without saying who he was.

Asclepiodorus, who was a trierarch in the fleet of Alexander which was formed on the Hydaspes (*Indic.* 18), was the son of Timander. It is doubtful who the Asclepiodori of Diodorus (xix. 48, 60) are. G. L.

ASCLEPIO'DOTUS (Ἀσκληπιόδοτος). Of the persons so called, whose names are recorded, the following, besides the physician, deserve a brief notice:—

ASCLEPIODOTUS, POET. In 1737 the learned Pocock, travelling in Upper Egypt, read, upon the base and legs of the colossal statue of Amenophis among the ruins of Thebes, inscriptions which identified it as the vocal statue called Memnon by the Greeks. The inscriptions bore testimony, in prose and verse, to the fact that the writers had heard the musical sounds issue from the colossus. Among the verses engraved on the base is a Greek epigram of six lines, in which Thetis is invited to observe, that, while Achilles lies silent in Thessaly, his victim Memnon stands, alive and speaking, at the foot of the mountains of Libya. This composition is ambitiously accompanied with an announcement that it is the work Ἀσκληπιοδότου ποιητοῦ τοῦ ἐπιτρόπου ("of Asclepiodotus, poet, and imperial procurator"). The poem has found its way, with amendments on Pocock's text, into the Greek Anthology (Brunck, ii. 490; Jacobs, iii. 193); but of the poet we know nothing. Even as to the age in which he lived it can only be conjectured that this inscription, like the others on the statue, must have been placed there after the time of Trajan; because Dion Chrysostom, writing in that emperor's reign, but speaking only from hearsay, says that the Memnon was then uninscribed. (Pocock, *Description of the East*, i. 149; Jacobs, *Anthologia Græca*, x. 367, xiii. 865; Dion Chrysostomus, *Oratio* xxxi. p. 338.)

ASCLEPIODOTUS OF ALEXANDRIA was a philosopher of the new Platonic sect. He was the most distinguished scholar of Proclus, and became the teacher of Damascius. Many particulars as to his life and habits, some of them interesting and others fabulous, are preserved in notices of him by Suidas, and in extracts from Damascius made by Photius. He is named as the author of a lost Commentary on the "Timæus" of Plato. (Suidas, Ἀσκληπιόδοτος; Δεισιδαιμονία; Photius, *Biblioth.* Cod. 242; Meursius, *Bibliotheca Græca;* Fabricius, *Bibliotheca Græca*, ed. Harless, iii. 164, ix. 535, x. 762; Brucker, *Historia Critica Philosophiæ*, ii. 326.)

ASCLEPIODOTUS THE STOIC is mentioned by Seneca as a pupil of Posidonius, and as the author of a work "De Quæstionum Naturalium Causis." (Fabricius, *Bibliotheca Græca*, iii. 542.)

ASCLEPIODOTUS was the name of several other persons even more obscure. Such were the following:—an historian of the time of Diocletian, named by Vopiscus; a teacher of rhetoric at Naples, commemorated by Procopius; and a heretic of the seventh century. An Asclepiodotus, likewise, who may perhaps have been the same with one or other of those already enumerated, was the author of a treatise "De Re Tacticâ," described by Fabricius as existing in manuscript at Paris. (Fabricius, *Bibliotheca Græca*, iii. 164, vii. 374, 476, 577, xi. 138, 582.) W. S.

ASCLEPIO'DOTUS (Ἀσκληπιόδοτος), an ancient Greek physician, who lived probably about the end of the fifth century after Christ, as he was a pupil of Jacobus Psychrestus, and is mentioned by Damascius. He was also well versed in music and mathematics, but was chiefly celebrated for having revived the use of white hellebore, a medicine which had in his time completely lost its former popularity. He is said to have admired Soranus more than any ancient physicians, except Hippocrates, and his own tutor, Jacobus Psychrestus, more than any of the moderns. (Damascius, quoted by Photius, *Biblioth.* Cod. 242, p. 344 b. ed. Bekker; Suidas, Σωρανός.) W. A. G.

ASCLE'PIUS (Ἀσκληπιός), a person of whom nothing is known, is the supposed author of a dialogue in Greek, on God, Man, and the World, between Hermes and himself, which was entitled a perfect discourse (λόγος τέλειος). The Greek is not extant, with the exception of a few fragments; but there is a Latin version which has been attributed to Apuleius of Madaura. The work, however, is supposed by some critics to have been written under the Christian emperors by some heathen Egyptian. One passage appears to anticipate the downfall of the ancient religion of Egypt; but the passage does not mention the Christian religion: it speaks of the Syrian, the Indian, or some such persons as likely to occupy Egypt. No conclusion can be drawn from such expressions as these. The dialogue has often been printed, and has been inserted in the editions of Apuleius of Aldus, 1521, 8vo.; Elmenhorst, Frankfort, 1621, 8vo., and others. There is also extant a work in three books, entitled "The Definitions of Asclepius to King Ammon" (Ὅροι Ἀσκληπίου πρὸς Ἄμμωνα βασιλέα). It is printed with the "Poemander" of Hermes Trismegistus, in the edition of Turnebus, Paris, 1554, 4to.; and in the "Nova Philosophia de Universis" of Patricius, Ferrara, 1591, fol. (Fabricius, *Biblioth. Grac.* i. 62.) G. L.

ASCLE'PIUS (Ἀσκληπιός), an ancient Greek commentator on Hippocrates, of whose life nothing is known. His date is also very

uncertain. If he be the same physician who is casually mentioned by Galen, he must have lived in or before the second century after Christ; if he be a different person, as he is only known through an anonymous scholiast on Hippocrates, he may perhaps have lived in the sixth or seventh century after Christ. He wrote a commentary on the Aphorisms, and apparently on the other works of Hippocrates also, which is not now extant. The method which he followed in this work was a good one, viz., the explanation of the difficulties of Hippocrates, by comparing one passage of his writings with another. He mentions a case of superfœtation (as he supposes), which he says came within his own knowledge, of a woman who brought forth a second child six months after the birth of the first. A physician of the same name is said by Fabricius to be quoted by Aëtius, but he has not given the reference, and the writer has not been able to find the passage. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 92, ed. vet.; Littré, *Œuvres Complètes d'Hippocr.* tom. i. p. 125; Dietz, *Schol. in Hippocr. et Gal.* tom. ii. pp. 458 n, 470 n; Galen, *De Differ. Morb.* cap. 9, tom. vi. p. 869.)

W. A. G.

ASCLE'PIUS (Ἀσκλήπιος) of TRALLES was a pupil of Ammonius, the son of Hermias, and therefore lived in the sixth century of the Christian æra. He is said to have been a Christian, and is sometimes called Bishop of Tralles, though his title of bishop is disputed by Sainte-Croix. Asclepius wrote a commentary on the first six or seven books of the Metaphysic of Aristotle, and on the Arithmetic of Nicomachus of Gerasa. These commentaries are extant in MS. in several libraries, but very little of them has been printed. (ARISTOTLE, p. 20; Fabricius, *Biblioth. Græc.* v. 635; Sainte-Croix, *Magas. Encyclop.* cited by Schoell, *Geschichte der Griech. Litt.*, iii. 391.) G. L.

A'SCOLI, CECCO D'. [ANTONELLI, SEBASTIANO ANDREA.]

A'SCOLI, DAVID DI (דוד די אשקילי), a Jewish writer, who lived during the middle of the sixteenth century, and wrote a spirited protest against the bull of Pope Paul IV., which decreed that the Jews in all Roman Catholic countries should wear a yellow or orange-coloured hat to distinguish them from the Christians. It was written in Latin, with the title "Apologia Hebræorum," and was printed at Strassburg, A.D. 1559; it is very rare. Cinelli, in his "Biblioteca Volante," calls it a learned work. The author was punished for it by a long imprisonment. (De Rossi, *Dizion. Storic. degli. Autor. Ebr.*, i. 57—58; Wolfius, *Biblioth. Hebr.*, iii. 181.) C. P. H.

A'SCOLI, TROJANO MARULLI, DUKE OF, born of a noble Neapolitan family, about the middle of the eighteenth century, was early attached to the court of King Ferdinand IV., whose personal friend he became, and continued to be to the end of his life, through good and bad fortune, and in spite of courtly intrigues and caprices, and notwithstanding some scurvy usage which he received at the hands of the king. This constant loyalty was the chief merit of Ascoli, and in such a court and in those times it was no mean merit, and it has been acknowledged even by his political enemies. When Ferdinand ran away from Rome after his ill-timed expedition of 1798, when it was feared that the fanatical revolutionists would make an attempt against the king's life, Ascoli gaily assumed the king's coat and decoration, and personated the king until they reached Caserta in safety. He followed the court in its first retreat to Sicily. After the restoration, and when the court itself became alarmed at the extent of the royalist revenge and proscription, Ascoli was appointed, in 1801, "Regent" or Director-General of the police of the kingdom, with ample powers. He re-established order and confidence; he showed himself just and humane, but at the same time he was severe against the lazzaroni and other insurgents, who, under the pretext of loyalty, had committed all kinds of excesses. Several thousand political prisoners were liberated. Ascoli followed the court in the second retreat to Sicily, 1806-15. Attached from habit and principle to the old system of absolute monarchy, he opposed in the king's council, in 1811, the petition of the Sicilian barons for convoking the parliament of Sicily. But the convocation was at last forced upon the king, and Ascoli, who was not a Sicilian baron, withdrew from public life. Having returned to Naples with the king in 1815, he enjoyed considerable influence at the restored court. In 1821, after the military insurrection of Naples and the subsequent proclamation of the constitution, and when king Ferdinand was going to depart for Laybach, Ascoli went to him confidentially to ask how he and the other devoted friends of the monarchy were to act during his absence. Ascoli thought that his old friend Ferdinand would reveal to him his innermost thoughts. But Ferdinand told him that he was surprised at such a question from the friend of his youth; that he was going to the Congress to act as peace-maker, and to support the rights of his subjects. Ascoli praised the king with tears in his eyes, kissed his hand, and went away quite happy. Shortly after Ferdinand returned from Laybach at the head of an Austrian army to put down the constitution; and among other persons whom he exiled was the Duke of Ascoli, for having shown himself rather favourable to the constitutional party. It was not long, however, before he was recalled, for the king had no real grudge against him. The Duke of Ascoli died at Naples in 1823, and was buried with military honours,

being a general in the Neapolitan service. (Colletta, *Storia del Reame di Napoli*; Coppi, *Annali d'Italia.*) A.V.

ASCONDO, FRANCISCO, a Spanish architect, was born in the district of Jurreta in the province of Biscay, in 1705. Where or under whom he studied his profession is not known, but it clearly appears that he took the monastic habit, and entered the convent of San Benito at Valladolid, in 1731, in quality of lay brother, and in his professional capacity of architect. In this last, the numerous works he executed obtained him great repute, not only with that and other religious communities, but throughout the whole of Castile. The principal among them are the churches at Hornija (1742), Villardefrades, and of the priory of Santa Maria de Duero near Tudela; considerable portions of the monastery of Fromesta, and of the convent of nuns of S. Pedro de las Dueñas near Sahagun, and a mansion for Viscount Valoria at Valladolid. But what most of all established his reputation was the cloister of his convent in that city, which, however, he merely completed in exact conformity with (*copiando enteramento*) the two sides originally erected by Juan de Herrera, or, as some think, by Juan de Ribero Bada. Fray Juan, for that was the name Ascondo bore in his convent, died in 1781. (Llaguno y Cean-Bermudez, *Noticias de los Arquitectos y Arquitectura de España*; Ponz, *Viage de España.*) W. H. L.

ASCO'NIUS PEDIA'NUS, QUINTUS. The time of his birth is uncertain. It seems probable that he was an old man in the reign of Vespasian, and he may have lived to the beginning of the reign of Titus, or even to the beginning of the reign of Domitian (A.D. 81), the successor of Titus. Accordingly he may have been born a little before the Christian æra. The authority for these facts is the remark of Hieronymus (*In Chron. Euseb. ad Ann. Septimum Vespasiani*, A.U.C. 829), who says that Asconius became blind in his seventy-third year, and lived twelve years afterwards. It is conjectured, from an expression of his own, in which he calls T. Livius the historian, *noster*, that he was a native of Padua. From a passage in his commentary on the oration of Cicero for Scaurus (as corrected by Lipsius, Tacit. *Annal.* xi. 33), it appears that he wrote that commentary after the second consulship of the Emperor Claudius, A.D. 42, whose colleague was C. Largus Caecina. The determination of the period of Asconius is important, for he was a commentator on Cicero, and would be the better qualified for that task the nearer he lived to the age of Cicero.

The labours of Asconius were chiefly directed to the critical examination and illustration of the Roman writers. He wrote a treatise against the detractors of Virgil, which was used by Donatus and other grammarians who commented on Virgil. He also wrote a life of the historian Sallust, as we learn from the scholia of Acron (Horace, *Sat.* i. 2, 41.). The little treatises, "De Origine Gentis Romanæ," and one "De Viris Illustribus," have been attributed to him without any foundation. The works of Asconius which have been preserved are his commentaries on the following orations of Cicero:—"In Divinationem;" Act. 1 "In Verrem;" Act. 2 "In Verrem," lib. 1, and to the fourteenth chapter of lib. 2; "In Orationem pro C. Cornelio," 1 and 2; "In Toga Candida;" "Pro Scauro;" "In Pisonem," and "Pro Milone." There is no authority for the title "Commentarii," which is not found either in the MS. copies that exist, nor in the first edition. Asconius states in several passages, that he wrote upon other orations, besides those which are extant. In a passage in the commentary on the Milo (p. 151) he addresses his sons in such terms as show that he intended the work for their instruction, and that they were then young.

The origin of the present text of Asconius is this. In the year 1416, Poggio Bracciolini, who was then at the Council of Constance, found the MS. in the monastery of St. Gallen in Switzerland, and copied it. We are not informed what was the state of the original MS., but Poggio says that he found it in a filthy cellar at the bottom of a tower, and we may conjecture that it was in a bad state. The copy of Poggio is in the Riccardi library at Florence, and several copies exist which were made from this copy. It is not known what became of the original MS. A copy was also made by Bartolomeo Pulciano, which is preserved in the Laurentian library at Florence; and another was made by Sozomenus, canon of Pistoia, which is in the library of Pistoia. At the end of both these copies is a short Latin note, in which the finding of the MS. is recorded, and in both notes the same expression "quæ invenimus" occurs, from which we may conclude, unless the words "quæ invenimus" were copied by one from the other, that Bartolomeo and Sozomenus were together present at the finding of the MS.: and they may have been in company with Poggio. Sozomenus, it is known, was at the Council of Constance in the year 1416. It appears unlikely that all these three copies are independent transcripts of the original. And this is strengthened by the fact that all the other extant copies are transcripts of that of Poggio; and it does not appear that the early editors of Asconius, such as Danesius, Hotomannus, and Grævius used any other copies, for their editions have all the same lacunæ, and all agree in the most corrupt passages. The various copies that were made from Poggio's copy underwent some correction, and were subjected to interpolation and corruption; unless, as Madvig suggests, some-

thing was taken from the copies of Bartolomeo and Sozomenus, which, however, he thinks was not the case, "as the authority of Poggio, a very distinguished man and the discoverer, would overweigh that of others." But it is not probable, from what has been said, that Poggio was the sole discoverer, and the real nature of the copies of Bartolomeo and Sozomenus cannot be collected from such evidence as is given in Madvig's essay. The first printed edition of Asconius was published at Venice, 1477: it appears from the blank spaces left in the printed book, and the whole form of it, that it was intended to be a fac-simile of Poggio's copy.

The commentary of Asconius is chiefly historical, not grammatical; its object is not so much to elucidate expressions which in the course of time had become obscure, as to give such explanation of matter historical, legal, and constitutional, as might be useful for the understanding of Cicero's orations. And this, which is the character of the most valuable part of his commentaries, is one argument against the genuineness of the commentaries on the Verrine Orations, which are also attributed to him. The commentary on the Verrine Orations is chiefly rhetorical and grammatical, but not entirely. This commentary is very inferior to the others: it contains much trivial matter, and various erroneous statements as to facts which could not be made by a person well acquainted with Cicero's writings. The language also is not so pure and correct as that of the other commentaries. The subject of the Verrine Orations has been fully investigated by Madvig, and his conclusion that the commentaries, in the shape in which we now have them, cannot be the genuine work of Asconius (p.112), must be admitted. Still the commentaries on the Verrine Orations contain enough to prove that they are not entirely the work of a grammarian of a late age; there is good matter mixed up with trivial matter and with gross error. Some of the errors may be attributed to copyists, some of the false matter to interpolation. The meagre form of the commentaries indicates that it is an epitome of something better, and the fair conclusion is, that it is founded upon a genuine commentary of a better age, and it may be founded on the genuine commentary of Asconius, which Madvig himself does not deny. In fact, the evidence that this commentary was ever called that of Asconius is not strong. There is no reason for supposing that the Verrine commentaries are by Asconius, except that they were found by Poggio with the genuine commentaries of Asconius. Madvig, indeed, adds, that according to the first printed edition, the name of Asconius is only put at the end and beginning of the commentary on the Piso and the Cornelius; but if this is to have any weight, it will impugn the authenticity of other commentaries which are attributed to Asconius besides those on the Verrine Orations. The whole subject of Asconius is fully discussed by Madvig, in his essay "De Q. Asconii Pediani et aliorum veterum Interpretum in Ciceronis Orationes Commentariis Disputatio Critica." Copenhagen, 1828.

The latest edition of the Commentaries of Asconius is by J. C. Orelli and Geo. Baiter, Zürich, 1833, which forms a part of Orelli's edition of Cicero. (The Essay of Madvig and what is collected by Bähr, *Geschichte der Römischen Literatur, &c.*, contain all the references as to Asconius and the editions of his Commentaries.) G. L.

ASCOUGH. [AYSCUE.]

A'SDRUBAL. [HASDRUBAL.]

ASDRU'BALI, FRANCESCO, a celebrated teacher and practitioner of midwifery in Rome. Pascuale di Pietro, a benevolent Roman advocate, after having established a school for the teaching of the deaf and dumb, determined to found a professorship of obstetric medicine. For this purpose he appropriated a considerable sum of money, and, at his own expense, sent Asdrubali to study in Paris, that he might perfect himself in professional knowledge and fit himself to be the first Italian professor of midwifery. After studying for a long time, chiefly under Alphonse Leroy, Asdrubali returned to Rome, and was at once appointed to the promised professorship in the Archiginnasio della Sapienza, and to the care of the patients and the instruction of the midwives in the Hospital of S. Rocco. He held both these appointments till his death, in 1832.

Asdrubali published his lectures and the results of his experience in a work entitled "Elementi di Ostetricia," Rome, 1793, 3 vols. 8vo., of which a second and enlarged edition appeared in 5 vols. 8vo., in 1812, with the title "Trattato generale di Ostetricia teoretica e prattica." It is a work chiefly of compilation from the writers of England, France, and Germany, but it is carefully and well written, and being the first good work on the subject which was published in Italy, it justly obtained for its author a considerable reputation. The fifth volume of the second edition relates entirely to retarded births, and contains a remarkable case in which gestation was believed to have continued for at least thirteen months. The only other work which Asdrubali published is called "Manuale clinico di Ostetricia," Rome, 1826, 2 vols. 8vo.: it is said to be an abridgment of the preceding. (Callisen, *Medicinisches Schriftsteller-Lexicon*, i. xxvi.; *Göttingische Anzeigen*, 1799, iii. p. 1561; Asdrubali, *Trattato di Ostetricia.*) J. P.

ASE'LLIO, PU'BLIUS SEMPRO'NIUS, a Roman historian, who served as a tribune under P. Scipio Africanus at the siege of Numantia, B.C. 133, and described the events at which he was present (Gellius, ii. 13).

The history of the Numantine war was probably contained in his work which treated of the Punic wars and of the times of the Gracchi. It seems from the passages quoted in Gellius that the first four books contained the history of the Punic wars, and that the fifth and following books treated of the Gracchi. It is not ascertained how many books there were, but Gellius (xiii. 21) quotes the fourteenth book. Gellius (v. 18) has preserved a passage from the first book, in which Asellio explains the difference between Annals and History, and in which he speaks with contempt of the annalistic style of writing, which records the bare events, and does not expound their causes and the motives of action. His work is cited by Gellius both under the title of "Libri Rerum Gestarum" and of "Historiæ," from which, and Asellio's opinion on the annalistic style, it appears that his work was a history. The passages in Dionysius of Halicarnassus (*Roman. Antiq.* i. 9, 11), in which Gaius Sempronius and Sempronius are mentioned, are supposed by Krause to refer to C. Sempronius Tuditanus. The fragments of Asellio are collected by Krause, "Vitæ et Fragment. Vet. Historic. Romanorum." G. L.

ASE'LLIUS, GASPAR, or ASE'LLIO, was born at Cremona, about 1581. He served as a chief surgeon in the army, and was professor of anatomy and surgery at Pavia. He spent much of his time at Milan, and there, on the 23rd of July, 1622, made the discovery of the lacteal vessels, for which his name has ever since been honoured in the history of medicine. He died in 1626; and it appears that the Senate of Milan were at the time engaged to make him professor of anatomy in their university. His discovery was published in 1627, by Alexander Tadinus and Senator Septalius, Milanese physicians, and friends of Asellius, to whom, when dying, he left the charge of his manuscripts. The work is entitled "De Lactibus, sive Lacteis Venis, Quarto Vasorum Mesaraicorum Genere, Novo Invento," Milan, 4to., 1627. Other editions were published at Basle in 1628, at Leiden in 1640, and in other places; but the first edition is by far the most valuable. It contains the portrait of the author, which is that of a very handsome, intellectual-looking man, and four plates, which are interesting as being the first examples in which the art of printing in different colours with wood or copper-plates was employed in books. The plates are large, and very coarsely engraved on wood: the lacteals are left white, the veins are deep brown, the arteries rusty red, the mesentery and intestines deeply flesh-coloured, the liver of nearly the same colour as the arteries. The result is a very inaccurate representation of the parts intended. The name of the artist is not mentioned.

Before the time of Asellius it was generally supposed that the chyle is carried to the liver from the intestines by the mesenteric veins, which Galen called the "hands of the liver," and compared to porters carrying nutriment to the common storehouse of the state. In them also the chyle was believed to be changed into blood, but it was supposed that they convey blood to the intestines and mesentery when the body is full, and chyle in the opposite direction when the body is empty. Varolius, however, dissented from this view, and had, not long before the discovery made by Asellius, endeavoured to revive a notion attributed to Aristotle, and partially admitted by Galen, that it is the office of the mesenteric arteries to suck up the purer portion of the chyle, and convey it to the heart. One of the grounds on which Varolius maintained this opinion was an observation of Erasistratus, reported by Galen, that in sucking kids he had often found the *arteries* of the belly full of milk; in which observations there can be no doubt that Erasistratus had seen the lacteals themselves, but had mistaken them for arteries.

Asellius was occupied in endeavouring to settle this question, and many others connected with it, and had nearly given up his inquiries, despairing of success, when he fell on his discovery, "more," as he honestly confesses, "by chance than by counsel." He was dissecting a live dog soon after it had been fed, in order to show its recurrent nerve to some friends, and having done this, he opened the abdomen to see how the diaphragm acted, when, on a sudden, he saw a number of slender white filaments branching in every part of the mesentery. At first he thought that they were nerves, and disregarded them; but, looking again, he saw that they were in many respects unlike nerves, and, after some hesitation, having punctured one of them, a milk-like fluid started from it. Unable to restrain his joy, he cried εὕρηκα to his friends around. The dog soon after died, and all the vessels disappeared. Two days later, Asellius renewed his investigations, but the vessels could hardly be seen, for the dog had long fasted. Another was therefore examined after having been well fed, and the vessels were more distinctly observed. After this he gave himself up to the investigation of them, and almost every week traced them in some living animal. In man he never saw them, but he did not doubt their existence: "He could not believe," he says, "that nature would act like a mother to the brutes and like a mere nurse to man."

The lacteals were called a *fourth kind* of mesenteric vessels, because, at the time of Asellius, the nerves, arteries, and veins were enumerated as three kinds. He called them also *venæ albæ aut lacteæ*, and *lactes: venæ* from their similarity to veins in structure, and the absence of pulsation; *albæ*, to distinguish them from vessels carrying red blood; *lacteæ*, from their containing a fluid like

milk. The term *lactes* he thought might be appropriately given to them, because they have some kind of relation to all the things to which the word had been previously applied by various authors whom he quotes; and he shows much erudition in proving that among the meanings of this term were the small intestines, the milt of fish, the mesentery, the pancreas, and the mesenteric glands.

Asellius did little more than discover these vessels. He described their general arrangement in the mesentery, and their valves; he assigned to them the office of carrying chyle, and corrected the former notion of the complex offices of the mesenteric veins; but beyond this he did not advance—all the rest of his physiology is as erroneous as that of his predecessors. Relying on the general opinion that the chyle went to the liver, he supposed that the lacteals went thither also; and he was confirmed in this by tracing them to a large collection of absorbent glands, from which he also traced two lymphatic trunks to the liver. (These glands he called the pancreas, and those which lie in the corresponding situation in man, though smaller than those in the dog, in which Asellius found them, are still sometimes called Pancreas Asellii.) His general description of the new vessels was, that they open in the intestines by spongioles, with mouths like leeches, on the surface of the villous coat; that from the intestines they proceed to the pancreas (Asellii), whence, after exceedingly complex twinings and communications, large trunks go by the sides of the vena porta to the liver, into which they pass, and, in the substance of which, after ramifying in minute branches, they terminate. In its course he considered that the chyle was not transformed into blood, but only fitted to be so transformed in the liver; and to this end he supposed that the pancreas took the cruder and fatter part of the chyle, that the purer and more liquid portion alone might go to the liver.

It has been already mentioned that the lacteal vessels had been seen by Erasistratus. Asellius himself discusses whether his own discovery was genuine, and he does this both honestly and with the manner of one who loved research in books at least as much as in nature. He points out that the existence of peculiar vessels for the conveyance of chyle is noticed by Hippocrates, Plato, Aristotle, Galen, and many others, and he quotes the observation of Erasistratus; but he says rightly that the notion which these had of even the existence of the lacteals was very obscure, and that of their course, connections, and true office they were wholly ignorant. Indeed, it would be hard to find in the history of anatomy any great discovery more genuine than this of Asellius. Both it and the still more important discovery of the circulation of the blood, made a few years previously, may be regarded as the fruits of the habit of examining live animals, by which, as Haller observes, physiology was in the beginning of the seventeenth century almost exclusively studied. At Padua, where Vesalius, Fallopius, and their successor, had in the previous century accomplished so much, the Venetian republic, to save expense, ceased at this time to support the public dissections of the human body; and in the other schools they were, for similar reasons or through fear of the prejudices against them, almost neglected. The examination of living animals, especially dogs, was therefore resorted to as the best substitute, and the result was the discovery of a number of facts in the physiology of the vascular systems, which would probably have remained unknown for a century longer had the dead only been dissected. Unless, therefore, it be maintained that cruelty to brutes is not to be excused by any amount of advantage that may accrue to man, the practice of vivisection, under certain restrictions, might easily be justified by the history of this period of medical science.

In the first edition of Asellius's work the printer says that he intended, if he were sufficiently encouraged, to print two other manuscripts which Asellius had left, and of which one was entitled "De Venenis," the other "Observationes Chirurgicæ." These, however, were never published; though the publication of a second edition of the work a year after the first, and of a third twelve years later, indicates that the printer was fairly encouraged. He received probably more favour than the discovery itself did; for it was not generally received as true till fifteen or twenty years after it was made. Harvey was one of those who longest held out against the belief that the new vessels served to carry the chyle, and this is often mentioned as a great blot upon his character, and he is accused of prejudice and want of candour. But if his late accusers had read the letter in which he treats of the subject, they would have found that he did not, as they suppose, deny the existence of the lacteal vessels; for he says that, before the work of Asellius was published, he had seen both them and lymphatics several times; and, besides, the prejudice with which they charge him is not more than the extreme caution of a man of seventy-four, who hesitated to accept important conclusions from facts which, at that time, were very imperfect, and did not always appear to be consistent with each other. (Asellius, *De Lactibus*, ed. 1727; Haller, *Bibliotheca Anatomica*, t. i. p. 362; Corte, *Notizie Istoriche intorno a Medici Scrittori Milanesi*, p. 176; Moehsen, *Verzeichniss einer Sammlung von Bildnissen gröstentheils berühmter Aerzte*, p. 137; Harvey, *Opera Omnia*, ed. 1766, p. 621.) J. P.

ASELLUS, TIBERIUS CLAUDIUS, a Roman eques, whose name has been preserved in connection with that of P. Scipio

Africanus, the younger. In his censorship, B.C. 141, Scipio deprived Asellus of his horse, and reduced him to the class of ærarii. Asellus complained of being thus degraded, after having served as a soldier in so many provinces, to which Scipio replied with the words "agas asellum," the point of which lies partly in the meaning of the word "Asellus" (little ass). The lustrum, which was celebrated during the censorship of Scipio, was followed by a pestilence, which gave Asellus an opportunity of imputing this misfortune to Scipio. We learn from two of the rugged lines of Lucilius, preserved by Gellius (iv. 17):—

"Scipiadæ magno improbus obiiciebat Asellus
Lustrum illo censore malum infelixque fuisse."

Scipio's answer was, it was no wonder there was a pestilence, for his colleague L. Mummius, who celebrated the lustrum, had restored Asellus to his rank. Scipio and Asellus must have often been opposed, for Gellius quotes a passage from Scipio's fifth oration against him. It was after the censorship of Scipio that Asellus, when tribune of the plebs, prosecuted Scipio, but the charge is not stated; all we know about it is that Scipio, contrary to the practice of persons who were under an accusation, shaved his beard as was his wont, and went about in his usual dress. (Meyer, *Oratorum Romanorum Fragmenta*, p. 184, where the expression "agas asellum" is explained better than in the usual way; Clinton, *Fast. Hellen.* iii. 450.) G. L.

ASE'NSIO Y MEJORA'DA, DON FRANCISCO, a Spanish letter and figure engraver, who was chiefly employed in the royal library of Madrid. He was a native of Fuente la Encina in Old Castile, and died at Madrid, in 1794. He engraved letters with extreme neatness, of any age or language.

A portrait painter of the name of Asensio distinguished himself at Saragossa about the end of the seventeenth century. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ASFANDIYA'R, one of the most distinguished heroes recorded in Persian history, was the son of Gushtásp (Darius Hystaspes), and lived between the fifth and the sixth century before the commencement of the Christian æra. He is said to have been the first convert to the religion of Zoroaster, who appeared in the reign of his father Gushtásp, and his example was soon followed not only by the king, his father, but by the whole Persian empire. This change of religion led to a war with Arjásp, king of Turán. In the first engagement, Asfandiyár, who commanded the Persian army, completely defeated the Tartars, having with his own hand slain the son of Arjásp. A short time after this battle Asfandiyár was accused of rebellion against his father, and placed in confinement by the intrigues of a court party who were his enemies. When the news of his confinement reached Turán, Arjásp was encouraged once more to invade the Persian empire. He assembled a large army, with which he overran the province of Khorásán. The city of Balkh was taken and plundered, and all the priests and followers of Zoroaster were slaughtered without mercy. Gushtásp, who had been taken by surprise, assembled a large army to repel the invaders; but after some partial success, he was utterly defeated, and his daughter was carried captive to Tartary. Reduced to such distress, he had no remedy but to implore the aid of his brave and injured son. Asfandiyár was easily induced to come forward to the defence of his country and the religion which he had adopted with all the zeal of unconquerable enthusiasm. His success was complete. He not only defeated the Turanians in the field, but pursued them to their own territories; and after a series of victories, in which his clemency and generosity were no less conspicuous than his valour and wisdom, he took possession of Ruwinda, the capital of Turán, and restored his sister to her father, with whom he sent at the same time the throne of Arjásp, together with immense booty. The government of Turán was bestowed upon a pious and trustworthy man, whose dynasty is said to have ruled there till the invasion of Alexander the Great. After the conquest of Turán, Asfandiyár is said to have subdued the regions of India, Arabia, and the West (meaning, probably, Egypt, Asia Minor, and Greece). These latter conquests are slightly passed over by Firdausi, but Sir John Malcolm mentions a Persian romance entitled the "Asfandiyár Náma," wholly dedicated to the exploits of this prince, in which there is a long fabulous account of his Western expedition. At the time when Asfandiyár was released from his imprisonment, his father Gushtásp solemnly promised him to resign the crown in his favour if he should succeed in rescuing his sister and subduing Arjásp. When he had accomplished his task, and reduced every foreign enemy into subjection, he came before his father and claimed the promised reward; but Gushtásp, unwilling to resign the sovereign power, replied, "I should feel ashamed to give you an unsettled kingdom, such as mine is at present: Rustam and his family have thrown off their allegiance; and if you should succeed in reducing them to obedience, and bring that chief bound to our presence, you shall then receive the reward of your unequalled valour—the sovereignty of a great and tranquil empire." The prince undertook the desperate attempt, which proved fatal at once to his fame and his existence. After numerous encounters with Rustam, who was "the bravest of the brave," Asfandiyár was slain. While in the agonies of

death he addressed his conqueror, and said, "This is a just termination to the desperate and senseless enterprise in which the schemes of my father have involved me." Before he died he consigned his son Báhman (afterwards Ardshír, or Artaxerxes) to the care of Rustam, and intreated that the hero would educate him as a warrior. The aged Gushtásp too late saw the folly of his plans: he long mourned over the loss of his gallant son, and before his death he sent for his grandson Báhman, and appointed him his heir and successor. (Malcolm, *History of Persia*; Atkinson, *Abridged Translation of the Sháhnámeh*.) D. F.

ASFELD, ALEXIS BIDAL, Baron D', was the eldest of four brothers, three of whom, Alexis, the subject of this article, Benoît, and Claude-François, attained a high rank in the French army, while another, who is commonly called the Abbé de la Vieuville, who wrote some treatises on religious subjects, enjoyed general esteem as a pious, learned, and virtuous clergyman. Their father, a German commoner, was employed by queen Christina of Sweden in different state affairs, in which he distinguished himself so much that the queen raised him to the rank of a Swedish baron, and appointed him her minister at the court of king Louis XIV. of France. It seems that his four sons were all born in France. The year of the birth of Alexis is not mentioned in the sources cited below; however, he was born before 1658, his second brother, Benoît, being born in that year. As early as 1672 Alexis d'Asfeld entered the French army as a volunteer, was present at the siege of Maastricht in 1673, and in the same year was appointed captain in the regiment of dragoons of the queen of France. In the following year war broke out between France and the German empire, and Asfeld distinguished himself in the battles of Sinzheim, Ensisheim, and Mühlhausen in 1674, and at Türkheim, Altenheim, and Zabern in 1675. A majority in the king's dragoons was his reward. In 1676 he served under the Marshal duke of Luxemburg and Marshal de Créquy, and he showed both courage and abilities in the battle of Königsburg, and the siege of Freiburg-im-Breisgau, which was taken by the French. In 1678 he was created mestre-de-camp of a regiment of dragoons, which received the name of Asfeld. He was also entrusted with the inspection of the dragoons stationed in Alsace, the three bishoprics of Metz, Toul, and Verdun, and the adjoining districts. He commanded the cavalry during the siege of Luxemburg in 1684, and in 1688 was appointed maréchal-de-camp. The war with Germany was terminated by the peace of Nymegen in 1679, but Louis XIV., disregarding its conditions, encroached upon the German territories in the midst of peace, till his lawless proceedings led to a new war in 1688, in which the empire was assisted by Great Britain and the United States of the Netherlands. Part of the German army, commanded by Frederick William, elector of Brandenburg, took the field on the Lower Rhine, on the frontiers of Holland, and another part under the command of Charles duke of Lorraine was occupied on the Upper Rhine. The French being masters of Mainz and Bonn, the duke of Lorraine laid siege to Mainz, and the elector of Brandenburg, with 28,000 men, invested Bonn, in order to effect a junction with their armies. Bonn, then an important fortress, was defended by Asfeld, who was attacked by the elector in the month of June, 1689. This siege was one of the most remarkable events of the war. The elector was encamped on the right bank of the Rhine, opposite Bonn, which on that side was defended by a broad river without a bridge, and by high and massive walls with round towers. The elector, however, flattered himself that he would frighten the garrison by a bombardment, a plan which he adopted on the advice of Coehorn, who commanded his artillery, among which there was a battering train of one hundred pieces, including twenty-four mortars. Coehorn began the bombardment with a general discharge of all his pieces, and continued firing without interruption. In a few hours the walls and towers along the Rhine were levelled to the ground; the shells set fire to the buildings, and in two days the whole town was destroyed except a few houses and one church. The bombardment ceased, and the elector expected to see a white flag hoisted on the ruins. But he was deceived: Asfeld had given orders that the women, children, and old men should leave the town, and he quietly waited till the besiegers should have exhausted their powder. Disappointed by this fruitless attack, the elector led the greater part of his troops on the left bank of the Rhine, and changed the siege into a blockade, hoping to starve the garrison. Asfeld, however, made frequent sallies, his troops surprised the neighbouring villages and towns, and as they always returned with provisions there was no want in the fortress. The blockade lasted for two months, till the duke of Lorraine had taken Mainz by assault, and approached with his army to join the elector of Brandenburg.

A regular siege on the land side was the consequence of their junction, and they soon succeeded in opening a breach, by which twenty-eight men could enter abreast. A general storm was ordered, but Asfeld defended the ruins so vigorously, that the stormers, after having lost 2000 men in the ditches, were compelled to desist from the attempt. Asfeld, however, offered to capitulate on condition of not being made prisoner of war, but this being refused by the elector, he continued to defend himself, although

there was then such a want of provisions that both the garrison and the few inhabitants who were left fed on horseflesh, and at last on cats and dogs. In the month of October the elector ordered another storm, and during the affair Asfeld was mortally wounded by a musket shot. A capitulation was now agreed on, and on the 15th of October the garrison left the town which they had so nobly defended. From 9000 they were reduced to 900, emaciated by hunger and fatigue, and covered with wounds; at their head was Asfeld, carried by his men on a litter. He was treated by his enemies with great kindness and respect. He requested to be carried to Aix-la-Chapelle, where he died a few days after his arrival, towards the end of October, 1689. An interesting description of the siege of Bonn is given in Hundeshagen, "Bonn und seine Umgebungen," a book which contains a great deal of good historical and other information. (Pinard, *Chronologie Historique Militaire*, vol. vi. pp. 472, 473; le Marquis de Quincy, *Histoire Militaire du Règne de Louis le Grand*, vol. ii. pp. 210, &c.) W. P.

ASFELD, BENOÎT BIDAL, BARON D', the younger brother of Alexis, was born in 1658. He entered the French army, and distinguished himself as colonel and commander of a regiment of dragoons, under his elder brother, Baron Alexis d'Asfeld, during the siege of Bonn by the duke of Lorraine and the elector of Brandenburg in 1689. Until the death of Alexis d'Asfeld in the same year, Benoît was known as Chevalier d'Asfeld, but on that event he succeeded to the title of baron. Benoît d'Asfeld fought with great distinction in the battles of Fleurus in 1690, of Steenkerke in 1692, of Neerwinden in 1693, and at the sieges of Mons in 1691, of Namur in 1692, of Charleroi in 1693, and during the bombardment of Brussels in 1695. He was considered a very able, bold, and active officer of cavalry, and he was appointed maréchal-de-camp in 1696. During the war in Italy he became conspicuous as commander of the French cavalry in the battles of Chiari in 1701, and of Luzzara in 1702, as well as at the siege and capture of Guastalla in the same year. In the following year, 1703, he served on the Rhine, and took a glorious part in the sieges of Breisach and Landau, and in the battle of Speier in 1703. His health being bad in consequence of his numerous wounds, he quitted the service soon after that battle, and died on the 29th of April, 1715. (Pinard, *Chronologie Historique Militaire*, vol. vi. p. 516.) W. P.

ASFELD, CLAUDE FRANÇOIS BIDAL, MARQUIS D', the youngest brother of Alexis, was born on the 2nd of July, 1667. In 1683 he entered the French army as a lieutenant: and from 1684 he served as captain in the regiment of dragoons under his eldest brother, Baron Alexis d'Asfeld. He was in Bonn during the memorable siege of that town in 1689. His conduct during that long siege was so praiseworthy, that after having been exchanged for a German prisoner of war of his own rank, he was appointed mestre-de-camp and commander of the regiment of dragoons of his brother Benoît, who received another regiment. He was then only twenty-two years old. Having received orders to serve in Flanders under the Marshal marquis de Boufflers, and afterwards under the Marshal duke de Luxemburg, he took a distinguished part in the following sieges: Kokum, in 1690; Mons, in 1691; Namur, in 1692; Huy, in 1693; and Charleroi, in 1694. In 1695, when Namur was invested by William III. king of England, Asfeld defended the town with the greatest courage, till it was rendered untenable by the king's cannon in the month of August. Asfeld then retired into the citadel, and defended it for a month with such obstinacy, that he obtained an honourable capitulation.

Besides these sieges, Asfeld had a command in several battles: at Steenkerke in 1692; at Arteville in the same year, where he disarmed a German general and made him prisoner; and at Neerwinden, where he had his collar bone broken by a small shot. During the campaign in Holland in 1701, he got possession of the citadel of Liége, beat the Dutch troops under the walls of Nymegen and at Ekeren, and was created a maréchal-de-camp in 1702. In the following year he went to the French army in Germany, and he decided the battle of Speier in favour of the French, by the prompt activity with which he led his horse to a charge on the German troops, at a moment when the French lines were broken by a desperate attack of the Hessian grenadiers. He also took part in the siege of Landau, which was compelled to capitulate. In the month of December of the same year, 1703, he obtained a command in Spain; and in that country he earned the title of the best pupil of Vauban, by forming the siege of, and taking, a great number of fortresses in a very short time. In the space of one campaign (1704) he effected the surrender of Salvaterra, Segura, Idanha Nova, Castelbranco, Montalvan, and several other places: in consequence of which the rank of lieutenant-general was conferred upon him by Louis XIV. of France. Philip, duke of Anjou, the pretender to the Spanish throne, gave him the most striking proofs of his esteem and gratitude. In 1705 Asfeld led the rear of the combined French and Spanish armies, commanded by Marshal de Tessé, who, being hard pressed by the English, Austrians, and such of the Spanish troops as were partisans of the Archduke Charles, would not have effected the passage of the river Evora but for the obstinate resistance of his lieutenant, Asfeld. In 1706 Asfeld received at Balbastro the deputies of more

than three hundred towns and villages, the inhabitants of which acknowledged the duke of Anjou as king of Spain. He forced the passage of the river Cinca, which was considered to be a hopeless undertaking, and he entered the kingdom of Aragon for the purpose of bringing it under the duke of Anjou; but he was soon afterwards driven out by the English. Cartagena was taken by Asfeld in 1706. In the battle of Almanza, on the 25th of April, 1707, he not only saved the French army, commanded by the duke of Berwick, from destruction, but restored the battle, and the French won the day. Asfeld, who commanded the French cavalry, compelled five battalions of English, as many Dutch, and three Portuguese, to lay down their arms. In 1709 he took Alicante, after a gallant defence by the English, and got possession of the whole kingdom of Valencia. As a reward for this brilliant conquest the duke of Anjou, in his assumed quality of king of Spain, appointed him governor of Valencia, and allowed him to add to his coat of arms the arms of the kingdom of Valencia—an honour which excited great jealousy among the Spanish grandees. He was also created a Spanish marquis. Asfeld left Spain in 1710; and after having held some commands in France and Italy, served in Germany under Marshal Villars. He took Speier, Worms, Kaiserslautern, and Landau, in 1713. He laid siege to Freiburg-im-Breisgau, together with Vauban, where he was defeated by the Austrians; but afterwards he succeeded in taking that strong fortress, of which he was appointed governor. In the following year (1714) he returned to Spain, and assisted Berwick in taking Barcelona, which capitulated after a siege of eleven months and sixty-one days after the opening of the trenches. Asfeld's reputation was so firmly established that he was entrusted, in 1715, with an expedition against the kingdom of Majorca, or the Baléares, the only province of Spain that refused to recognise the duke of Anjou as king of Spain. Majorca and the other islands, except Minorca, which had been ceded to the English by the peace of Utrecht in 1713, were taken in a short campaign. For this service Philip V. conferred upon Asfeld the dignity of a knight of the Golden Fleece, as an hereditary honour, and, in case he should not leave any children, for the descendants of his brothers. The king of France also rewarded him by creating him a marquis, and appointing him a member of the royal military council, as well as director-general of fortifications. In the war which broke out, in 1718, between Spain and the powers of the quadruple-alliance, France, Great Britain, Austria, and the United Provinces of the Netherlands, Asfeld, as lieutenant of the duke of Berwick, was at the head of a considerable force, with which he invaded Spain in 1719; he took St. Sebastian by assault, twenty-four hours after he had appeared before the place. These facts, which are drawn from the authentic source cited below, the statements in which are derived from the archives of the ministry of war in Paris, contradict the general opinion that Asfeld refused to serve against his benefactor, King Philip V. of Spain, unless this be so understood that he would not fight against any Spanish army commanded by King Philip in person. However, it was not very likely that Philip would have put himself at the head of his own army. During the following years Asfeld continued to discharge the duties of the offices to which he was appointed after the conquest of Majorca. France, Spain, and Sardinia having declared war against Austria in 1733, Asfeld commanded the French army in Italy, first alone, and afterwards under Marshal Villars. In the first campaign he took the fortresses of Gerra d'Adda, Pizzighitone, and the citadel of Milan; and in the following he took, in the space of one month (January, 1734), Lecco, Fuentes, Trezzo, Saravalla, Novaro, Arrona, and Tortona. In April he was ordered to Germany, and again served under his old friend the duke of Berwick. He effected the passage of the Rhine near Mannheim, with thirty-two battalions and forty squadrons. In consequence of this Prince Eugene of Savoy, the German commander-in-chief, was obliged to divide his army into two separate bodies, which led to the siege and capture of Philipsburg and Worms by the French. On this occasion Louis XV. created Asfeld a marshal of France; and, as the duke of Berwick was killed in June, 1734, Asfeld was appointed to succeed him as commander-in-chief of the French army in Germany. He maintained the field with advantage against Prince Eugene, till the peace of Vienna (1735—38) put an end to hostilities. Asfeld retired to Strassburg, of which he had been appointed governor after the death of the duke of Berwick, its former governor. He died there on the 17th of March, 1743, with the reputation of having as much skill in taking fortresses as Vauban had in building them. (Pinard, *Chronologie Historique Militaire*, vol. iii. p. 250. &c.) W. P.

ASGILL, SIR CHARLES, the first baronet of that name, rose by his industry and integrity from the office of out-door collecting-clerk to a banking-house in Lombard-street, to the possession of considerable wealth, and to the highest civic dignities. He became a partner in the firm by whom he was employed; was elected alderman in 1749; and sheriff in 1752, in which year he was also knighted. Some accounts, among others that of the "Gentleman's Magazine," give the date 1756 for these honours; but previous notices in that work show that he was knighted before that year. In 1757 he was elected lord-mayor of the city of London, and in 1761 was

made a baronet. He resigned his alderman's gown in 1777, and died September 15, 1788, leaving a large property to his only son, the subject of the next article. (*Gentleman's Magazine*, lviii. 841; Burke, *Extinct and Dormant Baronetcies*, p. 14.) J. T. S.

ASGILL, SIR CHARLES, the son and successor of the first Sir Charles Asgill, was born about the year 1763, and entered the British army early in 1778, as ensign in the 1st Foot Guards. About three years afterwards he obtained a lieutenancy, with the rank of captain, in the same regiment; and in the same year, 1781, he went to America, to join the army under the command of the Marquis Cornwallis. Having served for some months with credit, Asgill was taken prisoner with the army on the capitulation of York Town, in Virginia, in the month of October. Some months after this affair, a party of American royalists took the law into their own hands, and hanged, on the 12th of April, 1782, a captain of Washington's army, named Huddy, who had fallen into their power. This act was avowedly done by way of retaliation for the murder of one Philip White, of the royalist party, who had been taken by a party of the Jersey people on the 30th of March, and afterwards killed in attempting to make his escape. Washington demanded that Captain Lippencot, the leader of the party by whom Captain Huddy had been hanged, should be given up by the English general, Sir Henry Clinton; but this was refused, although Clinton disavowed the act as having been done without authority, reprobated it with severity, and referred the matter to an English court-martial, by which Lippencot was acquitted, on the ground that the guilt of the transaction lay chiefly upon the Board of the Associated Loyalists in New York. On the refusal of the English to give up Lippencot, Washington wrote to Brigadier Hazen to designate by lot, for the purpose of retaliation, a British captain, or, if there should be none, a lieutenant, from the *unconditional* prisoners then in the hands of the Americans; but instead of doing so, Hazen sent Captain Asgill, who was then only about nineteen years old, to Philadelphia for the purpose; that officer being, indeed, designated by lot, but not being an *unconditional* prisoner. On hearing this, Washington wrote again to Hazen, expressing his concern that Asgill had been chosen, notwithstanding the fact that there were then two unconditional prisoners in his possession, and suggesting that Lieutenant Turner, or some other officer under similar circumstances, should be substituted for him: but this was not done; and why, Gordon expresses himself unable to say. According to the narratives of Gordon and Sparks, Washington treated Asgill with much kindness, and allowed him considerable liberty on parole during his detention, which lasted several months; and Sparks even says that, considering the course taken by the British commanders in disavowing and censuring the execution of Huddy, and "the irresponsible nature of Lippencot's conduct," he was inclined to release Asgill, and was dissatisfied at the delay of Congress in coming to a decision on the subject. At length, however, intelligence of the circumstance having reached England, Asgill's mother made a pathetic appeal to the French government to interfere on his behalf, in consequence of which the French king and queen pleaded for his pardon through the Comte de Vergennes, who was then prime minister. The count wrote to Washington, urging that, though Asgill was Washington's prisoner, he was one of those whom the arms of the French king had contributed to bring into his power. The matter was referred to Congress, and in November, 1782, they resolved to set Asgill at liberty. On his release Asgill returned to England on parole; and he shortly afterwards visited Paris to make his acknowledgments to Marie Antoinette for the intercession which saved his life.

In 1788 Asgill succeeded his father in his baronetcy, and soon afterwards he became equerry to the Duke of York. In 1790 he was promoted to a company in the Guards, with the rank of lieutenant-colonel. Towards the latter end of 1793 he was ordered to the Continent, where he served under the Duke of York during the campaign in Flanders, and the disastrous retreat in the winter of 1794, after which he returned to England. In February, 1795, he was raised to the rank of colonel; and he commanded a battalion of the Guards in that year at Warley Camp. Two years later he became brigadier-general on the staff in Ireland; and on the 1st day of 1798 he was made major-general. During the rebellion in that year he took a very active and distinguished part; and in 1800 he was made colonel of the 46th foot, and placed in command of the garrison of Dublin; and occasionally also of the Camps of Instruction which were formed on the Curragh. He continued on the staff until the year 1812, receiving in the meantime several further promotions; and in 1814 he was raised to the rank of general. Asgill married about the time of succeeding to his title; but as he left no issue, the baronetcy became extinct at his death in 1823. (*Gentleman's Magazine*, vol. xciii. part ii. pp. 274, 275; Gordon, *History of the Rise, Progress, and Establishment of the Independence of the United States of America*, iv. 248, 249, 284—291; Sparks, *Life of George Washington* (London edition, 1839), i. 378, 379; *Annual Register*, vol. xxvi. pp. 241—244 of the "Chronicle.") J. T. S.

ASGILL, JOHN, a political and miscellaneous writer, living at the close of the seventeenth and commencement of the eighteenth centuries, was brought up to the law,

and became a member of the society of Lincoln's Inn, where he recommended himself by his talents to the notice of Mr. Eyre, an eminent lawyer, and afterwards one of the judges of the Court of King's Bench, who assisted him in his studies. Asgill attained some eminence in his profession early in the reign of William III., when he began to display his humour and talent as a writer of pamphlets. Among the earliest works published by him were, 1, a pamphlet entitled "Several Assertions proved, in order to create another Species of Money than Gold or Silver," published in 1696, which proposes to employ securities on lands as a new circulating medium; and, 2. "An Essay on a Registry for Titles of Lands," which is said to have appeared first in 1688. A second edition was published in 1701, and the pamphlet was also reprinted in the second volume of the "Collection of State Tracts published during the Reign of King William III.," p. 693. Though written in a humorous style, the "Biographia Britannica" observes that this pamphlet "must be allowed to be as sensible a piece as was perhaps ever written on that important subject." Among other arguments in favour of his scheme, he appears to consider that it would be beneficial by "reducing the practice of the law," at any rate so far as the less honourable class of practitioners are concerned. The same volume of the "Collection of State Tracts" contains, at p. 704, an answer to certain objections brought against the proposed registry, which appears, by its style, to be by Asgill, though it does not bear his name.

An Act of Parliament being passed in the year 1699 for the resumption of forfeited estates in Ireland, commissioners were appointed to settle claims, and as Asgill had become embarrassed in his circumstances, and had also become involved in difficulties as the executor of his eccentric friend Dr. Barebone, the builder of the new square in Lincoln's Inn, he determined to go to Ireland, where his merit and the favour of the commissioners procured him very extensive and lucrative practice, the whole country being engaged in law-suits, in the most important of which he was retained. He thus acquired a considerable fortune, with which he purchased a large estate in Ireland, and thereby acquired so much influence, that he obtained a seat in the Irish parliament for the borough of Enniscorthy. Prior to this time, however, he had published—3. "An Argument proving that, according to the Covenant of Eternal Life revealed in the Scriptures, Man may be translated from hence into that Eternal Life without passing through Death, although the humane Nature of Christ himself could not thus be translated till he had passed through death;" a pamphlet which, from its singular style, and the wildness of the author's ideas, occasioned an extraordinary sensation. The "Biographia Britannica," which founds most of its statements upon a MS. memoir of Asgill by an intimate friend, states that this strange treatise was published before he went to Ireland, though it appears to have been printed for the first time in 1700; and in that work it is styled "a treatise so amazing as to its matter, and dressed out in such an unusual manner, that in all probability it will be ever read, though never believed." Dr. Kippis, however, in a note in his edition of the "Biographia Britannica," says that it had already fallen into oblivion, and he characterizes it as an absurd and fantastical performance, in no way worthy of notice, except as showing how far a man may be led by enthusiasm. Notwithstanding his repeated and solemn assurances of his belief in and respect for the Scriptures, the prevalent opinion occasioned by the appearance of this book was that he was an atheist, and it was alluded to by Dr. Sacheverell as one of the blasphemous writings which induced him to consider the church in danger. This publication also called forth a pamphlet from De Foe, entitled "An Enquiry into the Case of Mr. Asgill's General Translation, showing that 'tis not a nearer way to Heaven than the Grave." The clamour raised against the work was so great, that before Asgill could reach Dublin to take his seat, the Irish House of Commons had ordered it to be burnt as a blasphemous libel, and, after he had sat four days, they expelled him on account of it. This expulsion took place on the 11th of October, 1703, and about the same time Asgill became involved in several law-suits, especially with the family of Nicholas Brown, Esq., who, in consequence of having received the title from James II., was usually called Lord Kenmare, and whose daughter he had married. His affairs in Ireland becoming thus embarrassed, he returned to England, where, in 1705, he was elected member of parliament for the borough of Bramber in Sussex, at which place he had obtained considerable interest as executor to Dr. Barebone. He sat in parliament until, in 1707, during an interval of privilege, he was arrested for debt, and committed to the Fleet. At the re-assembling of parliament he wrote to the Speaker of the House of Commons, and on the receipt of his letter a committee was appointed to search for precedents as to the course to be taken for his release, and in consequence of a long and curious report presented by them on the 16th of December, the sergeant-at-arms was sent with the mace to deliver him from custody. Previous to this, on the 25th of November, his obnoxious treatise had been brought before the House, and a committee had been appointed to report upon it; and in consequence of their report, notwithstanding a spirited defence made by Asgill on resuming his place in the

House, it was condemned to be burnt by the common hangman, as profane and blasphemous, and he was expelled from the House, on the 18th of December, 1707. There appears, however, to be considerable reason for believing that his pecuniary embarrassments were the real cause of his expulsion, and that his book was merely brought forward as a convenient handle against him. After this event Asgill's affairs grew desperate, and he was compelled to remove to the Mint, after which he became a prisoner successively in the King's Bench and the Fleet, within the rules of one or other of which prisons he resided until his death, in November, 1738, at the age of more than eighty, according to the memoir quoted in the "Biographia Britannica," which agrees also with the date of birth given above, which may, however, have been deduced from it, or about a hundred, according to a MS. note in Sir W. Musgrave's "Biographical Adversaria." During this time he transacted professional business, and also published a great number of pamphlets, chiefly of a political character. From a note in Nichols's "Library Anecdotes," vol. iv. p. 88, it appears that he was noticed, in reference to his celebrated treatise, as "Mr. Asgill, a lawyer going to heaven by fire," among the authors of weekly papers and pamphlets enumerated in the second number of the "Monitor," a newspaper commenced in 1714.

Of the numerous pamphlets upon various political and theological subjects published by Asgill, many were of merely temporary interest. He was a warm supporter of the Protestant succession, and wrote many pamphlets upon that subject, several of which were repeatedly reprinted. Among these are the following, of which there are copies in the British Museum:—4. "Mr. Asgill de Jure Divino," the second title-page of which explains the object of the pamphlet in the following words: "The assertion is, that the title of the House of Hanover to the succession of the British monarchy (on failure of issue of her present Majesty) is a title hereditary, and of divine institution," 8vo., 1710. 5. "Mr. Asgill's Apology for an Omission in his late Publication," 8vo. 1713, which contains abstracts of all the Acts of Parliament passed for securing the Protestant succession. 6. "The Pretender's Declaration abstracted from two Anonymous Pamphlets; the one entitled 'Jus Sacrum,' the other 'Memoirs of the Chevalier de St. George,' with some Memoirs of two other Chevaliers St. George in the Reign of Henry VII." The first edition of this pamphlet appeared in 1713, and a second is dated 1715; but there is also a copy in the British Museum, dated 1714, which differs in no respect from the first, excepting that the title is "The History of the Three Pretenders to the Crown of England; with some Remarks upon the now revived Assertion of Hereditary Right." It is scarcely necessary to add, that the two earlier Chevaliers St. George referred to are Lambert Simnel and Perkin Warbeck. 7. "The Succession of the House of Hanover vindicated against the Pretender's second Declaration, in folio, entitled 'The Hereditary Right of the Crown of England asserted, &c.'" 8vo. 1714. This was published in answer to a celebrated book by Mr. Bedford, and was, according to the "Biographia Britannica," the best answer Bedford ever had. 8. "The Pretender's Declaration Englished by Mr. Asgill; with a Postscript before it, in relation to Dr. Lesley's Letter sent after it," 8vo. 1715. 9. "The Pretender's Declaration transposed," 8vo., 1716. Asgill also wrote some pamphlets on the public funds, and among his more miscellaneous pieces may be mentioned—10. "Mr. Asgill's Defence on his Expulsion from the House of Commons of Great Britain in 1707," 8vo., 1712. 11. "An Essay for the Press," 1712; a pamphlet denouncing a proposed scheme for licensing and taxing the press. 12. "A Question upon Divorce," 1717. 13. "A Short Essay on the Nature of the Kingdom of God within us," 1718. 14. "The Computation of Advantages saved to the Publick by the South Sea Scheme, as published in the 'Moderator' of Wednesday, the 26th of April, 1721, detected to be fallacious; with a Postscript," 8vo. 1721. 15. "The Metamorphosis of Man by the Death and Resurrection of Christ from the Dead," Part i. 8vo. 1727. 16. "Asgill upon Woolston; being an Abstract of Mr. Woolston's Six Discourses against the Miracles of Christ (be they more or less), and a Ridicule thereof; with a Postscript and a Post-Postscript," 8vo. 1730. (Kippis, *Biographia Britannica*; *Journals of the Irish House of Commons* for September and October, 1703; *Journals of the (British) House of Commons* for November and December, 1707; *Catalogue of Printed Books in the Library of the British Museum*, 1841.) J. T. S.

ASH, EDWARD, a London physician of eminence, who died in April, 1829, deserves to be remembered for a discovery which he made at the dawn of our knowledge of galvanism, before the invention of the voltaic pile, and at a time when the galvanic influence was generally considered as existing only in the living organs of animals. His discovery was this:—That if two finely-polished plates of homogeneous zinc be moistened and laid together, little effect follows; but if zinc and silver be tried in the same way, the whole surface of the silver becomes covered with oxydated zinc. He found also that lead and quicksilver act as powerfully upon each other, and likewise iron and copper. These facts were communicated in a letter to M. Humboldt, by whom they were published in 1797, together with further ob-

servations of his own. (*Ueber die gereize Faser.*) Dr. Ash thus led the way in the discovery of the chemical changes that ensue when unequally oxydable metals are moistened and brought into contact. By subsequent inquirers it was shown that under these circumstances a current of electricity is developed, and thence were derived the principles which have been embodied in the construction of the common galvanic battery. The first galvanic apparatus was described by Volta, in the "Philosophical Transactions" for the year 1800.

Dr. E. Ash was educated at Christ Church, Oxford, where he took the degree of M.D. in 1796. He was not only well versed in science, but was a good scholar, and had a great range of literary acquirements and admirable conversational powers. He was concerned with some others in a literary paper called "The Speculator," published in weekly numbers (8vo. 1790), and wrote in it some critical articles, and some translations from the German drama, then almost unknown in England. The work did not proceed beyond one volume.

Among his medical acquaintance Dr. E. Ash was much esteemed as a skilful physician; but, as is frequently the fate with men of general science, his professional abilities were not appreciated so highly as they deserved to have been by the public. He was nephew of Dr. John Ash, whose life appears below. (Paris, *Life of Sir Humphry Davy; MS. communication.*) G. E. P.

ASH, REV. JOHN, LL.D., was born about the year 1724, in Dorsetshire, and in his early years was much attached to the study of mathematics, and also, according to the statements made in his funeral sermon, made a distinguished figure in the periodicals of the day. Having become a member of a Baptist church at Loughwood, in his native county, he was recommended by his non-conformist friends to study for the ministry, and with that view he removed to Bristol, and placed himself under the Rev. Bernard Foskett. In Gorton's "Biographical Dictionary," where Dr. Ash is styled an Anabaptist, he is said to have been at one time a coadjutor with Dr. Caleb Evans in the management of an academy at Bristol for the education of theological students of his own persuasion; but this is not mentioned in the funeral sermon published after his death by Evans himself, who was his intimate friend, and from which sermon most of the preceding particulars are derived. On the termination of his studies, in 1751, he was ordained over a dissenting congregation at Pershore in Worcestershire, where he remained until his death, in his fifty-fifth year, in April, 1779. He received his degree of LL.D. in 1774, but whence we are not informed. Ash wrote—1. "The easiest Introduction to Dr. Lowth's English Grammar," which was first published in 1766, but several times reprinted, the later editions bearing the title of "Grammatical Institutes." 2. "A New and Complete Dictionary of the English Language," in two very closely printed octavo volumes, published in 1775. The aim of this dictionary is to introduce every word; to preserve the different modes of writing; to distinguish, when necessary, the sounds of the letters; and to give authorities for and illustrations of the use of obsolete or uncommon words, and of words which are used under different constructions. The work, which has an extensive supplement at the end of the second volume, is prefaced by "Grammatical Dissertations; or, a Comprehensive Grammar of the English Tongue;" and it contains many obsolete words, and such provincial or cant words as had then come into general use: in fact, the author omits no word. Ash must have been a very ignorant man, as appears from the derivation of "Curmudgeon," which Johnson received from an "unknown correspondent," according to the entry in his dictionary. Ash, in his dictionary, says that it is derived from "Cœur," unknown, and "Méchant," correspondent. This is a standing joke against Ash's dictionary; but, unlike many other jokes, it is true, though perhaps a man should see the word "Curmudgeon" in Ash to be fully convinced of the reality of this strange blunder. 3. "Sentiments on Education, collected from the best Writers, properly methodized, and interspersed with occasional Observations;" two volumes, 12mo. 1777. He is said also to have published other works; but the only one of which we find any specific mention is—4. "The Dialogues of Eumenes," a work apparently intended for the improvement of the young, which is noticed by Evans as being written just before he died. (Evans, *Tears of Christian Friendship*, or *Funeral Sermon for Rev. J. Ash; Gentleman's Magazine*, xlix. 215; Chalmers, *Biographical Dictionary;* Ash, *Dictionary.*) J. T. S.

ASH, JOHN, a physician, who practised with great success at Birmingham for nearly forty years, and subsequently at London, where he died June 18, 1798.

He was educated at Trinity College, Oxford, and took the degree of M.D. in 1754. His general acquirements were considerable, both in science and literature, and he enjoyed a high reputation for professional skill and acuteness. A curious instance of his medical sagacity was exhibited in the treatment of his own disorder, when at an advanced age he became affected with depression of spirits and partial aberration of mind. He prescribed for himself the study of mathematics and botany, and resolutely laboured at these subjects until his mind was restored to its proper equilibrium, and he was enabled to resume his professional avocations.

The General Hospital at Birmingham was

founded chiefly through his influence and exertions. His portrait by Sir Joshua Reynolds hangs in the board-room of that institution; it was engraved by Bartolozzi in 1791. He was a fellow of the Royal and Antiquarian Societies, and of the London College of Physicians. His writings are:— 1. "Observations on the Influenza in the year 1775 at Birmingham." This is a short account of the epidemic, published (together with the reports of other physicians resident in different parts of England) in the 6th vol. of "Medical Observations and Inquiries by a Society of Physicians in London," 1784. 2. "Experiments and Observations to investigate by Chemical Analysis the Medicinal Properties of the Mineral Waters of Spa and Aix-la-Chapelle in Germany, and of the Waters and Boue near St. Amand in French Flanders," 8vo. London, 1788. This is a judicious endeavour to apply the improved knowledge of chemistry to the investigation of the real composition and medicinal powers of these waters. The author mentions that he had visited Spa and Aix in the previous year. 3. "Oratio Anniversaria in Theatro Collegii Regalis Medicorum Londinensium ex Harveii instituto habita A.D. 1790," 4to. Londini, 1791. One of the periodical orations delivered at the London College of Physicians, containing a panegyric of the distinguished persons by whom the College had been founded and supported. It is a clever and vigorous piece of Latin. (*MS. Communication; Gentleman's Magazine*, vol. lxviii.) G. E. P.

ASH, or ASHE, ST. GEORGE, D.D., was born in the county of Roscommon, in Ireland, about the year 1658, and educated at Dublin, where he was elected Fellow of Trinity College in 1679, provost in 1692, and subsequently vice-chancellor of the university. During the troubles of the latter part of the reign of James II. he quitted Ireland, and engaged himself in the service of Lord Paget, who was ambassador for William III. at the court of Vienna; and he remained with him as chaplain and secretary until the downfall of the cause of James II. in Ireland, when he returned thither. He was made bishop of Cloyne in 1695, and was then called into the Irish privy council. In 1697 he was translated to the see of Clogher, and in 1716 to that of Derry, which he held till his death, in February, 1717-8. He was buried in Christ Church, Dublin, and he bequeathed all his mathematical books to the university of Dublin. Bishop Ash was, according to John Dunton, a person of extraordinary parts, which he improved by hard study and travel. He was a member of the Philosophical Society of Dublin, and in 1686 became a fellow of the Royal Society of London. Ash published several sermons, and also contributed several papers to the "Philosophical Transactions." Lists of both are given by Ware, and also in Watt's "Bibliotheca Britannica," each list containing some items not found in the other. (Ware, *History and Antiquities of Ireland*, i. 191, 296, 580, and *History of the Writers of Ireland*, 271; Dunton, *Life and Errors*, edition of 1818, ii. 516; Thomson, *History of the Royal Society*, Appendix, p. xxviii.) J. T. S.

ASH, SIMEON. [ASHE, SIMEON.]

ASHBURNE, THOMAS DE, a native of the town of Ashbourn, in Derbyshire, and a friar of the order of Saint Augustine. He engaged in the controversy with the Lollards, and wrote a treatise against the "Trialogus" of Wickliffe. Other theological tracts are also attributed to him, but some, such as "Extracts from St. Augustine," &c., appear to be mere transcripts. Bishop Tanner describes a poem or poems on theological subjects, written by Thomas de Ashburne, as being preserved in the Cottonian Library; but it is doubtful if this Thomas were the same person, and the poems referred to have since been destroyed by the fire which consumed a great part of the Cottonian Collection. Ritson ascribes to the same Thomas de Ashburne, described as a Carmelite of Northampton, an English poem, also in the Cottonian Collection, with the Latin title "De Contemptu Mundi," and the date 1384; but in reality the volume is only a copy of Hampole's "Pricke of Conscience." It is preceded by a short metrical tale of two leaves only, the authorship of which is uncertain. (Tanner, *Bibliotheca Britannico-Hibernica*, p. 52; Ritson, *Bibliographia Poetica*, p. 17; Notes by Sir F. Madden, in the volume referred to, *Cottonian MSS.*, Appendix, vii.) J. W.

ASHBURNHAM, JOHN, was the eldest son of Sir John Ashburnham, of Ashburnham, in Sussex, where the family had long been settled. Sir John died in 1620, after having run through all his estates, leaving his widow and children in a state of destitution, although, within two years of his death, they are said to have been "all in a way rather to help others than to need help themselves." John, who, at his father's death, was seventeen years of age, appears to have gone to court in attendance on the duke of Buckingham, whose duchess was a Beaumont, of the same family as Lady Ashburnham. In the year 1628, through Buckingham's influence, he was appointed groom of the bedchamber to King Charles the First, to whom he was already so familiarly known that he both spoke and wrote of him as "Jack Ashburnham." In 1640 he was elected member of parliament for Hastings, and for some time he was an active member of the long parliament, and by his thorough support of the king, gave great offence to the majority of the house. In 1642 orders were given that he should be proceeded against for contempt of the summons of the house; on the 5th of February, 1643, he was "disabled"

for being in the king's quarters, and in September of the same year an order was issued that his estate should be sequestered, which was carried into effect with so much rigour, that the petition of his wife for an allowance sufficient to educate their children was rejected. At this time Ashburnham was acting as treasurer and paymaster of the royal army. In 1644 he was one of the commissioners for the treaty of Uxbridge, and in 1645 one of the four commissioners named by the king to lay propositions for a peace before the parliament. He was employed also in many other missions of importance, and when the king determined to leave Oxford to join the Scots army before Newark, April 27, 1646, Ashburnham was his only attendant, with the exception of Dr. Hudson, whose local knowledge was indispensable for the journey. He attended Charles to Newcastle, but was compelled soon after to make a precipitate escape, in consequence of the parliament sending orders for his being arrested and carried to London. He fled to France, and joined the court of the queen; but in 1647, when a favourable turn in the king's affairs allowed him to do so, he resumed his attendance on his master. He had a principal share in the contrivance and execution of the king's escape from Hampton Court, November 11, 1647, and his surrender to Colonel Hammond, Governor of the Isle of Wight. The disastrous consequences of this measure led to much blame being thrown upon all who were concerned in it, but especially on Ashburnham, who was supposed to have suggested the surrender. He was even suspected of treachery, and a report was spread that he had received 40,000*l.* to deliver the king into the hands of his enemies. Those who did not credit this report, which indeed the whole tenor of his life belied, supposed that he had been deceived by Cromwell and Ireton, with whom he was in constant communication, as the king himself had been, during Charles's residence at Hampton Court. Ashburnham was so stung by the imputations on his honour, that in 1648 he printed "A Letter to a Friend, concerning his deportment towards the King at Hampton Court and the Isle of Wight." In consequence, probably, of the then state of affairs, he refrained from entering into particulars which might have endangered others, and chiefly confined himself to a denial of the imputations upon him. The publication had therefore little effect.

Ashburnham, who was confined by the parliament in Windsor Castle until he was released by an exchange of prisoners, remained in England after the death of the king, which led many royalists to give credence to the reports against him. He had, however, obtained leave of Charles the Second to remain, as the only method of preserving the estates acquired by his second marriage with the dowager Lady Poulett, which took place in 1649, and he received no favour from the party in power. He was compelled to compound for his estate at the unusually high rate of half its value; was three times banished to Guernsey, and, in 1654, committed to the Tower, for transmitting money to the king; and was kept imprisoned until the death of Cromwell. At the Restoration he became groom of the bed-chamber to the King Charles the Second, and received a grant of Ampthill and other parks in Bedfordshire for eighty years, not as a reward, but as a reimbursement of various sums expended by him in the royal cause, in acknowledgment of which he held letters-patent from Charles the First, dated at Oxford in 1646. His treatment at court seemed to show that the king did not participate in the suspicions entertained by many of his subjects. He remained a familiar companion of Charles the Second's, until his death, which took place in the year 1671, in his 68th year. He had re-purchased the family estates which his father had dissipated, and which are still enjoyed by his descendants, now Earls of Ashburnham: the first peer of the family was his grandson, who was called to the upper house by William and Mary.

Besides the "Letter," published in 1648, Ashburnham wrote a long justificatory narrative, which was handed about among his friends, after the Restoration, partly to counterbalance a similar paper which had been drawn up and circulated by Sir John Berkley, the other attendant on the king in his flight from Hampton Court on whom suspicion had been thrown. Berkley's paper was printed before the close of the seventeenth century, but Ashburnham's, after serving its temporary purpose, remained in MS. until the year 1830, when it was published by the late Earl of Ashburnham. It is entitled "A Narrative, by John Ashburnham, of his Attendance on King Charles the First, from Oxford to the Scotch Army, and from Hampton Court to the Isle of Wight, never before printed. To which is prefixed a Vindication of his Character and Conduct from the Misrepresentations of Lord Clarendon, by his lineal Descendant and present Representative." (London, 2 vols. 8vo.) The Narrative and Vindication together are quite sufficient to clear Ashburnham's character from the stain which had rested upon it in consequence of the doubtful manner in which Clarendon gave his opinion of his innocence. Though Clarendon declares that, if obliged to give his judgment, it must be in Ashburnham's favour, the tone of the passage in his history is such, that all succeeding writers, even when taking him for their sole authority, have spoken in terms of condemnation of the conduct of Ashburnham. The Vindication, and the documents by which it is accompanied, have set the affair in its true light: nor is it easy to acquit Clarendon en-

tirely of misrepresentation, when some of the passages from Ashburnham's narrative are confronted with his statements as to the facts and opinions contained in it. With regard to the question as to the party to whom the greatest culpability belonged, in the flight from Hampton Court, to settle which Ashburnham and Berkley were expected to fight a duel after the Restoration, it appears tolerably certain that the project of escaping was the king's own; that Ashburnham had the greater share in causing the Isle of Wight to be fixed on as the place of retreat, and Hammond as the person to be trusted; and that Berkley and Ashburnham were pretty equally concerned in allowing Hammond to get the king into his power without exacting a sufficient assurance of his future safety. After the death of the king, the selection of the Isle of Wight, instead of a place beyond sea, was universally condemned, but for some time after he had been in the island it was considered a fortunate movement; and it was not until the progress of events had shown how fatal the step had been, that it was thought necessary to account for it by imputing treason to those who advised it. Ashburnham may have been deceived by Cromwell and Ireton, as he undoubtedly was by Hammond, but his fidelity cannot be questioned.

A younger son of Sir John Ashburnham, Colonel WILLIAM ASHBURNHAM, was an active military commander for the king during the Civil Wars, and in 1644, when governor of Weymouth, defended the town for four months against the parliamentary army. He was afterwards imprisoned by Cromwell, on a charge of being concerned in a plot against his life. He died in 1679. (Clarendon, *History of the Rebellion*, edit. 1819; ii. 52, 651, 755; iii. 48, 90, 122—130, &c.; *Life;* Burke, *Dictionary of Peerage and Baronetage*, 5th edit. p. 39; Peck, *Desiderata Curiosa*, ii. lib. ix. p. 6—14; Whitelocke, *Memorials*, 202, 278, 286, &c.; Rushworth, *Collections*, 2nd edit. vii. 874, 885, &c.; *Memoirs of Sir John Berkley;* Ashburnham, *Letter to a Friend*, &c.; *Narrative of his Attendance on King Charles the First; Vindication of his Character and Conduct* [by George Earl of Ashburnham].) J. W.

ASHBURTON, LORD. [DUNNING.]

ASHBURY, JOSEPH, was born in London, of a good family, in 1638. He was educated at Eton, entered the army, and rose to a captaincy in Ireland, where he attracted the attention of the Duke of Ormond, lord-lieutenant, who made him one of the gentlemen of his retinue, and deputy-master of the revels. In 1682, on the death of Mr. Ogilby, he was appointed master of the revels, and theatrical patentee for Ireland. At that time, and long after, there were no regular dramatic performances in Dublin, but they were resumed immediately on the conclusion of the war caused by the Revolution. In December, 1691, "Othello" was acted at the Orange-street Theatre, the part of Iago by Ashbury, and the remaining characters by amateurs, among whom was the afterwards celebrated Wilks, whose Othello was so highly applauded, that he determined to make the stage his profession. The success of the experiment was altogether so decided, that Ashbury went over to England to engage a regular company, and re-opened the theatre on the 23rd of March, 1692, the day on which peace was proclaimed, with a repetition of "Othello." From that time to the close of his life, Ashbury continued at the head of the drama in Ireland. As a manager he displayed great spirit, and reaped considerable profit. Among the first-rate performers he introduced to the public were Booth and Quin. As an actor he was considered one of the first of his time; and he was reputed the best teacher of his art, so far as it can be taught, in the kingdom. He had the honour of instructing Queen Anne, then princess, in the part of Semandra in "Mithridates," when that tragedy was performed by persons of rank at Whitehall; and he also had the direction of the stage on that occasion. Ashbury died at Dublin, July 24, 1720, in his eighty-third year; he retained his faculties to the last, and performed even youthful characters when upwards of eighty. He had raised the Irish stage to a degree of respectability which it had never before attained, and was succeeded in its management by his son-in-law, Mr. Thomas Elrington, himself a performer of celebrity. Mrs. Ashbury, who survived her husband a short time, had been a favourite actress in his company. (Chetwood, *General History of the Stage*, pp. 53, 79—87, 233, &c.; Hitchcock, *Historical View of the Irish Stage*, i. 18—36; *Some Account of the English Stage*, by the Rev. John Genest, x. 273—281.) J. W.

ASHBY, REV. GEORGE, B.D., F.S.A., born December 5, 1724, was educated at Croydon, Westminster, and Eton schools, and subsequently entered St. John's College, Cambridge, of which he eventually became president. In 1774 he received the living of Barrow in Suffolk, at which place he resided till his death, June 12, 1808, in his eighty-fourth year. Though he published nothing himself, Ashby rendered valuable assistance to many of his literary friends, especially in antiquarian matters, and his services are alluded to in numerous works, of which the principal are mentioned in notices in the *Gentleman's Magazine*, vol. lxxviii. pp. 566, 653, 654; and in Nichols's *Literary Anecdotes*, vol. i. pp. 577, 588, and numerous other places referred to in the Index. J. T. S.

ASHBY, HENRY, a celebrated writing-engraver, who attained honourable distinction for his skill in a branch of art by no means so contemptible as it is often deemed,

was born April 17, 1744, at Wotton-under-Edge, Gloucestershire, and apprenticed to a clockmaker, who taught him the use of the graver. He subsequently removed to London, where, for many years, his superior talents were employed in the production of plates for printing country bank-notes, engraved specimens of penmanship, map-titles, and similar articles. He at length retired to Exning in Suffolk, near Newmarket, where he died, August 31, 1818, in his seventy-fifth year. (For a further notice of his works, which were not confined to his native country, but were executed also for banking and commercial establishments in America and the East Indies, the reader is referred to the *Gentleman's Magazine*, vol. lxxxviii. part ii. pp. 283—285.) J. T. S.

ASHBY, SIR JOHN, a British naval commander. The time of his birth is not known. In 1665 he was appointed lieutenant in the Adventurer. In 1668, the Duke of York promoted him to the command of the "Deptford Ketch." His other removals and promotions will be found in the authorities referred to. The earliest warlike achievement attributed to him is a victory over a Dutch privateer in February, 1673, of which the state of the wind prevented him from taking possession. On the following day he retook the Ruby, a British vessel, which had been captured by the Dutch. At the epoch of the Revolution he was captain of the Defiance, and he promptly gave in his adherence to the new settlement. In May, 1689, an engagement took place between the English and French fleets in Bantry Bay. Neither party could claim the honour of a victory, and while the French remained at anchor in the bay, the British admiral, Herbert, put to sea, in expectation of meeting with reinforcements, but as none appeared, he proceeded to Portsmouth. There was not much matter of congratulation in the result of this affair, but it was necessary for William III. to seize every opportunity of becoming popular among the forces. He accordingly conferred a peerage on Herbert, the commander, while Ashby, who led the van, was knighted, and received from the king's hand a watch set with diamonds. In July following he was made rear-admiral of the blue, and soon afterwards vice-admiral of the red. He commanded the van in the unfortunate engagement in which the united fleets of England and Holland fought against the French fleet between Cherbourg and the Isle of Wight, on 30th of June, 1690. Campbell says of Ashby, that "he was totally free from any part of that censure which was so loudly excited by the failure of success, and which roused the indignation and violence of party against the great but unfortunate Earl of Torrington." Torrington, on his retreat, left the command of the remainder of the fleet to Ashby, with instructions for his guidance; but he had no opportunity of performing any active services, as the French fleet proceeded to the coast of France. There is a pamphlet, called "The Account given by Sir John Ashby and Reere-admiral Rooke to the Lords Commissioners, of the engagement at sea between the English, Dutch, and French fleets, June 30, 1690: with a journal of the fleet since their departure from St. Hellen's, to the Buoy-in-the-Nore," 1691, 4to. On the fleet again putting to sea, it was placed under the command of a council of admirals, consisting of Sir John Ashby, Sir Richard Haddock, and Vice-admiral Killegrew. This triumvirate had no opportunity of encountering an enemy in the Channel; but during the winter of 1691, having sent their first and second rates into port, they proceeded with the remainder of their fleet to Ireland, and took Cork and Kinsale. After these actions, which brought Ashby only limited or dubious fame, a more brilliant field of exertion was opened to him, by his leading, as admiral of the blue, a squadron of the great fleet which sailed towards the coast of France to meet the armament fitted out by Louis XIV., and gained the great battle of La Hogue on the 19th May, 1692. Ashby's squadron had no opportunity of engaging with the enemy till six o'clock in the evening, when their line had been broken. Sir John was employed in the pursuit of the dispersed fleet, and he continued the chace during the two succeeding days, at the end of which the French vessels escaped by running through the "Race of Alderney," a dangerous passage, where it was not considered expedient to follow them. Ashby was afterwards despatched with twelve ships of the line, and three fireships, to scour the coast of France, and endeavour to cut out such vessels as had taken refuge in the inferior ports; but he returned without achieving any success. There was an inquiry by parliament into the proceedings connected with the following-up of the victory, probably arising out of Russell's suspected disaffection to the Revolution settlement. According to "The History and Proceedings of the House of Commons" (ii. 410), "Sir John Ashby was examined the 19th of November, particularly in relation to the French men-of-war that made their escape into St. Malo, which the Count de Fourbin, who commanded one of those men-of-war, confessed might have been destroyed with good management by the English. However, the house was very well satisfied with Sir John Ashby's own account of that matter: and the speaker, by direction of the house, told him the house took notice of his ingenuous behaviour at the bar, and that he had given them satisfaction, and was dismissed from further attendance." Sir John died on the 12th of July, 1693, according to the inscription on his monument in Lowestoff church. (*Life*

by Campbell in *Naval History*, iii. 148—154; Schomberg, *Naval Chronology*, vol. i.)

J. H. B.

ASHDOWNE, WILLIAM, resided at Canterbury towards the latter end of the eighteenth and during the earlier years of the present century. He wrote several works in defence of Unitarian opinions. The year of his birth and the year of his death are not stated. No particulars in his biography appear to have been recorded. His works are—1. "An Essay explaining Jesus's true meaning in his Parables, from the occasion of his speaking and the application of them," Canterbury, 1780, 8vo. 2. "The Unitarian, Arian, and Trinitarian opinion respecting Christ examined and tried by Scripture alone," Canterbury, 1789, 8vo. 3. "An attempt to show that the opinion concerning the Devil, or Satan, as a fallen angel, and that he tempted Men to Sin, hath no real foundation in Scripture," 1791, 8vo. 4. "Proofs that Adults only are included in the design of the new Covenant or Gospel Dispensation," 1792, 8vo. 5. "Two Letters addressed to the Lord Bishop of Llandaff [Richard Watson], occasioned by the distinction his Lordship hath made between the operation of the Holy Spirit in the primitive Ministers of Christ, and its operation in Men at this day," 1798, 8vo. In these works there is little ingenuity and less learning: the reasoning is inconclusive, and the diction rugged. But the author appears to have been a man eager in his search for truth, and, as a disputant, to have possessed the virtues of candour and moderation. (*Dictionary of Living Authors; Monthly Review*, for Dec. 1780, Aug. 1790, Dec. 1791, May, 1799; *Gentleman's Magazine*, for Sept. 1790, Apr. 1800, Dec. 1805.)

G. B.

ASHE, ANDREW, many years one of the best English flute-players, was born at Lisburn in Ireland, in 1759. He was sent to school at Woolwich, where he early evinced a strong partiality for music. Accident made him acquainted with Count Bentinck, who became his patron, took him in his suite through a considerable part of Europe, procured for him good instructors, and finally placed him on his establishment at his seat in Holland. Here he applied himself diligently to the practice of the flute, an instrument which the additional keys of Potter had rendered more perfect, and which the compositions of Haydn and Mozart had advanced in the scale of orchestral importance. Ashe quitted his patron, in order to become family musician to Lord Torrington, and afterwards to Lord Dillon, then both resident at Brussels. Here he was appointed principal flute in the orchestra of the theatre, a situation which he quitted after a few years, in order to revisit the land of his birth. He played for several years in the Rotunda concerts at Dublin with great success, and his celebrity having reached England, Salomon, who had engaged Haydn, in the year 1791, to compose and conduct a certain number of sinfonias at his concerts, invited and retained Ashe in his orchestra as his principal flute. His first appearance in London was at Salomon's second concert, in a concerto of his own composition, which established his reputation as a performer, and, on the retirement of Monzani, he succeeded him as principal flute in the orchestra of the Italian Opera-house. In 1799 he married a pupil of Rauzzini, who afterwards acquired considerable popularity as a singer; and on the death of Rauzzini, in 1810, Ashe was appointed to succeed him as director of the Bath concerts, a situation which he filled for twelve years—in the early part of his management with credit and profit; but the concerts of Bath declined with its theatre and its assemblies, and Ashe was glad, at the expiration of this time, to quit their direction, which had ceased for several years to afford him any remuneration. In the meanwhile his place in the principal London orchestras had been occupied by Nicholson, and he removed from Bath to Dublin, where he spent the rest of his life. Two of his daughters, having by this time acquired some celebrity, were, for some time, the principal concert singers there. He died in March, 1838. (*Dictionary of Musicians;* Personal knowledge.)

E. T.

ASHE', RAB or RAV, (רב אשי), a celebrated Babylonian Rabbi. He was born A.M. 4113 (A.D. 353), and if we may give credit to the "Tzemach David," and other Jewish authorities, he was elected president of the College of Sora, or Matha-Machasia, in Babylonia, A.M. 4127 (A.D. 367), at the very early age of fourteen. This post he occupied for sixty years, and died A.M. 4187 (A.D. 427), in the seventy-fifth year of his age. All the Hebrew writers of note, from Abraham ben Dior, in his "Sepher Hakkabbala," to Emmanuel Aboab, in his "Nomologia," have agreed that from the time of Rabbenu Hakkadosh, there had not arisen in the Hebrew nation a person in whom so perfect a knowledge of the divine law was united with such resplendent genius, piety, and humility. He was the original author or compiler of the "Babylonian Talmud," that is to say, he collected into one body the various commentaries and illustrations of the "Mishna," which had been made during the two previous centuries by the Ammoraite doctors of the colleges of Babylonia, that is, from the time of Rabbenu Hakkadosh, who had in like manner compiled the "Mishna" down to his own time. He did not, however, live to finish this great work, which was not completed until seventy-three years after his death, in the year A.M. 4260 (A.D. 500), by R. José, who at that time presided over the college of Pumbedita, which was also in Babylonia. The Talmud of R. Ashe, as we

learn from Maimonides in the preface to his commentary on the Mishna, Order "Zerahim," was in its original form divided into four parts, written in distinct columns, each forming as it were a separate commentary on the Mishna. In col. I. He gives all the fundamental arguments of the Mishna, as well those of general as of particular application, which may give rise to any points of disputation, with the decisions on them which had been given as well before him as in his own time: he also distinguishes the Mishnic Aphorisms clearly, so that not a letter may be added to or taken from them. In col. 2. Questions of divers persons concerning some particular law are brought forward, and resolved according to the doctrine of the Tanaites and Ammoraites, that is the Mishnic and Ghemaric fathers, the arguments on each side being adduced and well weighed. In col. 3. He expounds with still more care the sentences and decisions pronounced and promulgated from the time of Rabbenu Hakkadosh to his own day. In col. 4. He brings forward all the explanations of Scripture which had been adduced on disputed points of law, as delivered by the ancient doctors, with the allegorical tales, enigmas, and other matter introduced by them in illustration of their various arguments; all which are still found in the Babylonian Talmud. This Talmud was first printed at Venice by David Bomberg, A.M. 5280 (A.D. 1520), 12 vols. folio: this edition, which is very handsome and very rare, contains, besides the whole of the Talmud, the "Tosephoth," or Additions, the "Piske Tosephoth," or decisions on the Tosephoth, the Commentaries of Rashi and R. Asher, and the Commentary of Maimonides on the Mishna. It was also printed at Venice by the Giustiniani, A.M. 5339 (A.D. 1579), 7 vols. fol., and the same year at Basle, by Ambrose Froben, 12 vols. fol.: at Cracow, by R. Isaac ben Aaron, A.M. 5362 (A.D. 1602), 12 vols. fol., and again, A.M. 5376 (A.D. 1616), 8 vols. 4to.; at Amsterdam, by Emmanuel Benbenaste, A.M. 5404 (A.D. 1644), 12 vols. 4to., and at Vienna, A.M. 5551 (A.D. 1791), 12 vols. fol. De Rossi also mentions editions of Lublin, Berlin, and Sulzbach; and the Abbé Rive, in his "Chasse aux Bibliographes," i. 512, mentions an edition of Frankfort-on-the-Main, A.M. 5475 (A.D. 1715), 12 vols. fol., of which R. Oppenheimer caused a copy to be printed for his own library on vellum.

The Talmud, as printed, is divided into six "Sedarim," or orders, each order (Seder) is divided into "Massictoth" (books or treatises), and each "Massicta" into "Perakim" (sections or chapters). The orders are,—I. "Zerahim" (seeds), divided into eleven books, and seventy-five chapters; it treats of everything which concerns the earth and its productions. II. "Mohed" (a set time) has twelve books, and eighty-eight chapters; it treats of all the Jewish festivals, and determines all questions that have risen, or may arise, concerning them. III. "Nashim" (women) has seven books, and seventy-one chapters; it treats on marriage and divorce, of the duties of women, and everything else peculiar to them under the Mosaic law. IV. "Nezikin" (damages) has ten books, and seventy-four chapters; it treats of all cases of injury inflicted by man or beast, and the compensation awarded in such cases; also of the Jewish courts of law, and of their various officers, and of their punishments; also of idolatry, and of the prophecies concerning the Messiah. V. "Kodashim" (holinesses) has eleven books, and ninety chapters; it treats of sacrifice, of things clean and unclean, of the temple, and other sacred things. VI. "Tahoroth" (purifications) has twelve books, and one hundred and twenty-six chapters; it treats of the cleansing and purification of all sorts of vessels, and household furniture, as well as of persons of both sexes, from all legal impurities. The Talmud is thus divided into six parts, or orders (Sedarim), subdivided into sixty-three books, or treatises (Massictoth), and five hundred and twenty-four sections, or chapters (Perakim).

The name "Talmud" signifies learning. This celebrated work is a vast body of disquisitions on the Hebrew laws, more especially on the oral law, as collected in the Mishna, which forms the text of the Talmud, to which the Ghemara is the commentary. Thus the Mishna and Ghemara together form the Talmud. The Mishna was compiled about the end of the second century by R. Judah Hakkadosh, and, being taught in the colleges of Palestine and Babylonia, it gave rise to various expositions and commentaries: those of the doctors of Palestine were first collected, by R. Jochanan in the third century, and formed the Talmud of Jerusalem, while those of the Babylonian doctors were collected by R. Ashé into the Babylonian Talmud. These latter confined their observations to those treatises of the Mishna which were of more useful application, and their commentaries extend to only thirty-seven books out of the sixty-three. But from the later period to which it extends, and the great celebrity of the doctors and colleges of Babylon, this second Talmud was carried to a perfection and magnitude vastly beyond the former, which it consequently almost entirely superseded; and for many centuries the whole Hebrew nation and their synagogues, both of the East and West, have made the Babylonian Talmud the great object of their study, and the sole authority for their legal decisions. The circumstance of this work being written at so remote a time, and in the Chaldee dialect, which is full of difficulties and foreign words, added to this the obscure and quaint style, and the singular forms of argument and decision, present

many difficulties to the student, and they have given rise to infinite commentaries, introductions, and other works, to explain and illustrate it, as well as to several abridgments in Hebrew, for the familiar use of students. [ALFEZ, ISAAC.] Among Christians, and especially by the church of Rome, the Talmud has been regarded with great dislike: it has been frequently prohibited and burnt, and, indeed, almost all Christian writers have united in its condemnation. Among these Father Bartolocci is conspicuous, for he seldom refers to it without some reproachful epithet. But a more thorough acquaintance with this extraordinary work seems to have produced, among sound scholars, a much better feeling towards it. De Rossi, although a Roman Catholic priest, speaks of it in a very different manner. Time, he says, has shown "that the fables so virulently decried are not so many, that many of them are mere allegories, that the antichristian passages are very few, and that, even in these, the truth of the miracles worked by Jesus and in his name are acknowledged; that there are also in this great work many useful things, many which illustrate the sacred history, antiquities, laws, and ceremonies of the Old Testament; many, also, which illustrate and confirm the New; that among a number of puerile and false traditions, there are also true ones, transmitted from the mouths of the prophets; many, which regard the Messiah, favourable to the Christian religion;" but those who would see the opinion of this great scholar at full length must consult his "Esame delle riflessioni teologicocritiche contro il libro della vana aspettazione," pp. 56—80. These just and moderate sentiments seem to be gaining ground.

The persecutions which this great work has suffered have greatly diminished the original manuscripts. In A.M. 5314 (A.D. 1554), according to the "Shalshelleth Hakkabbala," the Talmud was burnt, by order of Pope Julius III., not only at Rome, but throughout all Italy; and, according to Sixtus Senensis (*Biblioth. Sancta*, lib. ii. p. 125, and lib. iv. p. 314), in the year 1559, in the single city of Cremona twelve thousand copies of the Talmud were burnt by order of the Inquisition. There are, however, manuscripts of separate treatises of the Talmud still to be met with, and the libraries of Oppenheimer and De Rossi are both well furnished with them. Little of the Talmud has been translated. Ugolino, in his "Thesaurus," has given translations of the "Zebachim" (sacrifices), "Menachoth" (offerings), "Sanhedrin" (the Sanhedrim), and some other books of the Talmud; the Sanhedrin for the luminous testimony which it bears to the Messiah. Others have given single books or chapters, as the first chapter of the "Aboda Zara," by G. E. Edzard, printed with the Hebrew and annotations at Hamburg, A.D. 1705, in 4to.; also the book "Middoth," which treats of the dimensions of the temple, by Const. L'Empereur, in Hebrew and Latin, printed at Leiden by the Elzevirs, A.D. 1630, in small 4to. Besides the Talmud, Nachmanides in his commentary on the Jetzira, p. 61, attributes to R. Ashé the "Sepher Hannikkur" (book of punctuation), as we find in Buxtorff, "De Antiquitate Vocalium," p. 55; and Jo. Reuchlin, in his work "De Arte Cabbalistica," book iii., cites another work by the author, called "Sepher Hajechid" (the only book), which he calls "Collectura;" and at p. 764, says, "Whence they (the cabbalists) affirm that the three primal cabbalistical numerations, 'Kether,' 'Chocma,' and 'Bina,' are one crown of the Supreme King, as Rab. Asse says in the book 'Jechid' (יחיד)." (Bartoloccius, *Biblioth. Mag. Rabb.* i. 484—490, iii. 350—762; Wolfius, *Biblioth. Hebr.* i. 224, iii. 138; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 56, 57, ii. 138—141; Ugolino, *Thesaur. Antiquit. Sacrar.* xviii. xix. xx.—xxv. passim; R. David Ganz, *Tzemach David*, p. 47; R. Gedalia, *Shalshelleth Hakkabbala*, p. 117; *Talmud Babylonicum*, Amsterdam, A.M. 5404 (A.D. 1644). C. P. H.

ASHE, ROBERT HOADLY, D.D., born about the year 1751, was the son of a prebendary of Winchester, and was presented to the living of Crewkerne in Somersetshire, which he retained until his death, in 1775. He compounded for the degrees of A.M. in 1793, and of B. and D.D. in 1794, as of Pembroke College, Oxford. In 1787 he edited a quarto volume of "Poetical Translations from various Authors, by Master John Browne, of Crewkerne, a boy of twelve years old;" and in 1799 he published "A Letter to the Rev. John Milner, D.D., F.S.A., Author of the 'Civil and Ecclesiastical History of Winchester;' occasioned by his false and illiberal Aspersions on the Memory and Writings of Dr. Benjamin Hoadly, formerly Bishop of Winchester." Previous to this time he had inherited considerable property from his aunt, who had married a son of Bishop Hoadly, and he consequently assumed the name of Hoadly-Ashe. Dr. Hoadly-Ashe died, at the age of seventy-five, May 3, 1826. (Nichols, *Illustrations of the Literary History of the Eighteenth Century*, v. 729, 730; *Gentleman's Magazine*, xcvi. part ii. p. 181.) J.T.S.

ASHE, ST. GEORGE. [ASH, ST. GEORGE.]

ASHE, SIMEON, a distinguished Puritan minister in the seventeenth century, of the date and place of whose birth we find no account, was educated at Emmanuel College, Cambridge, and was originally settled as a clergyman in Staffordshire, but was displaced from his living for refusing to read the "Book of Sports," and to conform to some of the prescribed ceremonies of the Established Church. We are not informed of

the date of this event, but it was probably about 1633, when Charles I. revived the "Book of Sports," which had been introduced by his father, and endeavoured to enforce its general observance. While in Staffordshire Ashe had been on intimate terms with several of the most eminent non-conformists of his time; and after leaving his living he obtained liberty for some time to preach in an exempt church at Wroxhall, under the protection of Sir John Burgoyne, and elsewhere under the protection of Lord Brook. On the breaking out of the civil war he became chaplain to the Earl of Manchester, and in that capacity he wrote and published, in 1644, two small quarto pamphlets, entitled "A particular Relation of the most remarkable Occurrences from the United Forces in the North," and "A True Relation of the most Chiefe Occurrences at and since the late Battell at Newbery." The first of these pamphlets bears also the name of William Goode, another chaplain of the Earl of Manchester, whose conduct they were intended to vindicate; but the second has the name of Ashe only. Although thus active in the parliamentary cause, Ashe did not go so far as some of the leaders of his party, and after the death of the king he vigorously opposed the new commonwealth, and, to use the words of Baxter, "fell under the obloquy of the Cromwellians for crossing their designs." He was concerned in the various steps taken to bring about the Restoration of Charles II., and before his return to England he, with other London divines, went to meet him at Breda. At the passing of the Act of Uniformity Ashe held the living of St. Austin in the metropolis, and he was one of the large body of ministers who were preparing to vacate their pulpits on the day when it should come into operation; but he died a few days previous to that event, and was buried on the eve of St. Bartholomew's day, August 24, 1662, the day on which the great secession took place. He had exercised his ministry in London for twenty-three years, and had been, according to Calamy, one of the Cornhill lecturers. He was also one of the Assembly of Divines. Baxter styles him a non-conformist of the old stamp, and a Christian of primitive simplicity, not made for controversy or inclined to disputes, but a man of holy life. He had a good paternal estate, and was very hospitable, his house being much frequented by his brethren. Walker censures him for great severity towards the conforming clergy, but, as shown by Calamy, his strictures are very imperfectly justified by the actual language of Ashe's published sermons. Ashe published several sermons which had been preached before the parliament, and on other public occasions, and some funeral sermons; and he also wrote prefaces to the works of several non-conformist writers, especially to those of his friend John Ball. A list of his sermons is given in the "Catalogue of Printed Books in the Library of the British Museum." Ashe's name is frequently written Ash, perhaps even more frequently than Ashe; but Calamy says that the latter was the spelling adopted by Ashe himself. (Calamy, *Account of Ejected Ministers*, forming vol. ii. of his *Abridgment of Mr. Baxter's History of his Life and Times*, pp. 1 and 2; and *Continuation of the Account of Ejected Ministers*, vol. i. pp. 1—6; *Reliquiæ Baxterianæ*, edited by Sylvester, part ii. p. 430, &c.; Neal, *History of the Puritans*, edited by Toulmin, vol. iv. p. 391.) J. T. S.

ASHE, THOMAS, a Member of the Society of Gray's Inn, at the close of the sixteenth and commencement of the seventeenth centuries, was the author of several indexes and works intended to facilitate the use of the Year-Books and Law Reports, a list of which is given in Worral's "Bibliotheca Legum Angliæ," according to which the earliest of these works was a series of tables to Dyer's "Reports," published in 1602, and, according to Watt's "Bibliotheca Britannica," previously in 1588. Among these is a work in two folio volumes, published at London, in 1614, entitled, "Promptuarie, ou Repertory generall de les Annales, et plusors avters livres del common Ley Dengleterre." He also published, in 1618, a little volume, entitled "Fasciculus Florum; or a Handful of Flowers, gathered out of the severall Bookes of the Right Honorable Sir Edward Coke, Knight, and one of the King's Majesties most honorable counsellours of estate." J. T. S.

ASHER, R. (ר׳ אשר), a Jewish writer, the author of a work in the Judæo-Germanic language, called "Archoth Chajim" (the paths of life), which was printed at Prague, A.M. 5386 (A.D. 1626), 4to. It is an ethical treatise, divided into seven parts, according to the seven days of the week. Wolff conjectures that it is probably a translation only from the Hebrew work, with the same title, and on the same subject, of R. Eliezer ben Hyrcanus. There was also, in the library at Turin, in a manuscript containing some works of R. Joseph ben Caspi, "Epistles on the only way of Life," by R. Asher and R. Emanuel; besides this we have no notice of this author, or of the time at which he lived and wrote. (Wolfius, *Biblioth. Hebr.* iii. 139, iv. 793.) C. P. H.

ASHER, R. BEN ABRAHAM (ר׳ אשר בן אברהם), a Jewish writer of uncertain date. He is the author of "Oth Nephesh" (the mark of the soul), which is a supercommentary on the commentary of Aben Ezra on the Pentateuch. The "Siphte Jeshenim" cites the "Oth Nephesh" as the work of an anonymous author; and Wolff, in his first volume, attributes it to R. Levi Gerson, but he was led astray by the old catalogue of manuscripts in England and Ireland. He

afterwards obtained a copy of the work from Uffenbach's library, the title of which ran thus, "Sepher Oth Nephesh chabaro haphilosoph R. Asher ben Abraham נ"ע (nucho eden)." (The book of the mark of the soul, written by the philosopher R. Asher ben Abraham, may his rest be paradise.) It is a perfect super-commentary on Aben Ezra, to the last "parasha" of the Pentateuch, and was written by a scribe, who names himself Simeon, for the use of Vebeish bar Juspa, a studious youth: it is without date. The author, probably, lived about the thirteenth century. Among the manuscripts in the king of France's library was a manuscript, by Asher ben Abraham ben David, on the "Shalosh-esre Middoth" (thirteen attributes); that is, on the thirteen divine attributes which the cabbalistical Jewish writers suppose to be comprehended in the word "echad" (one), Deut. vi. 4. "Shalosh esre Middoth" is also used to express the thirteen rules for interpreting Scripture, laid down by the rabbis. [ABRAHAM BEN DAVID OSTRENSIS.] Wolff is decidedly of opinion that this is the same Asher ben Abraham as the author of the "Oth Nephesh." (Wolfius, *Biblioth. Hebr.* i. 225, 723, iii. 139, iv. 792.) C. P. H.

ASHER, R. BEN ABRAHAM, called BONAN KRESCAS (ר' אשר בן אברהם בונאן קרשקש), a Jewish writer who lived about the middle of the sixteenth century. He appears as one of the commentators on the "More Hannevokim" of Maimonides, in honour of which celebrated work he also wrote a copy of verses. These verses and his commentary are printed with the edition of the "More Hannevokim," printed at Sabioneta, A.M. 5313 (A.D. 1553). (Wolfius, *Biblioth. Hebr.* i. 225; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 103.) C. P. H.

ASHER ANSHEL, R. (ר' אשר אנשיל), the son of R. Mordecai of Posen, is said by R. Shabtai, in the "Siphte Jeshenim," to have been the translator of the "Machazor," or Hebrew prayer-book of the German Jews, into the Judæo-Germanic dialect. Wolff conjectures that this writer is identical with R. Anshel [ANSHEL]. (Wolfius, *Biblioth. Hebr.* i. 224, 225; R. Shabtai, *Siphte Jeshenim*, p. 42.) C. P. H.

ASHER, ANSHEL, R. BEN ISAAC (ר' אשר אנשיל בן יצחק), a Jewish rabbi, and chief preacher of the synagogue of Premislaw (Przemysl), in Austrian Gallicia, at the end of the seventeenth and beginning of the eighteenth centuries. He is the author of "Shemena Lachmo" (his bread is fat, Gen. xlix. 20), which title, being the motto of the tribe of Asher, is an allusion to his own name: this work consists of fourteen sermons, the first part of which, comprising seven discourses preached on the various great festivals, including the Sabbath, was printed at Dessau, A.M. 5461 (A.D. 1701), 4to.; the second part comprised, also, seven discourses on various subjects, but we are not aware that it has yet appeared in print. (Wolfius, *Biblioth. Hebr.* iii. 158.) C. P. H.

ASHER ANSHEL, R. BEN WOLFF (ר' אשר אנשיל בן וואלף), a Jewish physician and mathematician of Worms, who lived in the early part of the eighteenth century. He is the author of "Miphtach Haalgebra Chadasha" (a new key to algebra), or, as the Latin title, which appears opposite the Hebrew one, has it, "Anshelii Wormasii, Rab. Med. et Philos. Candidati Clavis Algebræ nova, Pars I." It was printed by Bonaventura de Lannoy, at Offenbach-on-the-Main, A.M. 5481 (A.D. 1721), 8vo., dedicated in Latin to R. Moses Löw Isaac Kan, rabbi in the landgravate of Darmstadt, and supreme ruler (Ab-beth-din) of the Jewish synagogue of Frankfort-on-the-Main. (Wolfius, *Biblioth. Hebr.* iv. 792.) C. P. H.

ASHER, R. BEN JECHIEL, called RABBENU ASHER (רבינו אשר בן ר' יחיאל). Rabbenu Asher (our Master Asher) marks the very high estimation in which this celebrated rabbi has always been held by his nation, this distinction having been conferred on a few only of their greatest scholars and commentators. He is likewise known by the abbreviated name "Harosh" (הר"אש), which is formed of the initials of his name and title, but which, if translated, signifies "the head." He was a native of Rothenburg, and at the conclusion of the thirteenth century we find him exercising the office of chief rabbi in his native city, in the year A.M. 5060 (A.D. 1300). But the fear of persecution drove him from his home, and he fled to Toledo, where he was immediately chosen head of that celebrated Jewish university, which post he continued to fill with great honour until his death, which took place, according to the best authorities, A.M. 5081 (A.D. 1321). He has always been regarded as one of the great lights of the synagogues of Spain, which have produced so many illustrious Hebrew scholars.

As to the cause of his leaving his native country, it arose out of that spirit of mingled bigotry and cupidity which often incited Christian rulers to persecute and plunder their Jewish subjects. Thus the Emperor Rudolph had, at the conclusion of the thirteenth century, cast into a dungeon R. Meir of Rothenburg, the preceptor of R. Asher, because he was incapacitated by poverty from paying an enormous fine laid upon him; and, to procure some mitigation to the sufferings of his aged master, R. Asher became security for him. Soon after this R. Meir died in prison, and R. Asher, fearing lest he should be made to take his place, fled as above related. R. Asher had eight sons, all distinguished for their learning; two of

whom are known by their works, namely, his third son, R. Jacob ben Asher, who, from his celebrated work called "Arbah Turim," is called "Bahal Turim;" and his fourth son, Judah, who wrote "Chukath Hattora," and "Chukoth Hashamajim," and who fell a victim to the bigotry of the age. His eldest son, named Jechiel, after his paternal grandfather, is often spoken of by his brother in the "Arbah Turim:" he died before his father.

The works of Rabbenu Asher are—1. "Asheri" (the Asherite), or "Kitzur piske Harosh" (a compendium of the decisions of Rabbenu Asher). They are a series of theses on various books and chapters of the Babylonian Talmud, which are subjoined to that work, and are also printed separate from it. In the edition of the Talmud which was commenced at Amsterdam, A.M. 5474 (A.D. 1714), and finished at Frankfort-on-the-Main, A.M. 5481 (A.D. 1721), considerable additions were made to these "Piske," from manuscripts not before made use of, and they are found to several of the books which in former editions are without them. The "Kilele Harosh" (conclusions of Rabbenu Asher), which Bartolocci cites as being found, to the number of one hundred and eight, in manuscript in the Vatican, Wolff supposes to be the same work, although cited by Bartolocci as a separate one. 2. "Tosephoth o Tosephe Harosh" (additions or the additions of Rabbenu Asher), which are also, for the most part, comprehended under the title "Asheri," are more extensive notes on the Talmud, which are printed with the "Piske" in the margin of the Babylonian Talmud. They are found, in the earlier editions, only to the following books: — Berachoth, Shabbath, Erubin, Pesachim, Betza, Mohed-katon, Rosh Hashana, Joma, Succa, Tahanith, Megilla, Jevamoth, Ketuvoth, Kedushim, Gittin, Sota, Nedarim, Bava Kama, Metzia and Bathra, Sanhedrin, Maccoth, Shevuhoth, Avoda Zara, Cholin, Becoroth, Tahoroth, Mikvaoth, and Nidda; but to the edition before cited, which was completed at Frankfort-on-the-Main, A.D. 1721, are added many on other of the books, and on the whole of the orders "Zerahim" and "Tahoroth," from a manuscript in Oppenheimer's library; which library also contains a manuscript of the "Kitzur Piske Harosh," on vellum; also a copy of the "Kitzur," printed at Constantinople by Judah ben Joseph Sason and Samuel ben David ben Nehemiah, A.M. 5280 (A.D. 1520), 4to.; but which is attributed, in the title, to R. Jacob bahal Hatturim, the son of Rabbenu Asher, to whom it is also attributed by R. Shabtai, in his "Siphte Jeshenim." 3. "Sheeloth Uteshuvoth" (questions and answers), which are decisions on various points of the moral and ceremonial law, and are divided into chapters according to the several subjects on which they treat: they were first printed at Constantinople in folio, then at Venice by Aloys Bragadini, A.M. 5312 (A.D. 1552), fol., and again at the same place, A.M. 5366 (A.D. 1606), according to the "Siphte Jeshenim." An additional volume to this work was published, during the latter part of the eighteenth century, by R. Isaac de Molino, with his own corrections, at Berlin, as we are told by De Rossi, who cites R. Chajim David Azulai as his authority. 4. "Sepher Hammattanoth" (the book of gifts). This work is cited by Bartolocci and Wolff, but we have no account of the nature of it. 5. "Hannehagoth" (the precepts, or institutes). This is a tract on morals, and the conduct of a holy life: it was published at the end of the work called "Tepuche Zahab," of R. Jechiel Meli, printed at Mantua, A.M. 5383 (A.D. 1623), 12mo. The manuscript of this work is in the library of the College of the Neophytes at Rome. 6. There is among the manuscripts of the Vatican a learned dissertation by this author on the common saying among the Jews, "En Mazal Le Israel" (there is no star for Israel), meaning that Israel is not subject to any planetary influence, being under the immediate care of Jehovah, as the chosen people of God. 7. "Sepher Aguda" (the book of the collection), which both the "Shalshelleth Hakkabbala" and the "Tzemach David" say was written by the disciples of Rabbenu Asher, from his oral instructions; but R. Shabtai, in the "Siphte Jeshenim," calls the author R. Alexander Cohen Zueslin, or, as the Germans write it, Süslin. [ALEXANDER COHEN.] A collection of some of the principal works of R. Asher, and some of Abraham ben Dior Hasheni, was printed at Prague by the grandsons of Judah Bak, A.M. 5485 (A.D. 1725), in large 4to., edited by R. Solomon ben Judah Löw, of Prague. Hendreich, in his "Pandectæ Brandenburgicæ," has made three different persons of R. Asher: namely, at p. 304, he has, Asher, Rabbenu; at p. 305, Asher, *vulgo* Harosh; and, at p. 294, he has Arosh. (De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 57; Wolfius, *Biblioth. Hebr.* i. 225—227, iii. 139, 140, iv. 793; Bartoloccius, *Biblioth. Mag. Rabb.* i. 493—502; *Shalshelleth Hakkabbala*, pp. 58—60; *Juchasin*, p. 144; Plantavitius, *Florileg. Rabbin.* pp. 548, 555, 606, 627.)

C. P. H.

ASHER, R. BEN JOSEPH (ר׳ אשר בן יוסף), a Polish rabbi, called CHASID (the pious), was chief rabbi of Cracow in the early part of the sixteenth century. He was the grandfather of R. Meir of Lublin. That he died a violent death in some of the persecutions to which his nation were so frequently subjected in that age, we infer from the "Siphte Jeshenim," where R. Shabtai, in citing this author, adds the abbreviation ה״ו, which means "Jehovah jenakkem damo" (the Lord avenge his blood). His

works are—1. A commentary on the "Sepher Kinoth" (Book of Lamentations), not the Lamentations of Jeremiah, but a book of penitential and sorrowful prayers in use among the Polish, Bohemian, and Moravian Jews, which was printed, with this commentary, at Cracow, A.M. 5345 (A.D. 1585). 2. A commentary on the "Sepher Jotzeroth" (the book of formations), which is a collection of hymns thus called because they are sung on the mornings of certain festivals, with the prayer which begins "Jotzer or" (Creator of the light). This commentary was printed, with the "Jotzeroth," at Cracow, by Isaac ben Aaron Prostitz, A.M. 5349 (A.D. 1589). According to the "Siphte Jeshenim" he also wrote, 3. "Lechem Abirim" (the bread of the Mighty), Ps. lxxviii. 25, of which R. Shabtai affords us no further account than that it is divided into two parts, the first called "Shabbathoth Jehovah" (the Sabbaths of the Lord), and the other, "Mohede Jehovah" (the festivals of the Lord), which, perhaps, may be taken as sufficient indications of its contents. He also wrote, according to Knollenius, "Unschuldige Nachrichten an. 1714," p. 627. 4. "Emek Beraca" (the valley of blessing), 2 Chron. xx. 26, which treats on the mysteries of prayer, but which does not appear to have been printed. (Wolfius, *Biblioth. Hebr.* i. 225, ii. 1307, iii. 139.) C. P. H.

ASHER LEMLE. [LEMLE.]

ASHER PEREZ. [PEREZ.]

ASHER PHORINS. [PHORINS.]

ASHER SONCINA'TO. [SONCINATO.]

ASHFIELD, EDMUND, an English painter of the time of Charles II., and the pupil of Michael Wright. The author of "An Essay towards an English School of Painters" (London, 1706) terms him a gentleman well descended, who drew both in oil and crayons. According to this writer, Ashfield was the first artist who drew in coloured crayons in imitation of oil-painting: he made his crayons himself, and used them on paper. He received ten pounds for a portrait in this style. Walpole mentions two portraits by Ashfield; one of Sir John Bennet, afterwards Lord Ossulston, and a small portrait at Burleigh of Lady Herbert, highly finished and well painted. The eminent crayon-painter Lutterel was a scholar of Ashfield, but he was very superior to his master. (Walpole, *Anecdotes of Painting*, &c.) R. N. W.

ASHHURST, HENRY, was the third son of Henry Ashhurst, Esq. of Ashhurst, in Lancashire, a country gentleman who is commended by Baxter for his piety in sending a piper to jail for playing on the Sunday, immediately after King James I. had promulgated his "Book of Sports." The eldest son was a member of the Long Parliament; the second a colonel in the Parliamentary service; and the third, Henry, was sent to London to be brought up to trade. During his apprenticeship he was distinguished for the strictness of his principles, in which he was supported by his intimate acquaintance with the Puritan minister, Simeon Ashe. When out of his time he set up in business as a draper, with his paternal portion of 500*l.* and 300*l.* more lent him by a minister, to which was afterwards added 1500*l.* received with his wife, the daughter of Mr. Risby. For the first three years he was in partnership with one Row, who, at the end of that time, went as major with Essex's army, and left all to Ashhurst. The latter carried on an extensive trade for upwards of thirty years, and realized a considerable fortune. His house was burnt at the great fire in 1666, but he was no loser by the circumstance. He was elected an alderman, but paid the fine rather than serve, owing to scruples of conscience as to the oaths; yet he was commonly known as Alderman Ashhurst during the latter years of his life.

He was a great supporter of the Puritans; and for nearly twenty years gave 100*l.* per annum to the ejected nonconforming ministers of Lancashire and Northumberland. His general charities were very extensive; and he took particular interest in the education of poor children, and the distribution of the Scriptures to the poor. He was also the principal mover in an association for relieving the poor of the city of London at their own habitations, and providing them with religious instruction, nearly on the plan of the district visiting societies of the present day. He was treasurer of the collections made in England, principally by John Eliot, the Indian apostle, for the conversion of the Indians in New England. A corporation was formed, under the Protectorate, to promote this object, by whom lands were bought to the value of 800*l.* per annum, and appropriated to the education of ministers for the Indian mission. On the restoration of Charles II. the charter of corporation was considered null and void, and Bedingfield, the owner of the lands in America, resumed the possession of them, without refunding the purchase-money. On this Ashhurst exerted the whole of his influence, and procured a decree from the lord chancellor, Hyde, in favour of the late corporation, which was erected anew by the king, who permitted the members to be named by Robert Boyle, the president, and Ashhurst, the treasurer. It was in a flourishing state, though its operations had been impeded by wars with the Indians, at Ashhurst's death.

Ashhurst was exceedingly tolerant: he professed to belong to no sect, but to regard all Christians as his brethren; and he had an especial distaste for books of controversial theology. He lived through the civil wars without taking any part in military service, and yet escaped injury from either party.

He died in the year 1680, leaving a widow and a large family, some of whom became leading men among the Puritans. (Baxter, *Sermon on the Life and Death of Mr. Henry Ashhurst*, 36—60; *Biographical Collections, from the Works of Baxter and Bates*, i. 104—136; Calamy, *Abridgement of Baxter's History of his Life and Times*, ii. 409.) J. W.

'ASHIK (he who is in love) is renowned in Turkish literature as a poet, translator, and author of one of the great collections of biographies of Turkish poets, among which those of Sehí, Ahdí, and Látifí were composed previous to the work of 'Ashik. 'Ashik was born in A.H. 924 (A.D. 1518), at Perserín, near Uskúb in Rumelia, where his father, Seid 'Ali Natt'a, was judge. Many Turkish poets have adopted the name 'Ashik, but none deserved it better than the subject of this biography, whose amorous temper is not only most conspicuous in his poems, but led him into many foolish adventures, the consequences of which were often very serious. At an early age he was appointed director of the pious foundations of Sultan Emir, but the post was taken from him in A.H. 953 (A.D. 1546), on the ground either of mismanagement or embezzlement. He was afterwards employed as clerk by Emir Kizúdár, the high judge of Constantinople, on whose recommendation he was appointed judge at Zíliwrí. He subsequently became judge in several other towns in Asia and Europe, and having presented a poem to Sultan Soliman II., this emperor made him judge of Nicopoli on the Danube, which place he soon exchanged for a similar situation at Rúsjúk. 'Ali Portúk Pasha, the commander of the fleet on the Danube, having been offended by 'Ashik, who had neglected to salute him on his passage to Hungary, in A.H. 974 (A.D. 1566), 'Ashik lost his post, but Sultan Selím II., the successor of Soliman, appointed him judge of Uskúb, where he died in A.H. 979 (A.D. 1571). Uskúb, according to a proverb, is a famous place for curing amorous people, and to this circumstance the mufti Ebús'úd alluded with a smile when 'Ashik appeared before him for the purpose of receiving his commission. The family of 'Ashik was of Arabic origin, but settled in Turkey since the invasion of Timur. Chabert, cited below, calls this author 'Ashik Hasán Chelebí, and says that he died in A.D. 1562; the name is probably correct, but as to the date we must prefer the opinion of Baron Hammer, who consulted more and better sources than Chabert, and who says that he died in A.D. 1571, according to the authority of Attájí, the biographer of 'Ashik. The principal work of 'Ashik is "Tezkeretesh-shuára we meshaír-ez-zurefá fí kawaídí édebil kuttáb min el fuzalá" ("List of Poets and Model of Gentle Things according to the Rules (of Beauty) of the best Authors"). The style in which this book is written is no less bombastic than its title, and even Turkish critics have observed this defect. The work, which is more correct and more circumstantial than the work of Látifí, contains the lives of four hundred and nine Turkish poets, and begins with an introduction on the nature of poetry and a critical view of the best Persian and Arabic poets. The lives are, as generally in Turkish biographies, illustrated with extracts from the finest productions of the authors, and the work also contains an ode of 'Ashik on the Danube, in which he compares this river to an infidel born in the west, who, having heard of the glory of the islám and the power of the sultans, turns his face towards the south-east, and approaches Turkey. He presents the riches of Frangistán as a tribute to the sultan, and having renounced his errors, embraces the islám, and defends the country of the believers as the most faithful slave of his master. Baron Hammer gives a German translation of it. The style of this ode is not bombastic, and it is one of the finest specimens of Oriental poetry. In some of his lyrical productions 'Ashik is sublime: "Thy love," says he, in one of his amorous complaints, "still burns in my heart, and when death calls me it will be the sepulchral lamp of my tomb." In many other poems, however, his amorous disposition makes him ridiculous, and sometimes disgusting. There is a fine MS. copy of the collection of biographies in the Imperial Library at Vienna. Besides this collection, 'Ashik has translated several works from the Arabic and Persian, and he wrote a Turkish poem on the siege of Szigeth, where Soliman II. died. (Hammer, *Geschichte der Osmanischen Dichtkunst*, vol. ii. p. 335—339; Chabert, *Preface* to his translation of Látifí.) W. P.

ASHLEY, ANTHONY, a writer of whom nothing is known except that he was partly the translator, partly the author of a work called "The Mariner's Mirrovr, wherin may playnly be seen the courses, heights, distances, depths, soundings, flouds and ebs, risings of lands, rocks, sands and shoalds, with the marks for th'entrings of the Harbouroughs, Havens and Ports of the greatest part of Europe: their seueral traficks and commodities: together with the Rules and Instrumēts of Navigation. First made and set fourth in diuers exact Sea-Charts, by that famous navigator, Lvke Wagenar of Enchuisen, and now fitted with necessarie additions for the use of Englishmen, by Anthony Ashley. Herein also may be understood the exploits lately atchiued by the right honorable the L. Admiral of Englād with her Mātie's nauie; and some former seruices don by that worthy Knight, Sir Fra. Drake." London, 1588, folio. The title announces a collection of sea-charts of the coasts of England, Scotland, Norwav. Denmark. the Sound, &c.

J. H. B.

ASHLEY. [COWPER.]

ASHLEY, JOHN, was a person well known in the musical world of London for some years, but rather as a trader in music than a musician. In 1784 he assisted Mr. Joah Bates in the preparations for the commemoration of Handel at Westminster Abbey, and his name appears in the list of performers attached to an instrument called "the double bassoon," in size and shape somewhat like a pump, behind which Ashley was esconced, but which was rather seen than heard. In 1795 he undertook the management of the Lent Oratorios at Covent-Garden Theatre. These performances, which took place on the Wednesdays and Fridays in Lent, were originated by Handel, under whose direction, and afterwards that of Schmidt and Dr. Arnold, they were correctly designated—that is, they consisted of an entire oratorio, or sacred musical drama. Under Ashley's management this character was lost, and, with the exception of the "Messiah," and afterwards the "Creation," the performances were termed "Grand Selections," in which every kind and variety of music, sacred and secular, classical and vulgar, old and new, were jumbled together in "most admired disorder."

Ashley had four sons, to all of whom he gave a musical education. General (or as he was usually called "The General") played the violin, Richard the viola, Charles Jane the violoncello, and John James the organ. They were all good orchestra players, and competent to sustain the principal situations in their father's orchestra. During the period (thirty years) that Braham was excluded from the Concerts of Antient Music, he was the principal tenor at Ashley's Oratorios. It was there that his celebrity as a singer of Handel's music was first attained: and his extraordinary and varied powers contributed in no small degree to their success. For some years Ashley and his sons used to visit different parts of England for the purpose of giving what they called "Grand Musical Festivals." They usually took some popular singer in their train: themselves, with whatever provincial help they could muster, forming the orchestra, while the subordinate vocal parts were filled by their pupils. These performances were lame and disjointed enough, but they were undertaken as mere trading speculations, and carried through in a corresponding spirit.

On the death of Dr. Boyce, Ashley bought the plates of his "Cathedral Music," and the second edition (1788) bears his name as its publisher. After his death the Covent-Garden Oratorios were carried on for some years by his sons General and Charles, from whom they passed into the hands of Bochsa and Smart.

It was under the Ashley management that Haydn's "Creation" was first performed in England. Salomon, who was then living in London, intended to bring out his friend's oratorio at the Hanover-Square Rooms. Ashley was aware of his design, and was determined to anticipate it. The following memorandum, which is transcribed from Ashley's copy, records the result:—

"This score was received on Saturday, March 22, 1800, at nine o'clock in the evening, by a messenger from Vienna; was copied into parts by Messrs. Ashley for 120 performers; rehearsed and performed at Covent-Garden Theatre on the Friday following.

"JOHN ASHLEY."

This was regarded as a triumph, and boasted of as an exploit; whereas the performance was, of necessity, lame, imperfect, and discreditable. It had an injurious effect upon Salomon's exertions, who was better fitted than any man in England to have produced this great work with proper effect. Ashley only wished to have it performed by a certain day: Salomon desired to have it performed well: and, under his direction, it was performed in the Opera Concert-room; but the profit resulting from the rival exhibitions was in favour of Ashley.

GENERAL ASHLEY, his eldest son, was a pupil of Giardini and Barthelomon. He was a respectable player, but never attained any high station except in his father's orchestra. He died near London, in 1818.

CHARLES JANE ASHLEY was a better performer on the violoncello than his brother on the violin. As an accompanist he had few equals, and but one, if one, his superior. The habit of playing often in country orchestras, where he had constantly to be on the watch to supply deficient instruments or help out lame performers, rendered him the most useful orchestra player in the kingdom. He occupied a high station in some of the best London bands, and was regarded as second only to Lindley. He was one of the original members of the Philharmonic Society. Nearly twenty years of his life were passed in the King's Bench Prison, and, it may be said, voluntarily. About ten years before his death he re-appeared in the world, but his place had long been filled; a new generation had arisen who knew him not, and he was content to take an engagement at some minor theatre. He died in 1843.

JOHN JAMES ASHLEY was a pupil of Shroeter, and was, as a player, not unworthy so eminent a master. But he was better known by the excellence of some of his vocal pupils than his own. Among these he numbered Mrs. Vaughan, Mrs. Salmon, Master Elliott, and Mr. C. Smith, all of them accomplished singers.

RICHARD ASHLEY was not only the principal viola in his father's orchestra, but filled the same situation for many years at the Antient Concerts, the Italian Opera-House, and most of the provincial festivals. (Bur-

ney, *Commemoration of Handel; Books of the Lent Oratorios;* Personal knowledge.) E. T.

ASHLEY, JOHN (of Bath), was for more than half a century the principal bassoon at the theatre and concerts of Bath. But he is better known as the writer and composer of a number of ballads, of which many, at the close of the last and commencement of the present century, were deservedly popular. E. T.

ASHLEY, ROBERT, was born in Wiltshire in 1565, and was admitted a gentleman commoner of Hart Hall, Oxford, in 1580. He afterwards became a member of the Middle Temple, and was called to the bar. "But," according to Wood, "finding the practice thereof to have ebbs and tides, he applied himself to the learning of the languages of our neighbours, the French, Dutch, Spaniard, and Italian, to the end that he might be partaker of the wisdom of those nations, having been many years of this opinion, that, as no one soil or territory yieldeth all fruits alike, so no one climate or region affordeth all kind of knowledge in full measure." According to the same authority, he travelled in France and Holland, and he must have extended his excursion to Spain, as, in the preface to his "Almansor," he speaks of having been in the library of the Escurial, "where," he says, "I my selfe haue seene a glorious golden librarie of Arabian bookes." On his return he resided for many years in the Middle Temple, where he died, in October, 1641. In 1589 he published "Urania, sive Musa Cœlestis," a translation of the "Uranie" of Du Bartas; in 1594, "The Interchangable Course of Things," translated from the French of Le Roy; and in 1627, "Almansor, the victorious King of Spain, his Life and Death," a translation from the Spanish. In 1635 he published, in 4to., "A Relation of the Kingdom of Cochin-China, containing many admirable rarities and singularities of that country." This is a translation, or redaction, of an Italian work, called "Relazione della nuova Missione de' Padri della Compania di Jesu nel Regno de Cocincena, di P. Christof Borri." This translation, somewhat modernised, will be found in the second volume of Churchill's "Collection of Voyages and Travels," ed. 1752, p. 699, et seq. In 1637 Ashley published "David persecuted," a translation of "Il Davide perseguitato," by Malvezzi. Soon after the death of Charles I., several copies of this work, remaining unsold, were issued with a new title-page, and with a frontispiece, in which the figure of David was a portrait of Charles. (Wood, *Athenæ Oxonienses*, by Bliss; Kippis, *Biog. Brit.*; *Bibliothèque Universelle des Voyages*, v. 109; *Catalogues of the British Museum.*) J. H. B.

ASHMOLE, ELIAS, was born on the 23rd May, 1617, at Lichfield. He was the only son of Simon Ashmole, a saddler of that city, by Ann, daughter of Anthony Boyer of Coventry. Although of good family, the father of Ashmole had so reduced his circumstances by indulging in a roving disposition, which had led him to make several campaigns in Ireland and on the continent, under the Earls of Essex, that his son would probably have received a very inferior education, but for his good fortune in attracting the attention of Baron Pagit, of the Exchequer, who had married a sister of Mrs. Ashmole, and whose son, Thomas, was a playmate of young Ashmole. Baron Pagit was at the expense of the boy's education, not only at the grammar-school, so far as it was not afforded by the foundation, but also in music, in which he attained sufficient proficiency to become a chorister-boy at the cathedral. At the age of sixteen he went to London, to reside in Baron Pagit's family, where he studied the law. On the 27th March, 1638, he was married to Eleanor, daughter of Peter Mainwaring, of Smallwood, in Cheshire, and about the same time he began to practise as a solicitor in Chancery, with good success. In 1641 he was admitted an attorney of the Court of Common Pleas: in December of that year his wife died suddenly. In the autumn of 1642 the troubles in London, on account of the quarrel between the king and the parliament, grew to such a height that Ashmole determined to retire into Cheshire, where he chiefly resided until 1644, when legal business, connected with the excise at Lichfield, where he appears to have been a commissioner for the king, led him to Oxford. He entered himself as a student at Brazenose College, had a chamber there, and followed his studies in natural philosophy, mathematics, astronomy, and astrology. His pursuit of astrology led to an intimacy with Captain, afterwards Sir George Wharton, a noted astrologer, and subsequently for many years editor of a very popular almanack, by whose persuasion Ashmole became, in the year 1645, one of the gentlemen of the king's ordnance in the garrison of Oxford. Before the end of that year, however, he quitted Oxford, on being appointed a commissioner of excise at Worcester, to which was, next year, added a captaincy in Lord Ashley's regiment. When Worcester surrendered to the parliament, July, 1656, Ashmole's employments were at an end, and he retired into Cheshire again; but towards the end of the year he returned to London, where he formed an extensive acquaintance among the astrologers who swarmed in the metropolis at that time. Thence he went to reside at Englefield, in Berkshire, where he commenced the study of botany. Here also he paid his addresses to the Lady Mainwaring, a rich heiress, only daughter of Sir William Forster of Aldermaston, and whose third husband, Sir Thomas Mainwaring, recorder of Reading, was in all probability a

relative of Ashmole's first wife. He made such progress in the lady's favour that she executed several deeds of conveyance in his favour, and, after a courtship of two years and a half, bestowed on him her hand. They were married in London, November 16th, 1649, greatly to the dissatisfaction of the lady's friends. One of her sons, Mr. Humphrey Stafford, is even said by Ashmole to have attempted his life, when he lay desperately ill.

His second marriage was the great turning-point in Ashmole's life. He had now become a person of large possessions, lived in great splendour, both in town and country, and was free to follow the bent of his inclinations. This led him to a closer acquaintance with the astrologers, and those who professed the Hermetic philosophy. In 1650 he published his first work, "Fasciculus Chemicus," under the assumed name of "James Hasolle," and in 1652 he produced the first volume of the "Theatrum Chemicum Britannicum," a collection of tracts relating to the philosopher's stone, which procured him a high reputation.

His marriage, however, had its bitters as well as its sweets: it involved him in suits at law and in equity with his wife's relatives, especially Sir Humphrey Forster, his nearest neighbour in the country. Ashmole, aided no doubt by his professional knowledge, succeeded, after many years, in obtaining a triumph over his adversaries. At length his wife herself commenced a suit against him, on the ground of cruelty, and the cause came to a hearing on the 8th October, 1657, when Serjeant Maynard, counsel for Ashmole, observed that "there were 800 sheets of depositions on his wife's part, and not one word proved against him of using her ill, nor even giving her a bad or provoking word." The court next day, taking the same view, dismissed the suit, and delivered her to her husband. This was apparently the end of his legal troubles on this score: he and his wife ever after lived together in as much harmony as the disparity of age was likely to allow, and Ashmole enjoyed his possessions in quiet.

The necessity of attending to his interests in the courts broke off Ashmole's studies in a great degree, or, at least, induced him to pay less attention to alchemy than before, and an acquaintance formed with Sir William Dugdale turned his studies to antiquities, and especially heraldry. In 1648 he did, indeed, get out a third work on the old subject, entitled "The Way to Bliss," but in the preface he took his leave of the hermetical philosophers, and never after published any thing on his once favourite subject. By that time, in fact, he was deeply engaged in making the collections for his meditated "History of the Order of the Garter," and in other avocations of a similar nature.

In 1660 the restoration of King Charles II. produced a new æra in Ashmole's career. The king had hardly arrived, before Ashmole was introduced to the royal presence by Chiffinch,—the well-known Chiffinch of "Peveril of the Peak,"—and at the very next audience his majesty bestowed on him the place of Windsor Herald. Soon after he was appointed to make a description of the king's medals, and assigned a residence and subsistence at court. For the next few years fresh places continued to be poured in upon him: he was appointed a commissioner for the examination of the notorious Hugh Peters; a commissioner, and afterwards comptroller, accountant-general, and country accountant of the excise; a commissioner for the recovery of the goods of Charles I.; secretary of Surinam; and commissioner of the White-Office. In the midst of this prosperity, 1st April, 1668, he lost his wife, the Lady Mainwaring, but on the 3rd November, in the same year, he was married, for the third time, to Elizabeth, daughter of his friend William Dugdale, Norroy King of Arms. In 1672 he completed his "History of the Order of the Garter," which was so well received by the king, that his Majesty not only granted the usual licence, securing the copyright for fifteen years, but also a privy seal for 400*l.* out of the custom on paper. In 1675 he resigned his place of Windsor Herald in favour of his brother-in-law, Dugdale, and two years after, on the death of Sir Edward Walker, his office of Garter King of Arms was offered to Ashmole, in consequence of the high reputation his work on the order had obtained for him. He nevertheless refused, on the ground that his other offices occupied all his time; and he again declined it in 1686, when it was offered him on the death of his father-in-law, Sir William Dugdale, who, on his refusal, had succeeded Walker.

Throughout his life Ashmole was an industrious collector of rarities. His own acquisitions in this way, especially after he had attained to an easy fortune by his second marriage, were very great; but they were greatly increased when he became possessed of the botanical and other collections of the two Tradescants, father and son. He appears to have obtained these at little or no expense. In 1659, the younger Tradescant, having lost his only son, informed his friend Ashmole that his wife and himself had determined to present him with their rarities at their deaths,—and a deed of gift was made out accordingly. In April, 1662, Tradescant died, and, as Ashmole himself tells us, in the Easter term of that year he commenced a suit against the widow, in the Court of Chancery, to compel the delivery of the rarities. According to his own showing, however, his right was not to accrue until after Mrs. Tradescant's death, and the decree was doubtless to that effect. He at last succeeded in obtaining them by a friendly arrangement,

and for some time kept them at his house in South Lambeth, where he was honoured with visits from all the curious of his own country, and from almost all foreigners who came to London. At length he determined to bestow them on the University of Oxford; and, in 1677, offered to give them up accordingly, on a proper building being provided for their reception. This was immediately commenced; but in the next year, 1678, a fire, which broke out at Ashmole's chambers in the Temple, destroyed a great part of the collection. All his printed books perished in the flames; and his gold and silver coins, and medals, all highly valuable, and many of them unique, were melted. His MSS. escaped, being fortunately at South Lambeth. Notwithstanding this loss the building at Oxford proceeded, and being finished, in March, 1682, the rarities, to the amount, as Wood informs us, of twelve cart-loads, were arranged within it. In the succeeding year, 4th June, 1683, letters were read in convocation from Ashmole, who had long before received the degree of M.D., making over the collection for ever to the University. This was the foundation of the Ashmolean Museum. In 1690 Ashmole made a sort of progress to Oxford, and was received with much enthusiasm, a public dinner being given him in the long-room of the museum, at which an oration in his praise was delivered by the chemical professor. At that time Ashmole was greatly debilitated by old age and frequent illness. He died on the 18th May, 1692, in his 76th year, and was interred in Lambeth church, where a black marble monument was raised to his memory, with a Latin inscription, which makes no mention of any of his works, nor of any of his wives by name, except the third, who survived him. He left no issue.

Notwithstanding his credulity, Ashmole was no loser by his connection with the astrologers and alchemists. Although one of the adepts, named Backhouse, favoured him with many pretended secrets of the art, even at last with the full secret of the philosopher's stone, Ashmole never attempted to practise alchemy, but contented himself with as much knowledge of the subject as could be gained in his own study. His faith in astrology was complete. He was a constant attendant at the annual feasts of the fraternity held in London, and a bosom friend of William Lilly, whose influence was of great service to him when, in 1648, the parliament sequestrated the estates in Berkshire presented to him by his future wife, and also in aiding the escape of Captain Wharton from the Tower, when imprisoned by the ruling party. Ashmole attended Lilly in his last moments, and erected a monument to his memory, as well as another to Booker the astrologer, at his own cost; and he also received Captain Wharton in his house for several years previous to 1660, at the same time making use of the captain's services in the capacity of steward.

After the Restoration, Ashmole's situation at court, his fortune, and his possession of the Tradescant Museum, combined to give him a degree of importance at home and abroad, which was greatly increased by the publication of the "History of the Order of the Garter," a copy of which he took care to send to most of the courts of Europe. It procured for him visits from most of the ambassadors then in England, some of whom became his intimate friends, as well as many handsome presents from the princes whom they represented. Amongst these was a splendid collar from the King of Denmark, which Ashmole wore on several public occasions, by express desire of Charles II.; and another from the Duke of Mecklenburg, who declared his intention to have the book translated into German—an intention never carried into effect. In his later years, Ashmole was twice invited to become a candidate for the representation of his native city of Lichfield, but he both times declined: on the first occasion from a doubt as to his success, and, on the second, in obedience to King James II., who requested his retirement in favour of Mr. Lewson, a court candidate. He was very popular there, having been a great benefactor both to the corporation and the cathedral. He also made many donations of books to the Society of the Middle Temple, by whom he was called to the bar late in life, probably only as a mark of respect, and by whom he was likewise elected a bencher, although he declined the honour.

The following are Ashmole's printed works:—1. "Fasciculus Chemicus, or Chymical Collections, expressing the Ingress, Progress, and Egress of the Secret Hermetick Science, out of the choisest and most famous Authors. Whereunto is added, the Arcanum or Grand Secret of Hermetick Philosophy. Both made English by James Hasolle, Esq., qui est Mercuriophilus Anglicus." London, 1650, 12mo. This volume is composed of a cento of extracts from the writings of English and foreign alchemists, put together by the notorious Doctor Dee. The Arcanum at the end is, like the rest of the book, a mass of unintelligible jargon. The name assumed by the translator, James Hasolle, is an anagram of his real name, which is further indicated to adepts by a mystical frontispiece, in which, among other things, an "ash" tree is represented, with a "mole" gnawing at its root. 2. "Theatrum Chemicum Britannicum, containing severall poeticall pieces of our famous English philosophers who have written the Hermetique mysteries in their owne ancient language. Faithfully collected into one volume, with Annotations thereon. The First Part." London, 1652, 4to. This is published with Ashmole's name, and the same addition as

before—"qui est Mercuriophilus Anglicus." It contains twenty-nine old English poems: among them Norton's "Ordinall of Alchemie," and Chaucer's "Chanon's Yeoman's Tale," with comments. Many of the poems are curious; but the great body of the book, comments included, can only be characterized as a mass of absurdity. Ashmole intended to have published the prose authors on the "Science" in the same way; but his ardour in the cause abated before he had had time to carry his project into effect, and no more than the first part ever appeared. 3. "The Way to Bliss, in three Books, made publick by Elias Ashmole, qui est," &c. London, 1658, 4to. In his preface Ashmole apologises for his long neglect of the Hermetic Science, which, in fact, he deserted altogether, so far as publication was concerned, after producing this volume. It is a mere reprint of a worthless treatise by an anonymous author, which Ashmole was induced to undertake in consequence of another edition being announced, by parties who were in possession of what he considered an imperfect copy. At the time of its appearance he had commenced the study of antiquities; and it might have been supposed that he had become ashamed of his alchemical publications, were it not upon record that he presented a magnificent copy of the three volumes to Charles II. soon after his Restoration, by way of a memento of his claims on the royal favour as a man of learning. 4. "The Institution, Laws, and Ceremonies of the Order of the Garter." London, 1672, folio. This most elaborate work, the preparation of which cost the author many years of research, is the only one of his publications which remains in esteem. It contains an immense body of information on heraldic subjects; and, indeed, on all others which can be brought into connection with the Order of the Garter. It was produced in the most splendid style possible in the then state of the arts; and many of the illustrations are very fine specimens of engraving. The honours this work brought upon Ashmole have been already referred to, but it failed to secure for him that which he most desired—the post of Historiographer to the Order. The work was reprinted, with additions, in 1693; and a new edition, in 8vo. by T. Walker, appeared in 1715. After Ashmole's death appeared—6. "The Antiquities of Berkshire; with a large Appendix of original Papers, Pedigrees of Families in the said County, and a particular Account of the Castle, College, and Town of Windsor." 3 vols. 8vo. London, 1719; fol. Reading, 1736. This book should rather have been called Collections for the Antiquities of Berks, as it is composed of the undigested materials for such a work, and the materials only. It is printed from the notes made by Ashmole when he made a visitation of the county by order of Sir Edward Byshe, of the Heralds' College. It is preceded by a sketch of his life. 7. "Memoirs of that learned antiquary, Elias Ashmole, drawn up by himself by way of Diary, with an Appendix of Original Letters. Published by C. Burman." London, 1717, 12mo. Reprinted with Lilly's Life, London, 1774, 8vo. It is from this Diary that most of the particulars of Ashmole's life have been derived, especially as to the dates, in which, doubtless for astrological purposes, he has been so particular, that not only the day, but the hour, and often the very minute, of each important event of his life, might have been given if necessary. It has been supposed that this diary, which was printed from a MS. in the Ashmolean Museum, was intended for the author's use only; but this notion seems inconsistent with the manner in which particulars which must always have been in his own recollection, the characters of his parents, &c., are set down. It is altogether a most singular chronicle, in which the really interesting circumstances of the writer's long career are mixed up with such matters as the movement of the gout from one great toe to another, the progress and cure of a boil, or the setting-back of his garden-wall six inches further from the public path. It affords ample evidence throughout of his childish credulity, mingled, however, with a knowledge of the world worthy of the most experienced man of business. His wakeful attention to his own interests is indeed rather too conspicuous, and in no instance more so than in the measures by which he converted the gift of the Tradescant rarities into a means of perpetuating the name of Ashmole. So completely did he succeed in this, that, until his death, when he bequeathed his library and MSS. to the University of Oxford, the "Museum Ashmoleanum" was filled entirely with the former contents of the Tradescant collections. Their acquisition seems to have cost him nothing, beyond the expenses of the Chancery suit against the widow of the younger Tradescant, and a bond for 100*l.* payable at her death, which appears to have been the price of her consent to give up the Tradescant rarities in her lifetime.

A scientific society has been established within a few years in the University of Oxford, under the title of "The Ashmolean Society." It is, perhaps, needless to add, that the subjects handled by the members are of a very different description from those which engaged the attention of Ashmole. The name was, in all probability, adopted rather in consequence of the neighbourhood of the museum to the place of meeting, than out of any sympathy with the so-called philosophical pursuits of its founder. (Ashmole, *Life by Way of Diary; Life prefixed to Antiquities of Berkshire*, i. 1—26; Lilly, *Life and Times*, ed. of 1774, 161—163, &c.; *Biographia Britannica*, i. 223—236; Wood, *Athenæ Oxonienses*, 659, 886, *Fasti Oxonienses*, 180; Allen, *History*

of Lambeth, 124, 393—398; Savage, *Librarian*, ii. 79, 84, 86; Plot, *Natural History of Staffordshire*, p. 278; *Transactions of the Ashmolean Society*.) J. W.

ASHMORE, JOHN, a poetical translator of the seventeenth century, of whose personal history nothing is known, except from some passages in his writings, which seem to indicate that he was a native of Yorkshire or Cheshire. His only publication is now exceedingly scarce. It is entitled "Certain Selected Odes of Horace, Englished, and their Arguments annexed. With poems, antient and modern, of divers subjects, translated. Whereunto are added, both in Latin and English, sundry new Epigrammes, Anagrammes, Epitaphes," London, 1621, 4to. Ashmore succeeded much better in rendering Virgil than Horace; his "Praise of a Country Life," from the second book of the Georgics, possesses much poetical merit. (Brydges, *Censura Literaria*, iii. 279—283.) J. W.

ASHMUN, JEHUDI, was born at Champlain, in the state of New York, in the year 1794. He was the third of ten children of his father, a farmer, who had settled at Champlain when the neighbourhood was a comparative wilderness. He early displayed a fondness for books, and at the age of fourteen he commenced preparing for college. His parents had decided on giving him a liberal education, but with the understanding that he was to depend chiefly on his own exertions for procuring the means. It was not till four years afterwards that he became a student at Middlebury College, where he supported himself by teaching a school. In the interim he had acted as clerk to an attorney, or in any capacity which afforded a subsistence for the moment. He originally destined himself for the Christian ministry, but at different times studied both law and medicine. He removed to the university of Vermont, at Burlington, where he graduated with distinction. At the age of twenty-two he became principal of a theological seminary at Hampden, in the state of Maine, called "The Maine Charity-School," which commenced with six pupils only; and when the scheme was extended, he acted as classical professor. He was married at New York, on October 7th, 1818, to Miss Gray, a lady to whom he had been betrothed some years before. As he had, notwithstanding, promised marriage to another, whom he now deserted to fulfil his original engagement, his conduct was regarded in so unfavourable a light in Maine, that he was compelled to quit the state. He went to Baltimore, and, after vainly endeavouring to establish a superior seminary for girls, set up a periodical, called "The Constellation," which failed, leaving him deeply in debt. He then removed to Washington, and after a time obtained the editorship of "The Repertory," a monthly magazine, established under the auspices of the clergy of the Episcopal Church, whose communion he joined on the occasion. In this work he wrote much in favour of the plan of the "African Colonization Society," for founding a settlement of liberated negroes on the west coast of Africa, and for a short time his periodical was entirely devoted to the subject. In 1821 he also published a "Life of the Rev. Samuel Bacon," who had fallen a victim in the original attempt to set the colony on foot. The work filled a thick octavo volume, but proved a failure on publication, and entailed a heavy loss on the author, already deeply involved on other accounts. The desire to set himself free by the profits of commercial speculation, determined him to undertake a voyage to the coast of Africa. He obtained also an appointment as one of their agents from the African Colonization Society. He landed at Cape Montserado, with a detachment of freed negroes from Baltimore, in August, 1822, and finding the other agents had previously left the coast, he assumed all the authority belonging to the sole representative of the Society. From that moment his life was devoted to one object, the prosperity of the infant colony.

At the time of his arrival, the settlement consisted of only thirty huts, with one storehouse, and the whole population, the late arrivals included, amounted to one hundred and thirty persons. Of these thirty-five only were capable of bearing arms, a serious consideration in a place surrounded by hostile savages. Ashmun instantly set about building and fortifying, without at the same time forgetting to make arrangements for instructing the colonists, and even the surrounding natives, in the arts of civilization. His progress was stopped by sickness, which attacked all but two of the recent immigrants, and carried off Mrs. Ashmun on the 15th of September. Nor was this all, for in November he was attacked by a host of the natives, provided with muskets, and even with artillery. Their numbers were forty to one, but Ashmun nevertheless repelled them with undaunted courage, and made an immense slaughter. The arrival of a vessel from Liverpool caused a diversion in his favour, but on her departure the attack was renewed, and it was not until fifteen hundred of the assailants had fallen that they retreated. The loss on Ashmun's side, owing to the excellence of his fortifications and the care he had taken in keeping up military exercises among his men, was trifling; and from that time the colony was left in peace, the natives having had convincing proof of the superiority of the new comers in the art of war.

Ashmun was as indefatigable in peace as in war. He now devoted himself entirely to the civil interests of the settlement, and although retarded by frequent illness, which proved so fatal to others that on seven different occasions he was the only white man left

in the colony, and although harassed by a misunderstanding with his principals at home, he had the satisfaction to see it making rapid progress. By the end of 1826 he had established a complete system of law; had founded new settlements inland, as well as on the coast; had erected two churches, besides a variety of other public buildings at the capital, Monrovia; had built a colonial schooner; had set up a printing-press, and opened a public library consisting of twelve hundred volumes. The population had increased during his administration to upwards of a thousand, and his endeavours to stimulate trade—which he favoured rather than agriculture—were so successful, that in 1828 the merchants made profit of 30,000 dollars on the goods they supplied to foreign vessels in six months only. He found the colony perishing, and left it flourishing.

Ashmun's constitution, which had been impaired even in his college days by severe study and frequent preaching, was completely destroyed by the climate of Africa and his never-ceasing exertions. In the midst of his duties, having still some idea of entering the legal profession, he spent four hours each day in the study of Blackstone's "Commentaries," besides going through a great amount of miscellaneous reading. Yet although often attacked by illness, his activity was never remitted for a moment longer than was absolutely unavoidable. His only relaxation consisted in a voyage to the Cape de Verd Islands, in 1823, which greatly recruited his health. His departure for his native land became at length a matter of necessity, and on the 25th of March, 1828, he left the colony, then recently named "Liberia," in the brig Dorris. After touching at the island of St. Bartholomew, the brig reached Newhaven, Connecticut, in July. Ashmun landed in a dreadful state of exhaustion, revived for a few days, relapsed, and then expired, on the 28th of August, 1828, in his thirty-fifth year. His remains were honoured with a public funeral, at which an oration in his praise was delivered by the Rev. Leonard Bacon. He left the chief part of his property to the African Colonization Society. A memoir of his life, by R. R. Gurley, a fellow-labourer in the cause of Liberia, appeared at Washington in 1835, in 1 vol. 8vo., with a portrait. (Gurley, *Life of Jehudi Ashmun*; Allen, *American Biographical and Historical Dictionary*.)

J. W.

ASHRAF, the second of the two Afghán monarchs who for a brief period usurped the throne of Persia, between A.D. 1722 and 1729. He succeeded his cousin Mahmúd in 1725, and the first acts of his reign tended to excite the confidence of his subjects, particularly when contrasted with the short but terrible career of his predecessor, who in the space of three years had completely broken the spirit of the people, and deluged the land with innocent blood. Ashraf at first testified great horror at the violent acts of Mahmúd's reign, and pretended that he could never wear a crown obtained by such guilt. He therefore formally laid the diadem at the feet of the deposed and captive monarch, Husain, who, as a matter of course, requested Ashraf to place it on his own head. Soon after Ashraf began his reign he showed symptoms of his distrust towards his conquered subjects, by building a small square fort in the centre of the city of Ispahán, as a place of security for his family, and for those of his Afghán followers. In fact several provinces of the Persian empire were in open revolt; and at the same time he was threatened by formidable enemies from the west and north, as the Ottoman court had formed an alliance with the Czar of Russia, in order to effect a partition of his distracted kingdom. Against this enemy Ashraf now turned his attention; but, after various successes, he was at last glad to accept a peace on very unfavourable terms. In the mean time a still more dangerous, though at first less dreaded foe appeared from a quarter quite unexpected. Nádir Kuli (afterwards the celebrated Nádir Sháh), a chief of the Afshar tribe, who amidst the troubles of his native province had risen to great authority by the defeat of one rival after another, had joined the standard of Tahmásp, the son of the deposed monarch Husain, and declared his resolution of driving the whole of the Afgháns from the soil of Persia. Tahmásp, having escaped from Ispahán at the time of its capture by the Afgháns, had assumed royal state in the provinces of Khorásán and Mázanderán, supported by Nádir Kuli and other chiefs. Ashraf endeavoured to meet the coming storm, but was totally defeated in every encounter with the formidable Nádir. At length the Afgháns, after a desperate battle, in which they were defeated, were compelled to seek shelter within the capital, without a chance of holding out for a single day against their pursuers. The night after the battle was passed in preparations, and the dawn of next morning saw the Afgháns, men, women, and children, in full retreat for Shiraz. The remorseless Ashraf, before he departed, stained his hands with the blood of the aged monarch Husain, and it is believed that the pressure of circumstances alone prevented a more general massacre. Nádir pursued and overtook the fugitives, who were totally dispersed, so that few if any ever reached their native land. Ashraf, with about two hundred followers, endeavoured to make the best of his way to Kandahár, but while traversing the province of Seistán he was recognised and slain by one Abdullah Khán, who sent his head, together with a large diamond which he wore, to Sháh Tahmásp. Thus terminated, in A.D. 1729, the brief usurpation of the Afgháns in Persia,

during which the fairest provinces of the land were laid desolate, and the soil desecrated with the blood of a million of people. Sir John Malcolm, in his "History of Persia," thus sums up the character of Ashraf, we know not upon what grounds:—"Thus terminated the life of a prince who united many noble qualities, if not virtues, to a barbarous disposition. His own countrymen deemed him wise, moderate, and brave; even the Persians termed him the best of their foreign oppressors." Now it must be confessed that this is no great compliment on the part of the Persians. The "foreign oppressors" alluded to were two in number, Mahmúd and his worthy cousin Ashraf, who may be respectively considered as the Nero and Caligula of Persia. A contemporary Persian writer, the author of the "Tárikhi Nádiri," a work translated into French by Sir William Jones, speaks of this hero as follows:—"Ashraf seems to have been a perfect barbarian, furious, bloody, and implacable; his life was a constant series of assassinations and massacres, and in his last moments he ordered his wives to be strangled lest they should fall into the hands of his enemies." (Sir John Malcolm, *History of Persia; Life of Ali Hazin*, published by the Oriental Translation Committee; Jones, *Histoire de Nadir Cháh*, 4to., London, 1770.)

D. F.

ASHTON, CHARLES, was born at Bradway in the parish of Norton, Derbyshire, where the parish register bears that he was baptized on the 25th of May, 1665. He was one of twelve children, and his parents belonged to the middle class of country gentry. He was admitted of Queen's College, Cambridge, on the 18th of May, 1682, and, having taken his degree of A.B., was elected a fellow on the 30th of April, 1687. He became chaplain to Bishop Patrick, who gave him the rectory of Rattendean, Essex, in 1699. He afterwards exchanged this living for a chaplaincy in Chelsea Hospital. In 1701 he was collated to a prebendal stall in Ely, and to the mastership of Jesus College, Cambridge, both vacant by the death of Dr. Saywell. In the same year he took the degree of D.D. He was a hard student, and led a retired life in his college, except when he was absent on his prebendal duties. He died in March, 1752, and was buried in the chapel of Jesus College, of which he had been fifty years master, and to the architectural improvement of which he had largely contributed. He left behind him a high reputation as a classical critic and an antiquarian inquirer, but few of the results of his labours came before the public. Dyer says of him, "Dr. Ashton was judicious and acute as a critic, but apparently not anxious for fame, many of his manuscripts, and books with notes in them, being in the college library unpublished. His edition of Hierocles's excellent commentary on the golden verses of Pythagoras is without his name, or, it should rather be said, with another person's, R. W. (Warren). All the notes in Reading's edition of Origen on Prayer are Dr. Ashton's. After his death, Mr. Keller, fellow of the college, published a valuable edition of Justin Martyr from Dr. Ashton's papers. Mr. Wakefield also has particularly noticed a Tertullian in this library, as being replete with notes by Dr. Ashton. I have also myself perused a dictionary marked in the same manner." The fifty-first volume of Mr. Cole's manuscript collections consists of "Collections by Dr. Ashton relating to the University." Cole states that he endeavoured to get access to a copy of Sherman's "History of Jesus College, with Manuscript Notes by Dr. Ashton," but that he was refused, on the ground that "the secrets of the college should not be disclosed but to those of the society." The edition of Justin Martyr's Apologies, above alluded to, was published in 1768, in Greek and Latin, "Sancti Justini Apologiæ, Græce et Latine. Annotationes adjecit Carolus Ashton," &c. He published anonymously some tracts in No. 8 of the "Bibliotheca Literaria," edited by M. Wasse, not in 1744, as most of the biographical authorities state, but in 1724. These are—1. "Locus Justini Martyris emendatus in Apol. i. p. 11, edit. Thirlb." 2. "Tully and Hirtius reconciled as to the time of Cæsar's going to the African War. With an Account of the Reformation of the old Roman Year, made by Cæsar." His other work, alluded to in the foregoing extracts, "Hierocles in Aurea Carmina Pythagorea Commentarius," was published, with a preface by Dr. Warren, in 1742. Both in the above extracts, and in other quarters, he is said to have contributed to the edition of "Origenes de Oratione," published in 1728, in Greek and Latin, "Cum notis Gulielmi Reading." In the "Antiquitates Asiaticæ Christianam Æram antecedentes" of Chishull, published in 1728, there is a cancelled page containing an inscription to Jupiter Urios, which having been originally inaccurate, is corrected in the cancel. Ashton had the merit, through the aid of his critical judgment, of "restoring and settling to a tittle" this inscription, which had, it would appear, been blundered by the original copyist. The original inscription is now in the British Museum. In a letter from Bowyer there is this statement: "Dr. Ashton left his manuscripts to Mr. Keller of Jesus: the Bishop of Ely has advised him to ask leave of the Bishop of London to inscribe Tertullian's Apology, which the Doctor left to his lordship: [this work, which is alluded to by Dyer as above, appears not to have been published.] It will make about a four or five shilling book. Ashton destroyed all his sermons; for the Bishop of London re-

quired after some he had heard preached, which were not found." (Nichols, *Literary Anecdotes*, i. 262, 271, iv. 226, 227, viii. 502, ix. 766; Dyer, *Hist. of the University of Cambridge*, ii. 80; *Hist. of the University of Cambridge*, 4to., 1815, ii. 17; Bentham, *Hist. of Ely Church*, 252; *Townley Gallery*, in *Library of Entertaining Knowledge*, ii. 302.)

J. H. B.

ASHTON, or ASTONE, HUGH, one of the gentlemen of the Chapel Royal in the reign of Henry VII., and the composer of some Masses, which are in the musical library bequeathed by Dr. Heyther to the University of Oxford. In the British Museum are two volumes (Append. to Royal MSS. 58, and Harl. MSS. 7578) containing single voice parts of English songs and Church music of the early part of the sixteenth century, to both of which Ashton contributed. E. T.

ASHTON, JOHN, a gentleman formerly in the service of Mary, queen of James II., of England, was, after the abdication of the king, arrested and brought to trial, together with Sir Richard Grahme, otherwise called Viscount Preston, and Edmund Elliot, on a charge of conspiring to effect his restoration. The two former were found guilty, but Grahme subsequently obtained a pardon. Ashton, however, was executed at Tyburn on the 28th of January, 1690-1. (Noble, *Biographical History of England*, i. 218, 219; Cobbett, *State Trials*, xii. 646—822.)

J. T. S.

ASHTON, or ASSHETON, PETER. Nothing is known of this writer, who lived in the middle of the sixteenth century, excepting that he translated into English the work of Paulus Jovius, bishop of Nocera, entitled "Turcicarum rerum Commentarius." The title of the translation, a fine copy of which exists in the British Museum, is "A shorte Treatise upon the Turkes Chronicles, compyled by Paulus Jovius, byshop of Nucerne, and dedicated to Charles the V., Emperour. Drawen oute of the Italyen tong in to Latyne, by Franciscus Niger Bassianates. And translated out of Latyne into englysh by Peter Ashton.

"Wake up now, Christiens, out of your slumbre,
Of the Turkes to recover your long lost glory,
Feare not theyr strength, theyr power, ne numbre,
Sith ryght, and not myght, atchyveth the victory."

Printed by Edward Whitchurch, 1546, 8vo. This translation is dedicated to "Sir Rafe Sadler, Knight, Maister of the Kinges Maiesties great wardrobe." The following passage from the epistle dedicatory is interesting:—"For truly, throughe out al this simple and rude translation, I studyed rather to use the most playn and famylier english speche, thē ether Chaucers wordes (which by reason of antiquitie be almost out of use) or els inkhorne termes (as they call them) which the common people, for lacke of latin, do not understand. And like as in this poynt I dyffer sumwhat frō the most parte of writers now a dayes, so like wyse I do not intende to folowe a great sorte in another; that is, in open praysinge and extollinge of theym to whom they write and dedicate their doinges." (Tanner, *Bibliotheca Britannico-Hibernica*; Ames, *Typographical Antiquities*, by Dibdin, iii. 488, 489.)

J. W. J.

ASHTON, SIR THOMAS, an alchemist of the reign of Henry VI., known only from the existence of a patent, dated the 24th year of Henry VI. (1445-6), giving permission to him, and to Sir Edmund Trafford, to carry on operations for the transmutation of the baser metals into gold, without molestation from persons charging them with pursuing unlawful arts. (Fuller, *Worthies of England*; Kippis, *Biog. Brit.*) J. H. B.

ASHTON, THOMAS, a clergyman of the time of the Commonwealth, was born in Lancashire, in 1631. He was a servitor of Brazenose College, Oxford, and took the degree of A.B. 7th February, 1650. He was chosen a fellow of the college, and took holy orders. Wood states that "he was a forward and conceited scholar," and that he became "a malapert preacher in and near Oxford." He narrowly escaped expulsion, owing to a sermon preached at St. Mary's, 25th July, 1654, in which he seems to have indulged in the familiar reference to sacred things which was then becoming habitual with some classes of clergymen. His text was Job xxxvii. 22, "With God is terrible majesty;" and he is said to have told his audience that "terribilis" might signify "terræ bilis." "That God was a melancholy God, and that those who had no teeth to gnash, should gnash their gums." He was afterwards obliged to quit his fellowship, owing to a dispute with the principal of the house. In 1656 Cromwell appointed him chaplain to the forces in Jersey, but he was obliged to quit this situation on the appointment of Colonel Mason to be governor of the island. He appears to have on this occasion resolved to immortalize his grievances in two pamphlets, of which the title-pages will be found in the authorities cited. One of these is here given, as in itself a full illustration of Ashton's character as an author:—"Blood-thirsty Cyrus unsatisfied with blood; or, the boundless cruelty of an Anabaptist's tyranny, manifested in a letter of Colonel John Mason, Governor of Jersey, 3rd November, 1659; wherein he exhibits seven false, ridiculous, and scandalous charges against Quartermaster William Swan," London, 1659. The time of Ashton's death is not known. (Wood, *Fasti Oxon.* ed. Bliss, ii. 176; Kippis, *Biog. Brit.*) J. H. B.

ASHTON, THOMAS, son of Dr. Ashton, usher of the grammar-school at Lancaster, was born in 1716, and educated on the foundation at Eton. He was thence elected to

King's College, Cambridge, in 1733. He was rector of Aldingham in Lancashire, and in 1749 was presented to the rectory of Sturminster Marshall in Dorsetshire. In 1759 he took the degree of D.D., and in May, 1762, he was elected preacher of Lincoln's Inn, a situation which he resigned in 1764. He died 1st March, 1775, after having for some years survived an attack of palsy. Nichols says, "He was probably the person to whom Mr. Horace Walpole addressed his epistle from Florence under the title of 'Thomas Ashton, Esq., tutor to the Earl of Plymouth.'" It is certain that he was intimate with Walpole, who occasionally in his letters couples his name with that of Gray. In a letter of 4th May, 1742, to Richard West, Walpole says, "Ashton is much yours. He has preached twice at Somerset Chapel with the greatest applause. I do not mind his pleasing the generality, for you know they ran as much after Whitefield as they could after Tillotson; and I do not doubt but St. Jude converted as many honourable women as St. Paul. But I am sure you would approve his compositions, and admire him still more when you heard him deliver them." (*Works*, iv. 464.) Ashton is frequently alluded to by the other writers of the day in similar terms, as an eloquent popular preacher. He was much sought after to deliver sermons on public occasions. He left behind him several pamphlets and sermons, but nothing calculated to create for him a lasting literary reputation. A list of his works will be found in Nichols, as referred to below. In 1754 Jones, a Methodist minister, preached a sermon at Bishopsgate: Ashton preached against it, and is supposed to have been the author of "A Letter to the Rev. Thomas Jones, intended as a rational and candid answer to his Sermon preached at St. Botolph, Bishopsgate." Several of his pamphlets are written against the admission of aliens to fellowships at Eton. In 1770 he published a collected volume of "Sermons on several occasions," 8vo., with a portrait after Reynolds. (Nichols, *Literary Anecdotes*, iii. 88—90, viii. 427.) J. H. B.

ASHWELL, GEORGE, son of Robert Ashwell, of Harrow-on-the-Hill, was born at London on the 8th of November, 1612. He was entered of Wadham College, Oxford, in 1627, took his degrees in arts, was elected fellow, and became an eminent tutor. When the king was at Oxford during the civil wars, he several times preached before the court, but he afterwards submitted to the power of the parliament, and, in 1658, became rector of Hanwell, near Banbury, after having been for some time chaplain to Sir Anthony Cope, the lord of the manor. He retained the living for thirty-five years, dying at Hanwell on the 8th of February, 1693. He was esteemed a good logician, and his works prove him to have been well acquainted with the writings of the fathers and the schoolmen. He published—1. "Fides Apostolica, or a Discourse asserting the Received Authors and Authority of the Apostles' Creed," Oxford, 1653, 8vo. In this work the author contends most elaborately for the genuineness of the origin and the full authority of every part of the creed as now received. In two appendices, he is equally zealous in favour not only of the Nicene, but of the Athanasian creed. The book was censured for some points by Baxter, who afterwards withdrew his censure. 2. "Gestus Eucharisticus, concerning the Gesture to be used at the Receiving of the Sacrament," Oxford, 1663, 8vo. 3. "De Socino et Socinianismo Dissertatio," Oxford, 1680, 8vo. This was only a small portion of a larger work entitled "De Judice Controversiarum et Catholicæ Veritatis Regula," the whole of which was to have been published if this specimen had been well received; but no more ever appeared, except, 4. "De Ecclesia Romana Dissertatio," another portion, which was printed at the request, and probably the expense, of Dr. Ironside, the Warden of Wadham College. 5. "Philosophus Autodidactus, sive Epistola Abi Giaphar Ebn Tophail de Hai Ebn Yokdan," &c., London, 1686, 8vo., which is an English translation of the Latin version of the epistle published in 1671, with the Arabic text, by Edward Pococke and his learned father. (Wood, *Athenæ Oxonienses*, ed. Bliss, iv. 396, 651, *Fasti Oxonienses*, i. 465, 479, ii. 96; *Biographia Britannica*, i. 237.) J. W.

ASHWELL, THOMAS, a member of the choir of St. Paul's Cathedral, during the reigns of Henry VII., Edward VI., and Mary. Some of his compositions are contained in the Heyther Library at Oxford. The Medius part, only, of some of Ashwell's compositions will be found in the British Museum (Harl. MSS. 1709). E. T.

ASHWORTH, CALEB, D.D., a dissenting minister, was born in Lancashire, in the year 1722, and not in 1709, as stated by Chalmers and Baker. He is said to have served an apprenticeship to a carpenter, but, having a taste for learning, he was entered as a student in the academy kept by Dr. Doddridge at Northampton, where he made great proficiency in several branches of learning. He was afterwards ordained minister of a dissenting congregation at Daventry, and became master of the dissenting academy in which he had been himself educated, and which was removed to Daventry from Northampton in the autumn of 1752, as he refused to quit his pastoral charge at that place. Dr. Doddridge, in his will, had recommended him for this office to the trustees of the foundation, and he discharged his duties with a fidelity and zeal which in every way justified the confidence that had been reposed in him by his late preceptor. In

1759 he was presented with an unsolicited Scotch diploma of D.D. His principles are said to have been those of moderate Calvinism. His death took place on the 18th of July, 1775. He was a man of strong sense and indefatigable labour, and acquired a store of theological learning not often exceeded. He wrote—1. "Funeral Sermon on Dr. Isaac Watts," 1749, 8vo. 2. "Funeral Sermon on the Rev. James Floyd," 1759, 8vo. 3. "Funeral Sermon on the Rev. Samuel Clark," 1770, 8vo. 4. "A Collection of Psalm Tunes, with an Introduction to the Art of Singing, and a Collection of Anthems," &c. 5. "The principal rules of Hebrew Grammar, with complete paradigms of the verbs." These rudiments were drawn up for the use of his pupils, and were published anonymously. 6. "An Easy Introduction to Plane Trigonometry." (Palmer, *Funeral Sermon on Dr. Ashworth*; Chalmers, *Biographical Dictionary*; *Biographia Britannica*, edit. Kippis, art. "Doddridge;" Baker, *History of Northampton*, i. 332—334.)

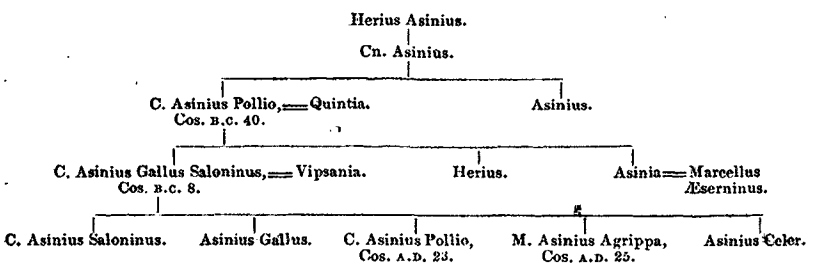
J. W. J.

ASINÆUS. [ANILÆUS.]

ASINA'RI, FEDERI'GO, Count of Camerano, was born at Asti in Piedmont in 1527. He held office at the court of Turin, and, rising to the rank of colonel in the Piedmontese army, commanded, in 1566, a force of four hundred musketeers sent to assist the Emperor Maximilian II. against Sultan Soliman II. In 1570 he became the Duke of Savoy's ambassador at Florence. He died in 1576. Asinari was a copious writer of sonnets, madrigals, and other lyrics, of which a considerable number were printed in collections published in and soon after his time. Mazzuchelli gives a list of these, to which it is enough to refer; since Asinari's compositions of that class are now altogether forgotten, not having found their way into any of the most esteemed collections. His place in the literary history of Italy depends upon a tragedy in verse, called "Tancredi," which is pronounced by Crescimbeni and others to be one of the best dramas in the Italian language. It was first published at Paris, 1587, 8vo., with the title of "Gismonda," as a work of Torquato Tasso; but it again appeared, under the title of "Tancredi," at Bergamo, 1588, 8vo., being ascribed, in the title-page of this edition, to Ottaviano Asinari, count of Camerano. An examination of manuscript copies at Turin and Venice has convinced the critics that the "Tancredi" was really written by Federigo Asinari. (Tiraboschi, *Storia della Letteratura Italiana*, 4to. ed., vii. 1298; Mazzuchelli, *Scrittori d' Italia*; Crescimbeni, *Storia della Volgar Poesia*, i. 309; Fontanini, *Biblioteca dell' Eloquenza Italiana* (by Zeno), i. 480.)

W. S.

ASI'NIA GENS. The Asinii were a plebeian gens, originally from Teate, in the country of the Marrucini. The name is said to be derived from the Roman word "Asinus," "ass."



The only cognomens of the Asinii that appear on coins are those of GALLUS and POLLIO, under which heads are noticed the only members of this gens that require separate articles.

Herius Asinius, a native of Teate, led the Marrucini in the Marsic or Social war, and fell in battle against Caius Marius, B.C. 90. (Appian, *Bell. Civ.* i. 40; Velleius Paterculus, ii. 16.)

C. ASINIUS SALONINUS was the son of C. Asinius Gallus Saloninus and of Vipsania, the daughter of Marcus Agrippa by his wife Attica. Vipsania was the divorced wife of Tiberius, afterwards emperor, and by him the mother of Drusus, who was consequently the half-brother of Saloninus. Saloninus died before his father, A.D. 11. (Tacitus, *Annal.* iii. 75.)

M. ASINIUS AGRIPPA, the brother of C. Asinius Saloninus, was consul A.D. 25. He died in the following year, leaving behind him a good reputation. (Tacitus, *Annal.* iv. 61; Drumann, *Geschichte Roms*, &c.; Rasche, *Lexic. Rei Nummariæ*; Eckhel, *Doctr. Num. Vet.* v. 144.)

G. L.

ASI'NIUS AGRIPPA. [ASINIA GENS.]

ASI'NIUS GALLUS. [GALLUS.]

ASI'NIUS POLLIO. [POLLIO.]

ASIO'LI, BONIFA'ZIO, was born at Corregio, on the 30th of April, 1769, and at the age of five years began to study music

under Crotti, the organist of the collegiate chapel of San Quirino. His instructor died soon after, and Asioli was left to pursue his studies alone. Before he had attained his eighth year he had written three masses, twenty other compositions for the church, and some pieces for the harpsichord and the violin. At ten years of age he was sent to Parma to study under Morigi. Two years afterwards he went to Venice, where he publicly displayed his skill in extempore fugue playing. After spending a short time at Parma, he returned to Corregio, where he was appointed maestro di capella. Continuing to apply himself diligently to composition, by the time he had reached his eighteenth year, Asioli had produced five masses, twenty-four other pieces of church music, an oratorio, three operas, "La Volubile," "La Contadina Vivace," and "La Discordia Teatrale," besides overtures, chorusses, cantatas, and instrumental pieces.

In 1787 he went to reside at Turin, where he remained nine years. Here he wrote the cantatas which are regarded as his best compositions, his serious opera "Gustavo," two other lyric dramas, "Pimmalione" and "La Festa d' Alessandro," several notturnos, and various instrumental pieces. In 1796 he accompanied the Marquis Gherandini to Venice, where he remained three years, and then removed to Milan. Here, under the sovereignty of Bonaparte, he was appointed maestro di capella and director of the Conservatorio. On the marriage of Napoleon with Maria Louisa, in 1810, Asioli visited Paris. On his return to Milan, he resumed his employments and his accustomed application to composition, till the month of July, 1813, when he signified his wish to retire to his native town. After 1820 he ceased to compose, and spent the remainder of his life in retirement and repose. He died at Corregio, on the 26th of May, 1832.

During his residence at Milan he wrote "Cinna," a serious opera, for the theatre of La Scala, several cantatas, sonnets, odes, and other vocal compositions, as well as various instrumental pieces. As maestro di capella of the Viceroy of Italy he produced twenty-one motets and twenty-three other compositions for the church. As director of the Conservatorio he wrote—1. "Principj elementari di Musica, adottati dal R. Conservatorio di Milano," Milan, 1809. The work reached four editions in Italy. Two translations of it were published in France and one in Germany. 2. "L'Allievo di Cembalo." This elementary work is divided into three parts—the first contains exercises for the piano-forte, the second instructions for playing from a figured bass, and the third is a short treatise on counterpoint. 3. "Primi Elementi per il Canto, con dieci Ariette istruttive per cantare di buona grazia." 4. "Elementi par il Contra-basso, con una nuova maniera di digitare." 5. "Trattata d'Armonia, e d'Accompagnamento."

The characteristics of Asioli's compositions are ease and grace. In music for the church he failed. He neither followed the models nor inherited the strength of the great Italian masters, but in his airs and duets with piano-forte accompaniment he has gained merited reputation by the expression and grace of his melodies. His Notturnos may be regarded as models of this style of composition. His elementary works discover nothing of novelty, but they have the merit of clearness, order, and perspicuity.

Of Asioli's lyric dramas, "Pimmalione" alone has been reprinted in this country. The English edition of it, as well as of ten sets of his notturnos, duets, and ariettas, was published by Birchall, and appears in the catalogue of his successor Lonsdale. (Fétis, *Biographie universelle des Musiciens.*) E. T.

ASI'R-UD-DI'N AKHSIKTI, a Persian poet, who, according to Daulatsháh, was learned and witty, and excelled in eloquence. He lived in the latter half of the twelfth century of our æra, and was the contemporary and rival of the celebrated Khakáni. He was born in the department of Akhsikt, on the banks of the Oxus, and spent the greater part of his life in Azarbaijan. It would appear that he ranked very high as a poet, since some considered him as superior to either of his great rivals Anwari and Khakáni; but Daulatsháh settles the claims of all three, in saying that each of them had merits peculiar to himself: Asír-ud-dín was the most learned; Anwari the most eloquent; and Khakáni the most spirited and sublime. We are not aware whether the works of Asír-ud-dín, like those of his rivals, are still extant. His biographer gives no date respecting the period of the poet's birth or death. (Daulatsháh, *Lives of the Persian Poets.*) D. F.

ASI'R-UD-DI'N UMA'NI, a Persian poet, celebrated for his wit and learning, who lived in the time of the Atábeg rulers of Persia, towards the end of the thirteenth century of the Christian æra. He was born at Hamadan, and was a pupil of the celebrated Nasír-ud-dín of Tús, the translator of the "Elements" of Euclid and other mathematical works from the Greek into Arabic. Daulatsháh, his biographer, says of him, that his Diwán was well known in his time; and that he was the author of many poetical pieces in the Arabic language. (Daulatsháh, *Lives of the Persian Poets.*) D. F.

A'SIUS (Ἄσιος), of Samos, was one of the most ancient of those Grecian poets whose existence may be asserted as an historical fact. The age in which he lived cannot be exactly determined; but he is oftenest referred to the times in which the cyclic poets were engaged in their attempts to rival the Homeric poems. He himself, however,

seems to have belonged to the school of Hesiod rather than to that of Homer. He is ascertained, from references and quotations given by Athenæus, Pausanias, and others, to have composed both epic poetry in hexameters and verses in the elegiac measure. Most of the extant quotations from his works are marked by a familiarity bordering on the comic. We do not know the title of any poem he composed; but the principal of them are conjectured to have been of a genealogical character. The fragments of Asius have lately been published more than once. They will be found in the following collections:—1. Bach, "Callini Ephesii, Tyrtæi Aphidnæi, Asii Samii, Carminum quæ supersunt," Leipzig, 1830, 8vo. 2. Marckscheffel, "Hesiodi, Eumeli, Cinæthonis, Asii, et Carminis Naupactii, Fragmenta," Leipzig, 1840, 8vo. 3. Düntzner, "Die Fragmente der Epischen Poesie der Griechen bis zur Zeit Alexander's des Grossen," Cologne, 1840, 8vo. 4. The fragments are also in Dübner's "Hesiod," &c., Paris, 1840. (Meursius, *Bibliotheca Græca;* Valckenaer, *Diatribe in Euripidis Fragmenta*, cap. vii.; Nitzsch, *De Historiâ Homeri*, part i. p. 123; Ulrici, *Geschichte der Hellenischen Dichtkunst*, 1835, i. 438; Hoffmann, *Lexicon Bibliographicum;* Gersdorf, *Repertorium*, xxiii. 35, xxvi. 227.) W. S.

'ASJADI OF MARW, a Persian poet, who lived at the court of Mahmúd of Ghizni, in the early part of the eleventh century. According to the author of the "Atash Kadah," the verses of 'Asjadi rivalled the Eastern gold in their brightness and purity. He was the pupil of Ansari, and one of Mahmúd's favourites. It is related that one day when Ansari, with his pupils 'Asjadi and Farrukhi, were reposing in a garden in Ghizni, a poor stranger approached them, apparently with the view of joining their society. The poets not wishing to have their conversation interrupted by an unknown person, but at the same time unwilling to repulse him with rudeness, resolved on making poetic talent the condition of admission into their society. They accordingly told the stranger that they were the king's chief bards, and that none but poets were allowed to join them. The stranger modestly agreed to their conditions, when each of the three poets repeated an extempore line, thus forming the first three lines of a tetrastich, leaving it to the stranger to fill up the fourth, which to their astonishment he did without any hesitation. The verses, which are still extant, are remarkable only by the difficulty of finding a fourth rhyme, which the court poets considered to be impossible. The line which the stranger gave, had allusion to a battle fought by the heroes of old. He was requested to explain the allusion, which he did by repeating one of the most spirited episodes of the "Shahnáma." The poor stranger was the then nameless Firdausi, arrived from Tús. He was received with welcome by his brother poets, and soon after introduced to Mahmud. 'Asjadi's works, according to the author of the "Atash Kadah," are no longer extant. (*Atash Kadah*, Persian MS.; *Sháh Námeh*, by Capt. Turner Macan, vol. i., 8vo., Calcutta, 1829.) D. F.

ASKEW, or AYSCOUGH, ANNE, one of the last martyrs in the reign of King Henry VIII., was born in the year 1521, and was the second daughter of Sir William Askew of Kelsey in Lincolnshire. Her eldest sister, who had been contracted to the son of a neighbouring gentleman named Kyme, was taken ill and died before the marriage was completed; and her father, who had already paid some of the portion, compelled Anne, much against her will, to take her sister's place. Some time after her marriage, for it was after she had borne two children, she became convinced of the erroneousness of the Roman Catholic doctrines by a perusal of the Bible. Her husband was so offended at her change of religion, that he drove her out of the house; and Anne appears to have gone to London to seek a divorce, which she effected as much as lay in her power by refusing to return to her husband, and by resuming her maiden name. In March, 1545, she was apprehended and questioned on account of her religious opinions, and there is extant a narrative of her different examinations drawn up by herself. Bonner, bishop of London, was anxious to persuade her to sign a paper renouncing the opinions that were attributed to her respecting transubstantiation and other points in dispute between the Roman Catholics and Protestants, but she was only willing to do so on condition of adding to this declaration that she believed it "if God's word did agree to the same, and the true Catholic church." After another examination before the king's council, she was condemned to be burnt to death for her opinions on transubstantiation, which were contrary to those in the Six Articles promulgated by the king and parliament. While in prison she was examined by two of the council—Wriothesley, the then lord chancellor, and Sir Robert Rich, who was afterwards his successor—who wished to ascertain if her doctrines were not favoured by some ladies of the court, against whom, and against the queen, Katharine Parr, the Roman Catholic party was much embittered, and anxious to find a ground of accusation. "They commanded me," she says in her narrative, "to show how I was maintained in the Counter, and who willed me to stick to my opinion. I said that there was no creature that therein did strengthen me. And as for the help that I had in the Counter, it was by means of my maid. For as she went abroad in the streets, she made moan to the 'prentices, and they by her did

send me money, but who they were I never knew." She afterwards says—"Then they did put me on the rack because I confessed no ladies nor gentlewomen to be of my opinion, and thereon they kept me a long time, and because I lay still and did not cry, my lord chancellor and Master Rich took pains to rack me with their own hands till I was nigh dead." "Whether it was noble in these lords, or legal in these lawyers, or conscientious in these chancellors, to rack one already condemned to death," says Fuller in his "Church History," "belongeth to others to determine." There has been some dispute as to the fact, but without sufficient reason, for the veracity of Anne Askew is apparent through the whole of her simple narrative. On (according to Stow) the 16th of July, 1546, she was burned at Smithfield, in company with Nicolas Belerian, a priest of Shropshire, John Aldams, a tailor, and John Lassels, a gentleman of the court and household of King Henry, whom Anne in one part of her writings calls her preceptor. She was brought to Smithfield in a chair, being unable to stand on account of her sufferings from the rack. Doctor Shaxton, formerly bishop of Salisbury, who had recanted his own opposition to the Six Articles, preached a sermon to the sufferers, after which the lord chancellor Wriothesley, who was present, sent to Anne Askew her pardon, already made out and sealed, in case she would recant, but she refused to look at it, and said that she did not come there to defy her lord and master. The others made a like refusal —on which the lord mayor commanded fire to be put to them, crying with a loud voice "Fiat justitia."

Anne Askew is enumerated by Bale in his catalogue of English authors, on account of her narratives of her examinations, which were published by Bale himself in two small pamphlets, at Marburg, in Hesse, the first in November, 1546, and the second in January, 1547. The text of Anne Askew is accompanied with a running commentary by Bale, which is omitted in Fox's "Book of Martyrs," in which her very interesting narrative is reprinted at length. At the end are some specimens of her poetry, and Bale mentions her as the author of many religious songs. The best which he gives is one beginning—

> "Lyke as the armed knyght
> Appointed to the fielde,
> With this world will I fight,
> And fayth shall be my shielde."

The others are of very slender merit. (Anne Askew, *The first Examinacyon of Aune Askewe, lately martyred in Smythfelde by the Romysh Pope's upholders, with the Elucydacyon of Johan Bale. The lattre Examinacyon*, &c.; Fox, *Acts and Monuments*, edition of 1684, ii. 481—490; Fuller, *Church History of Britain* [in which the chief facts relating to Anne Askew are taken from an unpublished manuscript by Bale], book iv. 242.) T. W.

ASKEW, ANTHONY, was descended from a respectable Westmoreland family, and was born at Kendal, in 1722. He was first sent to school at Sedbergh, but afterwards removed to the grammar-school at Newcastle-upon-Tyne. "He told me," says Dr. Parr, "that he had received a part of his education under Richard Dawes at Newcastle, and with great pleasantry he described the astonishment and terror which he felt upon his first interview with a schoolmaster whose name was a *μορμολύκειον* in the north of England." It was from Dawes, in all probability, that Askew imbibed his taste for Greek literature. From school he went to Emanuel College, Cambridge, where he continued until he took his degree of M.B. and was elected a fellow in 1745, after which he studied for a year at Leiden. He then travelled for some time, visited Hungary, resided at Athens and Constantinople, at the latter city in company with Sir James Porter, the English ambassador to the Porte, and finally returned home through Italy. In 1749, having previously become a fellow of the Royal Society, he received the honour of being elected one of the free academicians of the Academy of Inscriptions at Paris. In the next year he took his degree of M.D. at Cambridge, after which he established himself in London as a physician, and continued for the rest of his life in good practice, occupying the posts of physician to St. Bartholomew's and to Christ's Hospital, and registrar of the College of Physicians. His death took place at his house in Hampstead, on the 27th of April, 1774. He was married twice, the second time to Elizabeth Halford, "a woman," says Dr. Parr, "of celestial beauty and celestial virtue," by whom he left a family of twelve children. His father, Dr. Adam Askew, who was regarded as the Radcliffe of the North of England, died in 1773, only a year before his son, at the age of seventy-nine.

Dr. Askew never published any medical work. While at Leiden, in 1746, he issued a "Novæ editionis Tragœdiarum Æschyli Specimen, curante A. Askew," in a small quarto pamphlet, dedicated to Dr. Mead, in which he gave the various readings of nine-and-twenty lines of the "Eumenides" only (ver. 563 to 591, in Schütz's edition), and this was his only work. He had, however, while in Greece, collected a hundred and ninety-two Greek inscriptions of sufficient length to fill an octavo volume of a hundred and forty-two pages, which, on the sale of his manuscripts, passed into the hands of Dr. Burney, and now forms the 402nd volume of the Burney collection in the British Museum, in the printed catalogue of which each inscription will be found mi-

nutely specified. On the last appears the memorandum "Finished the copy of this, January the 24th, 1748, the 2nd day of my Quarrentine" (*sic*) "at Malta." The 523rd volume of the same collection contains a few proposed emendations of texts in Euripides and Galen, also by Dr. Askew. At the end of the specimen before-mentioned are proposals for publishing a complete critical edition of Æschylus in three volumes quarto, and during the rest of his life Askew collected notes and collations for this projected labour, but seems to have advanced no farther. In Butler's edition of Æschylus, published between 1809 and 1816, most of Askew's collections were made use of, and a volume in his handwriting, which contained a collation of five codices, was referred to as Askew's. Bishop Blomfield, who discovered that the volume was entirely a transcript from a similar one in the hand-writing of Peter Needham, with some bibliographical errors, takes notice of the fact in the prefaces to his editions of the Prometheus and the Seven against Thebes, in terms as little complimentary to the honesty as to the learning of Askew, and which in fact it would require a distinct proof of fraudulent intention on the part of Askew to justify. The Doctor's reputation as a Greek scholar, which was diffused over all Europe during his life-time, appears, on the whole, to have shrunk to small dimensions. He is now chiefly remembered as a friend of learned men and a collector, especially in the latter capacity. He was intimate with Dr. Mead; and among those who were accustomed to frequent his house in Queen-square were Archbishop Markham, Sir William Jones, Dr. Farmer of Cambridge, Dr. Taylor, the editor of Demosthenes, and Dr. Parr, who describes Askew as "one of his earliest and firmest friends." The house was crowded with books, even up to the garrets; the collection was chiefly classical, and it was its possessor's aim to have every edition of a Greek author. During the life-time of Dr. Mead he bought of him his manuscripts for 500*l.*, and Taylor, in his will, bequeathed all his manuscripts to Askew. The doctor was perpetually adding to his collection, which he is said to have been very willing to show to his friends. "It was to be expected," says Dr. Dibdin, "that the public would one day be benefited by such pursuits; especially," he adds, apparently by way of explanation, "as he" (Dr. Askew) "had expressed a wish that his treasures might be unreservedly submitted to sale after his decease." This intention was carried into effect, and a proposal made by the king to purchase the entire library for 5000*l.* was declined. If this offer was for the printed books only, the refusal of it was much to the disadvantage of the family, for at the sale they only produced the sum of 3993*l.* 0*s.* 6*d.* The auction took place in 1775, lasted twenty days, and comprised 3570 lots. The five principal purchasers were the King, to the amount of about 300*l.*; Dr. Hunter, to the amount of 500*l.*; the King of France, for about 500*l.* more; the British Museum, and Mr. Cracherode; and the purchases of three of the five, the King, the Museum, and Mr. Cracherode, are now concentrated in the great national collection. The prices obtained were in general much higher than those which Dr. Askew had given. His copy of the first edition of "Cicero de Officiis," printed by Fust in 1465, which he had bought for 13 guineas, sold for 30*l.*; his Olivet's Cicero, on large paper, rose from 14 guineas to 36*l.* 15*s.*; and the edition of Pliny's "Natural History," printed at Venice by Spira, which had cost him only 11 guineas, brought 43*l.* This copy is now in the British Museum. Askew's sale was nevertheless looked back to as a time of cheapness, when the bibliomania, as it was called, had afterwards risen to its height within the first ten years of the present century. The auction of the manuscripts did not take place, in consequence of delay arising from family arrangements, till ten years later, in 1785, and not in 1781, as erroneously stated by Nichols and Dibdin. The number of lots was 663, and it comprised many articles of interest, among others, as already mentioned, the manuscripts of Mead and Taylor. An Appendix to Scapula's Greek and Latin Lexicon which was edited by Dr. Charles Burney in 1789, is described by him as being taken "e codice manuscripto olim Askeviano." A verbal index to Aristophanes, by John Caravella, an Epirote, which was published at Oxford in 1822, is mentioned in the preface to be one of a series of verbal indexes to Greek authors, which were formerly in Askew's and are now in the Bodleian Library. The editor states that he was unable to discover who or what the compiler was, but if his researches had led him to Hirsching's "Historisch-literarisches Handbuch," he would have found there the information, probably taken from some English source, that John Carabella, or Caravella, was the name of Dr. Askew's librarian.

An engraved portrait of Askew is given in the second volume of Dibdin's enlarged edition of Ames's "Typographical Antiquities." In Dr. Macmichael's "Gold-headed Cane" there is a full length representation of him, from a model in unbaked potters'-clay, then in the possession of Sir Lucas Pepys, who had married one of Dr. Askew's daughters, but since presented by Sir Lucas to the College of Physicians. This model was the production of a poor Chinese named Chetqua, who made it as a token of gratitude for the kindness he had received from the doctor, to whom he had been brought when in London as to one who, from having travelled in "the East," was likely to have a knowledge of

Chinese. The bust of Dr. Mead, at the College of Physicians, was presented by Dr. Askew, who engaged Roubiliac to execute it for 50*l.*, and was so satisfied with the work that he gave him 100*l.*, to which the sculptor replied by sending in a bill for 108*l.* 2*s.* Dr. Mead gave to Askew the gold-headed cane which he had himself received from Radcliffe, and which, after passing through the hands of Pitcairn and Baillie, was finally presented by Miss Joanna Baillie to the College of Physicians. (*The Gold-headed Cane*, by Dr. Macmichael, p. 119—132; Mackenzie, *Account of Newcastle-upon-Tyne*, p. 505; *Cantabrigienses Graduati*, p. 12; Nichols, *Literary Anecdotes of the Eighteenth Century*, iii. 494, &c.; *Gentleman's Magazine*, lxxii. 492, i. (new series) p. 194, &c.; Dibdin, *Bibliomania*, pp. 5, 15, &c.; Dr. Parr, *Works*, vii. 593, 668; Hirsching, *Historisch-literarisches Handbuch*, i. 65; *Catalogue of Manuscripts in the British Museum*, new series, i. Burney Collection, 141—146, &c.; Askew's Manuscripts in the British Museum, sale catalogues, &c.) T. W.

ASKEW, SIR GEORGE. [Aysgue.]

ASLA'CUS, CUNRA'DUS, was born on the 28th of June, 1564, at Bergen, in Norway. He first received the private instruction of a pastor in that town, and, after the death of his parents, was sent to school at Malmö. In 1584 he entered the university of Copenhagen, where a stipend granted to him by the chapter of Bergen enabled him to pursue a varied course of study. His zeal for the mathematical sciences procured him admission, in 1584, to the house of Tycho Brahe. Here he enjoyed the instruction of that astronomer for three years, and so entirely secured his approbation, that it was through his letters of recommendation that he obtained a liberal pension from the king to support him on his travels. In 1593 he accepted the rectorate of the school at Malmö, but was enabled in the year after to commence his journey. Six years were now consumed in visiting Germany, Switzerland, France, England, and Scotland. In 1600 he set sail from Leith, and landed at Callundborg, bringing with him Otto Brahe, the son of the astronomer. Soon after his arrival he was appointed professor of philosophy in the university of Copenhagen. In 1607 he became doctor and professor of theology. He lectured on the Latin and Greek languages; and, for more than six years, on the Hebrew. He died on the 7th of February, 1624. His chief works, of which a fuller list is given by Freher, are—"Physica et Ethica Mosaica, duobus libris," Hanau, 1613, 8vo. "Oratio de Religionis per Lutherum Reformatæ Origine et Progressu in Germania et in Regnis Daniæ et Norwegiæ ab anno MDXVII ad annum hujus seculi XVII," Copenhagen, 1621, 4to., which appeared the year following, at the same place, in a Danish and in a German translation. "Grammatices Hebraicæ Libri Duo," Copenhagen, 1606, 8vo. (Freher, *Theatrum Virorum Clarorum*, p. 419; Walch, *Bibliotheca Theologica Selecta*, iii. 331.) J. N—n.

ASMONÆANS, more properly Chashmonæans (חשמנים), a dynasty or family conspicuous in the annals of the Jewish nation, during a period of one hundred and thirty years. The founder of the family, Asmonæus, or Asamonæus (חשמון, Ἀσαμοναῖος), is not known in history, and it was perhaps the significative etymology of his name (חשמון, fatness, from an obsolete verb, חשם, he was fat) which induced the later Jewish chroniclers to distinguish his more illustrious descendants by the title of Asmonæans. Asmonæus was a Levite of the class Joiarib, or Jehoiarib; and from his name it may be inferred that he was a man of substance, a wealthy man, a prince, or noble. The word חשמון occurs in the Bible (*Joshua*, xv. 29) as the name of a town in the tribe of Judah, and חשמונה (feminine) as the name of a station of the Israelites in the desert (*Numbers*, xxxiii. 29). The word חשמנים occurs only once (*Psalm* lxviii. 32) in the sense of nobles or princes—"Princes shall come out of Egypt;" or, as it is sometimes rendered, "The Chashmonæans shall come out of Egypt." The corresponding word in Arabic has the same signification as in our authorized version—men of substance, magnates, princes, nobles. Asmonæus was perhaps contemporary with the immediate successors of Alexander the Great. His son, Simon, and his grandson, John, are undistinguished in history; but in the person of Mattathias, his great-grandson, the Asmonæan family emerged from obscurity.

It will be useful to glance briefly at the condition of the Jews from B.C. 323 to B.C. 167. Upon the death of Alexander the Great, and the partition of the Macedonian empire, the Jews were alternately subject to the Ptolemies of Egypt and the Seleucidæ of Syria. Their fortune was various. At one time they were the victims of military outrage and religious persecution; at another time their civil rights were respected, their religion tolerated, and their temple unprofaned. Both before and after the establishment of the Græco-Egyptian and Græco-Syrian monarchies, Palestine was frequently the battle-field of contending armies, and conquerors and conquered seemed to vie with each other in plundering and insulting the inhabitants. Towards the latter end of the reign of the first Ptolemy (Lagi) they enjoyed an interval of tranquillity. Under his successor, Philadelphus, they experienced a mild and beneficent government. To him they owed the release of one hundred and twenty thousand captives, and the Septuagint version of their sacred writings [Aristeas]; and he still further conciliated them by munificent donations to their holy temple at

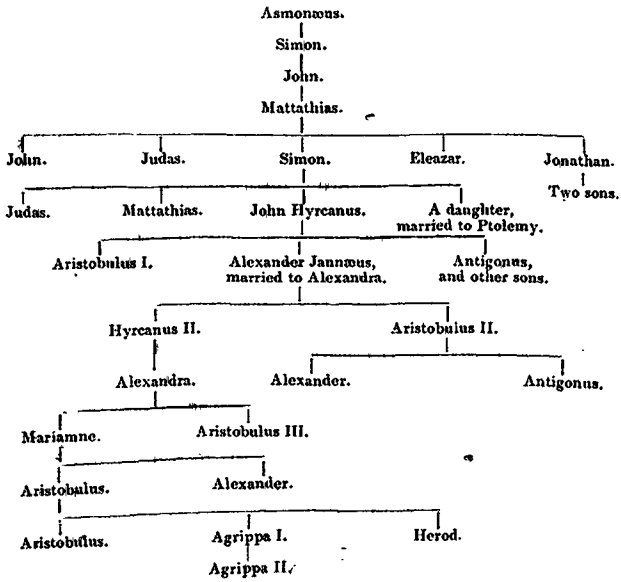
Jerusalem. The third Ptolemy (Euergetes) was also benevolently disposed towards them. But his successor Ptolemy Philopator occupied Jerusalem with a hostile army, pillaged the inhabitants, and insulted their religion. Seleucus Nicator (B.C. 312), the founder of the dynasty of the Seleucidæ, conferred various privileges upon the Jews in his dominions; and Antiochus the Great (B.C. 223), after recovering Judæa from Ptolemy Philopator and his son Ptolemy Epiphanes, rewarded the Jews for their adherence to him by remitting a portion of their taxes, and securing to them the free exercise of their religion. But Judæa was afterwards ceded by him, as a marriage portion with his daughter Cleopatra, to Ptolemy Epiphanes. Antiochus Epiphanes, the eighth of the Syrian kings, began to reign B.C. 175. During his reign the Jews were subject to a persecution almost unparalleled in the history of any nation. Antiochus sought to win Egypt from its youthful king, Ptolemy Philometor; but the Romans, who now began to interfere in the disputes of the Eastern princes, prevented him from completely subjugating the country. Raging with disappointment, with an army flushed with conquest, and indignant at not reaping its fruits, he determined to wreak his vengeance upon Judæa. In B.C. 170 he took Jerusalem; forty thousand of the inhabitants were massacred, and as many sold into slavery; the temple was pillaged of its sacred treasures; and, upon his departure to Antioch, he ordered his vicegerents to carry on the work of destruction, and to root out the Jewish nation and religion from the face of the earth. But the Jews themselves, by their previous intestine discord, were in a great measure the cause of this fierce persecution. The long intercourse, which they had held with the Greeks since the time of Alexander the Great, had alienated the minds of not a few of them from the religion and customs of their ancestors. Two priests, Jesus, otherwise Jason, and Onias, otherwise Menelaus, who had each of them successively purchased the high-priesthood from Antiochus, strove which should excel the other in his zeal for everything Greek; Greek observances, Greek laws, Greek games, and the Greek religion; and these traitors numbered their partisans by thousands among the infatuated populace. [JESUS, otherwise JASON, and ONIAS, otherwise MENELAUS.] In the year B.C. 167, the temple at Jerusalem was proclaimed to be the temple of Olympian Jupiter, and the prophecy of Daniel respecting the "Abomination of desolation" is said to have been fulfilled, when an idol altar with swine's flesh for a sacrifice was erected upon the altar of Jehovah. At the same time an edict was promulgated commanding the inhabitants of the whole country to refrain from circumcising their children, to eat swine's flesh, and to sacrifice to the heathen deities. Apelles, a king's officer, came to Modin, a small city on the sea-coast west of Jerusalem, to enforce the king's edict. Mattathias, who was then resident at Modin, repaired with his five sons, Joannan called Caddis, Simon called Thassi, Judas called Maccabæus, Eleazar called Avaran, and Jonathan called Apphus, to the place of sacrifice. Here the king's officers were endeavouring to induce the people to comply with the edict, and Apelles perceiving Mattathias to be a man of considerable influence, attempted to persuade him to sacrifice to the idol; but Mattathias indignantly refused, and when one of his countrymen came forward to sacrifice, "he ran and slew him upon the altar." Apelles, the king's officer, was the next victim of his zeal: he then pulled down the altar, and crying out "Whosoever is zealous of the law and maintaineth the covenant, let him follow me," he escaped with his sons to the mountains. This was the glorious commencement of a struggle in behalf of the religion and liberties of the Jewish nation. A large body of Jews, more particularly the sect of the Assidæans, rallied round Mattathias and his sons, who now carried on a species of guerilla warfare, and by frequent incursions and cutting off the king's troops in small detachments, considerably harassed the enemy. Mattathias, who was advanced in years, died peaceably soon after. His sons continued the struggle, and by a series of brilliant victories, succeeded in rescuing their country from the persecution of the Syrian kings. [MACCABEES.] Simon Thassi, the last of the five sons of Mattathias, was treacherously killed with two of his sons, B.C. 135, by his son-in-law Ptolemy, governor of the castle of Docus. His son John Hyrcanus succeeded him in the high-priesthood, and, B.C. 126, assumed the title of king of Judæa. [HYRCANUS I.] Aristobulus I. succeeded, B.C. 107. [ARISTOBULUS I.] Alexander Jannæus, his brother, reigned from B.C. 106 to B.C. 79. His wife Alexandra created her son Hyrcanus II. high-priest, and governed the kingdom herself from B.C. 78 to B.C. 69. [ALEXANDRA.] Upon her death Aristobulus II., her second son, asserted his claim to the throne. Hyrcanus consented to resign the royal authority, but he afterwards appealed to Pompey to reinstate him. This dispute first brought the Jews into immediate contact with the Roman power. Cn. Pompeius decided in favour of Hyrcanus B.C. 63. Aristobulus shut himself up in the city, and, after a siege of three months, was carried prisoner to Rome. In B.C. 49, he was poisoned by the adherents of Pompey. [ARISTOBULUS II.; HYRCANUS II.] His son Alexander was shortly afterwards put to death by Metellus Scipio. [ALEXANDER, son of ARISTOBULUS II.] His second son Antigonus obtained possession of Jerusalem by the assistance of the

Parthians, and took Hyrcanus prisoner. He cut off his uncle's ears, and thus disabled him from again exercising the sacerdotal functions. Herod the Great was made king of Judæa by the Romans B.C. 40, and B.C. 37 he besieged Jerusalem, took the city by storm, and made Antigonus prisoner. Antigonus shortly afterwards was beheaded by M. Antonius. [ANTIGONUS, son of ARISTOBULUS II.] He was the last of pure Asmonæan descent who held sovereign power in Judæa.

Under the Asmonæan princes, the Jews as a nation resumed a comparatively independent position, which they had not occupied since the Babylonish captivity. The sons of Mattathias were the most illustrious of the family. Their foreign and domestic policy were alike admirable: they not only exacted respect from neighbouring princes, but they quelled the spirit of faction, and raised the standard of morals among their countrymen. Firm and united among themselves; exemplars of every virtue; religious, brave, and patriotic, as they were the benefactors of their country, they deserved to be its rulers. A grateful people confirmed the government to their descendants, and it was natural that in the course of time they should assume the dignity of kings. But these degenerated from the virtues of their ancestors, and the contention for the crown between Hyrcanus II. and Aristobulus II. paved the way for the usurpation of Herod the Great, who was only a half-Jew. Herod was maintained in his authority by the Romans, and Judæa became virtually a province of the Roman empire.

After the death of Antigonus, it is melancholy to trace the calamities of the surviving members of the Asmonæan family. Aristobulus, the high-priest, son of Alexander and grandson of Aristobulus II., was treacherously murdered by Herod, B.C. 35. He was the idol of the populace, and only seventeen years old. [ARISTOBULUS, the son of ALEXANDER.] Hyrcanus II. was murdered B.C. 30. His grand-daughter, the beautiful and unfortunate Mariamne, was the second wife of Herod, who passionately loved her. But she also was murdered by him on an unfounded charge of adultery and treason, B.C. 29. Her mother Alexandra met a similar fate the following year. [ALEXANDRA, daughter of HYRCANUS II.] Aristobulus and Alexander, the two sons of Herod by Mariamne, were put to death by their father, B.C. 6. These were the last of the Asmonæan family that were slaughtered by Herod. In all, nine of the royal family of Judæa perished at his command or instigation. Grey hairs, youth, beauty, and innocence were sacrificed to maintain a tyrant on a usurped throne. [HEROD THE GREAT.] But the blood of the Asmonæan princes, though polluted with that of Herod, still flowed in the veins of Agrippa, the grandson of Mariamne, and in her great-grandson Agrippa II., the last of the Jewish kings. [AGRIPPA HERODES and AGRIPPA HERODES II.]

Genealogy of the Asmonæan Family.



Silver and copper coins of the Asmonæan princes are extant in various collections. It may be observed here in general with respect to Jewish coins, that none were struck before the time of Simon, the son of Mattathias; that no genuine gold coins have been hitherto discovered; and that the legends are in the Samaritan, and not in the common Hebrew character, except, of course, in the later Jewish coins, where the legends are in Greek. This use of the Samaritan character has not yet been satisfactorily accounted for, and has given rise to a dispute as to the comparative antiquity of the Samaritan and common Hebrew alphabets. Hardouin's conjecture, that the Samaritans were employed to strike these coins in the Samaritan character, in order that the Jews might escape the sin of trangressing the second commandment, is only fanciful and ingenious. The coins of Simon are the most numerous. With respect to the majority of the other coins, it is doubtful to which of the Asmonæan princes they should be referred. (*The five Books of Maccabees, with notes and illustrations*, by Henry Cotton; Josephus, *Jewish Antiquities, Jewish War;* Jahn, *History of the Hebrew Commonwealth;* F. P. Bayer, *De numis Hebræo-Samaritanis*, and *Vindiciæ Numorum Hebræo-Samaritanorum;* Spanheim, *Dissertationes de Præstantia et Usu Numismatum*, vol. i. 61, &c.; Eckhel, *Doctrina Numorum Veterum*, vol. iii. 441—481; Froelich, *Annales Regum et Rerum Syriæ numis veteribus illustrati—prolegomena*, 74—91.) G. B.

ASMUND, Kings of Sweden. [ANUND.]

ASNAPPER. [SHALMENEZER.]

ASNE, MICHEL L', a French draughtsman and engraver, born at Caen, in 1596. His master is not known, but he appears to have studied the prints of F. Villamena and C. Bloemart. L'Asne was one of the first Frenchmen who distinguished themselves by a happy use of the graver. His prints have a certain dryness of effect, but are tolerably well drawn: they are very numerous; the Abbé Marolles estimates them at about six hundred, all of which are marked with his name, or a monogram consisting in an M and L joined. He died at Paris in 1667. Among his prints are some after Rubens, L. Carracci, Albani, Paul Veronese, and Titian; several portraits of illustrious Frenchmen, after drawings by himself; and a few original compositions. (Huber, *Manuel des Amateurs*, &c.) R. N. W.

ASNIER. [LASNIER.]

ASO'KA, or DHARMASO'KA, whose date is fixed at about 330 B.C. (250 according to Prinsep), king of Mâgadha, was the greatest king of the Maurya dynasty, and grandson of Chandragupta, the Sandracottus of the Greeks. He is said, in the language of the Purân'as, to have brought the whole earth under his umbrella; and indeed there has scarcely been a monarch in India whose edict columns are erected at points so remote from the capital. It seems, indeed, that the kingdom of Mâgadha had been greatly extended under the reign of his predecessors: for it is stated that Asoka, in his youth, was governor of Ujjainî, the capital of Mâlwa, a kingdom of great antiquity, and which is mentioned in the Mahâbhârata as an independent empire. Asoka was a zealous Buddhist, and is reported to have erected 84,000 sthûpas or religious buildings all over India. The extravagance of this number leads us to think that a great part of them ought properly to be attributed to Kalâs'oka, king of Pâtalîputra, who was also celebrated for his religious zeal. He also sent missions into distant countries—such as Cashmere, the Burmese empire, and Ceylon, and assembled a general synod for the settlement of the Bauddha tenets. This was the third great council of the Buddhists, and was held under the presidency of Dhîtiha, the fifth pontiff of the Buddhists, and a native of Mâgadha.

Asoka did not confine his zeal to matters of religion; the monuments which he left bear testimony to the civilized character of his government; they contain orders for establishing hospitals and dispensaries throughout his vast empire, as well as for planting trees and digging wells along the public highways.

Most of the inscriptions found on these monuments are collected in the Asiatic Journal of Bengal by the late Mr. Prinsep. Asoka was the first to establish the Pâli as the official and religious language of his empire, and all his decrees are written in the same vernacular dialect.

The ruins of an immense palace, which he is said to have built, are to be seen to this day near Gaya, on the banks of the Niîagar river.

The Chinese authorities call this king "A-yu," or "Wou-yu," or, when accurately transcribed, "A-chou-kia." (Elphinstone, *Hist. of India*, vol. i. p. 303; Troyer, *Rôja Tarangini*, p. 19; Turnour, *Mahavanso*, introd. 53, and c. v. 46; Upham, *The Sacred and Historical Books of Ceylon*, i. 44; Rémusat, *Foe-kou-ki*, p. 248; Klaproth, *Journal Asiatique for* 1833, p. 420; Wilson, *Vishnu Purân'a; Asiatic Researches*, xx. 170; *Zeitschrift für die kunde des Morgenlandes*, i. 234.) F. H. T.

ASOLA. [ASULA.]

ASOLANO. [ASULANUS.]

ASOPODO'RUS, a sculptor, mentioned by Pliny as having been one of the scholars of Polycletus. (Pliny, *Hist. Nat.* xxxiv. 8.) R. W., jun.

ASP, MATTHIAS, the eldest of three sons of Johan Pehrsson Asp, minister of Norrköping, was born at that town on the 14th of May, 1696, and studied in 1706 at Lund, where his mother's father, Dr. Matthias

Steuch, was bishop, and was succeeded by his mother's brother. He removed, in 1713, to Upsal, where, in 1716, he was promoted, in his absence, to the degree of master of philosophy. He had already, in the preceding spring, set out from Gottenburg on his travels abroad. The first country he visited was Holland, where he made the acquaintance of Surenhus, Gronovius, Burmann, and Reland. The second was England, where, at London, he had frequent conversations with Flamsteed and Sir Isaac Newton; and at Oxford, by the permission of Dr. Hudson, then head librarian, he made much use of the Bodleian Library. In France, a country with which he was much dissatisfied, he made the acquaintance of Huet, Du Pin, Montfaucon, and Madame Dacier, and attended the lectures of Fourmont and Longuerue on Arabic. He established himself for about a year and a half at Altdorf, where he devoted himself to Talmudic studies; and on the 3rd of November, 1717, on occasion of the jubilee of the Reformation, publicly defended theses, founded on the doctrines of Luther, for nine hours, against a number of monks and Jesuits who attended to accept his challenge. After a further journey through different parts of Germany, he returned home through Holland, and was immediately appointed "docens" at Upsal, in Hebrew and Greek philosophy and theoretic philosophy. The rest of his life was spent at Upsal, with the exception of the time occupied in a second visit to Germany in 1723, in the company of Count Cronhjelm. In 1719 he was appointed vice-librarian, in 1729 professor of poetry, and in 1732 of eloquence. In 1735 he took holy orders, and two years after received the appointment of professor of theology. At his death, on the 8th of July, 1763, he had been for several years the father, or eldest of the professors. His knowledge of the Greek and of the Oriental languages was his strongest point, and he is recorded to have delivered several public orations in Greek, in the name of the university, some of which were printed. His works are—a Funeral Sermon on Olof Celsius, of the date of 1756, and another on Archbishop Henrik Benzelius, in 1758, both in Swedish; and in Latin, "Orationes Funebres," on J. Kolmodin, E. Melander, and A. Kalsen, Upsal, 1725-45; "Oratio de erroribus Herrnhutiariorum," Lund, 1748, 4to.; some other orations; and many academical dissertations. The number of the dissertations is not enumerated by any of his biographers, but we observe that the library of the university of Upsal contains seventy-eight. He was married and had a family. (*Nova Acta Historico-Ecclesiastica*, vi. 664—682; Gezelius, *Biographiskt Lexicon öfver Svenske Män*, i. 35; *Biographisht Lexicon öfver namnkunnige Svenske Män*, i. 301; Aurivillius, *Catalogus Bibliothecæ Upsaliensis*, i. 54.) T. W.

ASP, PEHR OLOF, the son of Johan, who was a younger brother of Matthias Asp, was born at Stockholm on the 21st of February, 1745. Johan Asp, who was born in 1708, resigned, in 1750, the situation of Hofquartermästare in the court of Stockholm, and retired to his estate at Salnecke, in the neighbourhood of Upsal, where he devoted himself to experimental agriculture. His improvements were of benefit to the country, and led to his elevation, in 1758, to the order of nobility; but they were far from promoting his own interest, and he was obliged some time after to give up his estate for the benefit of his creditors. Pehr Olof, who commenced his studies at Upsal in 1756, and finished them in 1764, entered on a diplomatic career, and, in 1774 and 1776, was Swedish chargé d'affaires at the court of St. James's, where, from 1769, he had been attached to the embassy in a subordinate capacity. He continued at London as secretary to the embassy, with the exception of some excursions to France, Germany, and Holland, till 1784, when he was sent in the same capacity to Paris. Two years after he was appointed president-secretary of the department of foreign correspondence at Stockholm, where he carried on his duties under the immediate direction of the king, Gustavus III., and often in his presence, without companions. In 1790 he was appointed Swedish envoy to the Porte, and accompanied the king in his foreign tour that year as far as Rostock, from which he took his way by Berlin and Vienna to Constantinople. He had, in 1780, come to a small inheritance at the death of his uncle, Professor Carl Asp, of Upsal, the youngest of the three brothers of the preceding generation; and during his stay at Constantinople he contrived to acquire what was for Sweden a handsome fortune, by the traffic which, as envoy, he was enabled to carry on in firmans. The Porte was at that time in the habit of complimenting each of the foreign ambassadors with a certain number, and Asp disposed of his share much to his own advantage. In 1795, he was summoned from Constantinople to act as envoy extraordinary and minister plenipotentiary at the court of St. James's; upon which he chartered a small ship, and availed himself of the opportunity, in company with his friend, General Hellvig, of visiting some of the classical scenes on the shores of the Mediterranean. They surveyed the site of ancient Troy, several islands in the Archipelago, Athens and Corinth, Corfu and many of the islands in the Ionian Sea. The vessel was stranded at Otranto; in consequence of which they were obliged to continue the journey by land, through Italy to Paris, and so to London, where they arrived in September, 1796. Asp, who in his long residence abroad had almost forgotten his Swedish, kept a diary of this journey in the French language. He remained in Eng-

land till 1799, when he was recalled by the Swedish government on account of the refusal of the cabinet of St. James's to give satisfaction for some alleged outrages committed by English men-of-war on Swedish convoys. On his return he was introduced into the order of nobility; and during the remainder of his life occupied various honourable appointments—as member of the secret committee of the diet in 1800, court chancellor in 1805, &c. He died, unmarried, in 1808. In his will, which was drawn up in 1803, he estimated his property at the value of 59,000 rix dollars specie (13,643*l.* 15*s.* sterling), 5000 of which he assigned for the liquidation of his father's unpaid debts, 8000 for the use of the library at Upsal, and 20,000 for the foundation of a travelling scholarship to be called the Byzantine Stipend. He required so many qualifications in the candidates for this stipend, that of all that have hitherto been elected to it, not one, it is said, has fulfilled the conditions, though it has already been of assistance to many distinguished men. The character of Asp was that of strict uprightness and rigid accuracy, with a total aversion to all kinds of parade. In his will he expressly provided against the use, in his own case, of the panegyrical funeral orations so customary in Sweden.

Asp was the author of two works—1. "Försök at utreda och på ett ställe sammanföra de första och allmänna grunderna i Statshushållningsämnen" ("An Attempt to explain and to bring together the First Universal Principles of Political Economy"), part i. with two continuations, Stockholm, 1800 and 1801. This work was composed in 1797, when the author was in London; and, in the first instance, merely for his own use, to enable him to take a better view of a science so much discussed, and so little understood. 2. "Resa i Levanten, år 1796" ("Travels in the Levant"), Skara, 1805, 8vo. These have never appeared in their original French shape, or otherwise than in this Swedish translation made by Hasselrot. (*Biographisht Lexicon öfver namnkunnige Svenska Män*, i. 303—6.) T. W.

ASPACH, ADAM, a painter of Nürnberg, who, according to Doppelmayr, acquired a deserved reputation there as a good portrait-painter. He died in 1580. (Doppelmayr, *Historische Nachricht von den Nürnbergischen Künstlern*, &c.) R. N. W.

ASPACK, R. JOSEPH BEN (ר׳ יוסף בן אספאק), a Jewish physician, who wrote a work, "Al Maroth Hasheter" (on the inspection of the urine), comprising rules for determining the nature and progress of diseases by that inspection: it is among the manuscripts in the Vatican library. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 798; Wolfius, *Bibli-oth. Hebr.* i. 507.) C. P. H.

ASPAR (Ἀσπαρ), a general of the Eastern Empire during the fifth century, who appears in connection with one general of the name of Ardaburius, who was his father, and another of the same name, who was his son [ARDABURIUS]. In the expedition against John the Usurper, in A.D. 425, he conducted Placidia and her son Valentinian III. along the coast of the Adriatic, took Aquileia, and afterwards, with the aid of his father, seized the usurper in Ravenna. The facilitation of his approach to this city, through morasses supposed to be impassable, is attributed by the ecclesiastical historians to miraculous interposition. Aspar had, however, three days afterwards, to stand a severe and doubtful conflict with the usurper's general, Aëtius, who is said to have brought sixty thousand troops into the field [AETIUS]. In 431 he led a Byzantine army to the support of Count Boniface, in the war with Genseric, king of the Vandals, in Africa; but his troops were put to flight, and he was compelled to flee to Constantinople. Through a course of circumstances which it seems now impossible to trace, Aspar, after these events, obtained an ascendency in the palace and the army, sufficient to enable him to settle the succession to the throne, though he had at the same time made himself offensive, by refusing to subscribe to the Nicene creed, and by supporting Arian doctrines in ecclesiastical disputes, especially in that which took place in 452, regarding the authority of the Council of Chalcedon. On the death of Marcian, in 451, Aspar raised an obscure follower of his own, called Leo of Thrace, to the imperial throne. It is worthy of remark that this is the first occasion on which the form of consecration by a bishop is found to have been employed, and that the practice out of which arose the theory of the divine right of kings had its commencement in the coronation of a king placed on the throne by a man whose religious opinions alone prevented him from ascending it himself. The historians of a later age bestowed on this emperor the title of Leo the Great. It appears to have been the understanding of Aspar that the nominal emperor was still to be his follower, but the latter, once firmly seated, resolutely rejected the dictation of his former patron. It is said that Aspar, indignant at this treatment, on one occasion shook the emperor's purple robe, saying, "It is not proper that the man who is invested with this garment should be guilty of lying," and that the answer of the emperor was, "Nor is it proper that a prince should be compelled to resign his own judgment, and the public interest, to the will of a subject." The remainder of Aspar's life appears to have been occupied in efforts to support his power in the palace, and in dark intrigues with his old antagonist Genseric. Leo was prevailed on to extend his favour to Aspar's second son, Patricius, and to raise him to the dignity of Cæsar, and affiance him to his daughter Leontia, but the nuptials seem never to have taken place. In 471 Aspar and his sons,

Ardaburius and Patricius, were decoyed into the palace and put to death. They seem to have been too powerful to be openly attacked, and their murder excited outbreaks among their kindred and adherents, against which Leo with difficulty preserved his throne. (Philostorgius, apud Phot., xii. 14, 12; Procopius, *Hist. Vandalica*, Amsterdam, 1655, p. 10, 11, 19—21; Nicephorus Callistus, *Eccles. Hist.* xv. 27; Theophanes, *Chronographia*, in the *Corpus Script. Hist. Byz.* p. 131, 147, 179—182.)

J. H. B.

ASPA'SIA (Ἀσπασία), often called the Elder, to distinguish her from a later person of the same name, who is called Aspasia the Younger, was a native of Miletus, and a daughter of Axiochus. She left her birthplace for reasons unknown to us, and went to Athens, where she lived as a courtezan: she was distinguished by her talents and accomplishments as much as by her personal beauty. She emulated the example of Thargelia, a Milesian courtezan, who had in former times exercised a great influence in Ionia, and had supported the cause of the Persians, for which she was rewarded by the barbarians with being raised to the rank of a princess. Aspasia herself has acquired her historical celebrity by a similar influence over the most distinguished men among her contemporaries at Athens, and especially by her connection with Pericles, the greatest statesman of the time. Pericles did not live happily with his wife, by whom he had two sons, Xanthippus and Paralus, and a divorce was made by mutual consent. He now connected himself with Aspasia as closely as the laws of Athens would allow, for a marriage between an Athenian and a foreigner was punished most severely by the Attic laws. Aspasia had a son by Pericles, who was likewise called Pericles, and was afterwards recognized by the state as legitimate. The enemies of Pericles and the comic poets of the day, who took every opportunity of holding up to ridicule the leading men of the time, or of tracing their public actions to some base motive, found plenty of materials for their purpose in the relation existing between Pericles and Aspasia. Reports were spread abroad that the Samian war, B.C. 441, was undertaken by Pericles, at the instigation of Aspasia, who was said to have thus avenged the recent conduct of the Samians towards the Milesians; and even the outbreak of the Peloponnesian war is ascribed to her influence, as she wished to take vengeance upon the Megarians, some of whom had carried off two courtezans belonging to her. These and other stories about her influence upon the political conduct of Pericles, had no other foundation than in vulgar reports, and the malicious wit of the comic poets, who may in many instances have altogether invented such stories. But not only were the military undertakings of Pericles, and various acts of his administration, traced to some secret influence of Aspasia, but even his accomplishments as an orator were, in part, set down to her account. Thus there was a very common report, that Aspasia had assisted Pericles in the composition of the celebrated funeral oration which Pericles delivered in the first year of the Peloponnesian war, over those Athenians who had fallen in it. (Thucydides, ii. 35, &c.) Hence Socrates, who calls himself a disciple of Aspasia, pretends, in the "Menexenus" of Plato, to have heard from Aspasia the model of a funeral oration which he delivers to Menexenus. There is probably no more truth in this report than in those mentioned above, but we may infer from it with Plutarch, that she must have had a reputation at Athens for oratorical power, and that this was one of the reasons for which her society was sought, although her connection with Pericles seems to have been purely one of affection. As Pericles himself was sometimes designated by the comic poets the Olympian (Jove), so Aspasia is called his Hera (Juno); and in order to describe her influence over him, she is called his Omphale or Deianira, two women who were said to have had an enervating influence over Heracles (Hercules). Socrates too frequented her house, which was the centre of elegant and philosophical society at Athens. His connection with her is described by some who were anxious to discover some weakness in the greatest philosopher of the day as of the same kind as her connection with Pericles; but others represent him as having cultivated her friendship for the purpose of receiving instruction on matters of eloquence and of love; for the latter reason she is called his teacher of love (ἐρωτοδιδάσκαλος). In what manner his intercourse with Aspasia was made use of by his enemies to lower his character in public estimation may be seen from a tale of Hermippus in Athenæus, who also quotes verses of Aspasia, and makes her an epic poetess without any historical ground. To her intercourse with Socrates, Aspasia perhaps owed the surname of the Socratic (ἡ Σωκρατική), though it may also refer to her Socratic or sophistic mode of arguing, of which a pretty specimen is preserved in Cicero from Æschines. Although the traffic she carried on at Athens was anything but honourable, since there can be no doubt that she kept public prostitutes, yet the intellectual influence which she exercised over her contemporaries seems to have been great; and married men did not scruple to introduce their wives to her circles, that they might hear her, and learn from her the art of agreeable and intellectual conversation. It seems probable, from various allusions in ancient writers, that she did not abuse this confidence. But notwithstanding all this, her reputation raised up

enemies, who brought some serious charges against her, which however were probably meant more as indirect attacks upon Pericles, than upon Aspasia. The comic poet, Hermippus, we know not on what grounds, brought against her the charge of a violation of religion (ἀσεβεία), to which he added that of pandering to the vices of Pericles, by inducing free Attic women to give themselves up to him. Pericles himself pleaded her cause, and is said to have induced the judges by entreaties and tears to acquit her. After the death of Pericles, B.C. 429, Aspasia is said, by Æschines, to have connected herself in a similar manner with Lysicles, a cattle-dealer, and a man of low birth, who, however, by his intercourse with her, and by her instruction, became a leading man at Athens. The history of the rest of her life is unknown. There is a bust, bearing the name Aspasia (ΑΣΠΑΣΙΑ), which is usually considered to be a portrait of this Aspasia. (*Museo Pio Clementino*, vi. tab. xxx.; Visconti, *Iconographie Grecque*, pl. 15; Plutarch, *Pericles*, 24, 32; Suidas, Ἀσπασία; Aristophanes, *Acharn.* 497, &c., with the Scholiast, *Pax*, 587, &c.; Plato, *Menexenus*, p. 235, &c.; Xenophon, *Memorabilia*, ii. 6. § 36, *Œconomicus*, 3, § 14; Athenæus, v. 219, &c., xiii. 589, 569; Cicero, *De Inventione*, i. 31; Quintilian, v. 11, § 28; Hermesianax, 89, &c.; Jacobs, *Vermischte Schriften*, iv. p. 349, &c.; *Attisches Museum*, iii. p. 207, &c.) L. S.

ASPA'SIA (Ἀσπασία), the Younger, was originally called Milto, according to Ælian, who gives a minute description of her personal appearance, from the blooming colour of her cheeks. She was a native of Phocæa in Ionia, and a daughter of Hermotimus, a respectable though poor man. She lost her mother at her birth, and was educated by her father with great care and strictness. She was distinguished for her beauty above all the girls at Phocæa, but this beauty was the cause of her being carried away from her father's house to Cyrus the younger. She was introduced to Cyrus, with other Grecian girls, while he was taking his wine after dinner. She had been compelled to allow herself to be dressed in suitable attire, and while the other girls employed all their meretricious artifices to captivate the prince, she lamented her fate, and rebuked Cyrus for the liberties which he attempted to take with her. This excited his love and esteem, feelings which, in the course of a little time, became mutual, so that in the end she became his wife. Besides her beauty, she was a woman of great character, intelligence, and knowledge, and Cyrus consulted her on all important affairs. She reminded him of the celebrated Aspasia, the friend of Pericles, and he changed her name, Milto, into that of Aspasia. She testified her gratitude to the goddess of love by statues and sacrifices, and towards her poor father she behaved so generously that he soon became a rich man. For herself she refused to accept the most costly presents, and this disinterested conduct gained her the favour of Parysatis, the mother of Cyrus, and great fame throughout the Persian empire. When Cyrus had fallen in the battle of Cunaxa, B.C. 401, Aspasia, with the rest of the booty, fell into the hands of the troops of King Artaxerxes II., but at the command of the king, to whom she was led, she was immediately released from her fetters, and taken to be one of his favourites. It was not without the greatest difficulty that he succeeded in winning her affections. His attachment to her was increased by her sympathy with him at the death of his favourite eunuch, Tiridates. When Artaxerxes at an advanced age had appointed his son Darius his successor to the throne, Darius requested his father to surrender Aspasia to him, which it seems to have been impossible for the father to refuse, according to some Persian usage. As Aspasia herself consented to the transfer, Artaxerxes, though reluctantly, gave her to his son. But very soon after he took her away again, and appointed her priestess of Anaitis, at Ecbatana, which required her to spend the remainder of her life in chastity. Darius, grievously offended at this step, formed a conspiracy against the life of his father, of which he himself became the victim. (Ælian, *Variæ Histor.* xii. 1; Plutarch, *Pericles*, 24, *Artaxerxes*, 26, 27; Xenophon, *Anabasis*, i. 10, § 2; Justin, x. 2; Athenæus, xiii. 576.) L. S.

ASPA'SIUS (Ἀσπάσιος). This name was common to four Greeks who deserve to be mentioned: a commentator on Aristotle, and three teachers of eloquence.

ASPASIUS THE PERIPATETIC lived in the beginning of the second century, or somewhat earlier. This approximate date is inferred from two sources: from Galen's observation, noted by Brucker, that he had himself heard some of the scholars of Aspasius; and from the remark of Simplicius, that Aspasius lived before Alexander of Aphrodisias, but after the younger Eudemus. Aspasius is mentioned as having commented on Plato, and on several works of Aristotle. There are still extant his commentaries on books i. ii. iv. vii. and viii. of Aristotle's Nicomachean Ethics. These were printed by Paulus Manutius in the "Eustratii et Aliorum insignium Peripateticorum Commentaria in Libros Decem Aristotelis de Moribus ad Nicomachum," Venice, Aldus, 1536, fol. A Latin translation of the Commentary of Aspasius, by Joannes Bernardus Felicianus, was first printed in 1541, at Venice, in folio, and again in 1542 and 1543, accompanying in these three editions the Latin translation of the Nicomachean Ethics. These and other commentaries on the Ethics were again printed, but without Aristotle's text, at Helm-

städt, 1662, 4to. (Brucker, *Historia Critica Philosophiæ*, ii. 178, 464, 478; Fabricius, *Bibliotheca Græca*, ed. Harless, iii. 164, 264, 471, 474, v. 670, 750, ix. 535; Hoffmann, *Lexicon Bibliographicum*.)

ASPASIUS OF BYBLOS, the most ancient of the rhetorical teachers who bore the name, lived, according to Suidas, after the middle of the second century. The same authority enumerates, as written by him, treatises on rhetoric, a work on Byblos, declamations, and an encomium on the emperor Hadrian. Comments by Aspasius on Demosthenes and Æschines are cited by the scholiasts on those orators. (Westermann, *Geschichte der Beredtsamkeit*, i. 111, 119, 214, 222; Suidas, Ἀσπάσιος; Eudocia, *Ionia*, p. 66.)

ASPASIUS OF RAVENNA is the last of the Sophists whose lives are contained in the work of Philostratus. He was the son and pupil of Demetrianus, travelled in the suite of Alexander Severus, and was by that emperor appointed to be principal teacher of eloquence in the school of Rome. He held that office for many years with great reputation, and was also at one time the emperor's secretary. One of the most noted events of his residence in Rome was a controversy with his biographer Philostratus of Lemnos. The orations ascribed to him have entirely perished. (Suidas; Eudocia; Philostratus, *Vitæ Sophistarum*, ii. 33; Westermann, i. 228.)

ASPASIUS OF TYRE, a rhetorical teacher and historian, composed a rhetorical treatise, and a history of Epirus in twenty books. (Suidas; Eudocia; Westermann.) W. S.

ASPECT, D', supposed to have been a native of Provence, published in 1780 "Histoire de l'Ordre Royal et Militaire de Saint Louis," Paris, 3 vols. 8vo. It contains the history of the order only during the reign of Louis XIV., and a promised continuation never appeared. The author calls himself historiographer of the order, though it appears that that office was abolished in 1774, when it was held by a different person. Nothing is known of D'Aspect's personal history. (Desessart, *Les Siècles Littéraires*; Quérard, *La France Littéraire*; *Biog. Universelle, Suppl.*) J. H. B.

ASPEGREN, GUSTAV CASTEN, according to Wikstrom, or Georg Casten according to the Swedish Biographical Lexicon, was born at Carlskrona on the 17th of August, 1791. His father held the appointment of "Baker to the Crown" at that place, which contains the most extensive dockyards in Sweden; the son was brought up to succeed him, and did so when about the age of twenty. The young baker, of course, received no learned education; but his thirst for knowledge was intense: he taught himself Latin, and some of the modern languages; and he employed every moment of his leisure, and all the money at his disposal, in forming a library and collections. His studies are said to have been too little concentrated: he was familiar with geography and history in general, but natural history was his favourite pursuit. He established a little botanical garden of his own, in the midst of which he had a small museum, built at his expense, which contained a collection of the best works on science, and of various objects in natural history. This he managed to enrich with some real curiosities by his intercourse with the sailors who visited Carlskrona; and he was liberal in distributing specimens to the collections of other Swedish men of science, with many of the most eminent of whom he was in uninterrupted correspondence. Contributions by him, and acknowledgments of his assistance, are to be found in the best works on natural history published in Sweden in the present century—in Nilsson's Fauna, Wahlenberg's and Hartman's Swedish Floras, Agardh's writings on the Algæ, Fries's Novitiæ, &c. In the year 1815 he took an excursion, entirely for scientific purposes, to Stockholm and Upsal, and he made frequent visits to Lund and Copenhagen. In the midst of his useful activity he was attacked by a typhus fever in the winter of 1827, and, after apparent recovery, relapsed, and died on the 11th of July, 1828, in his thirty-seventh year. His collections were dispersed almost immediately for the benefit of his widow and four children.

Aspegren was a frequent contributor to "Blekinge Läns Hushalls Tidning," a local periodical of his native province of Bleking. His separate works are—1. "Försök till en Blekingsk Flora," Carlskrona, 1823, 8vo., an "Attempt at a Flora of Bleking," with him a favourite object of study. 2. "Växtrikets Familjeträd," Stockholm, 1828, "The Family-Tree of the Vegetable Kingdom." This is a large engraved plate, in royal folio, representing the families of plants and their various ramifications under the old emblem of a tree with its spreading branches. It was a posthumous publication, edited by the author's brother, Peter Edward Aspegren, a naval officer. (Wikstrom, *Conspectus Litteraturæ Botanicæ in Suecia*, p. 24; *Biographiskt Lexicon öfver namnkunnige Svenska Män*, i. 310—312.) T. W.

ASPELIN, DAVID, was born on the 2nd of August, 1780, at Långasjö, in the diocese of Wexio, where his father was pastor and prost, or sub-dean, the third dignitary of the diocese. He studied at Lund in 1796, took his degree as master of philosophy there in 1799, and obtained the office of amanuensis in the library in 1803. In 1806 he removed to Wexio, on receiving the appointment of second adjunct of the gymnasium, or grammar-school, of that place, and after passing through various offices of the same character, died on the 25th of August, 1821, at Tolg,

where he was minister. Aspelin was a poet of the old, or French, school in Sweden, and was particularly successful in the composition of verses on public events. His poem on the union of Norway and Sweden won, in 1813, the great prize from the Swedish academy; another, entitled "The Grave," obtained, in 1816, the second gold medal from the same body, and a similar reward was given in 1818 to his poem on the accession of Charles John, the present king of Sweden. These poems, and some others, were collected in the first volume of the "Skaldestycken" of David Aspelin, Stockholm, 1819, 8vo., to which no second volume has ever appeared. (Hammarsköld, *Svenska Vitterheten*, edit. of Sondén, p. 552.)

T. W.

ASPELMAYER, or ASPELMEYER, FRANZ, ballet composer to the Emperor of Austria, Joseph II., died at Vienna, August 9, 1786. His published works are:—Six Quartets, Six Duets for Violin and Violoncello, Six Trios for Stringed Instruments, and Six Sonatas for Wind Instruments. He also wrote two operas, "Die Kinder der Natur," and "Der Sturm," as well as a musical drama called "Pygmalion." (Gerber, *Lexicon der Tonkünstler.*)

E. T.

ASPER. It is generally supposed that there were two Latin writers of this name. Servius, Pomponius Sabinus, Philargyrius, the so-called Probus, and Cynthius Cenetensis, in their respective commentaries on Virgil, frequently quote or refer to the remarks of Asper on that poet. Pomponius and the pseudo Probus call him Æmilius Asper, but Cynthius Cenetensis quotes Æmilius and Asper as different persons. Heyne suspected that there was an error in the text of Pomponius, and was disposed to read Velius for Æmilius, and to identify Asper with the Velius Asper Longus cited by the scholiast on Statius (Achilleis, ii. 41), who is perhaps the Velius Longus whose tract, "De Orthographia," has come down to our time. But in the compilation of notes on Virgil published by Angelo Mai from a palimpsest manuscript, which was found among the archives of the canons of Verona, Longus and Asper are distinguished from each other. Lion, in his edition of Servius, is disposed to agree with Heyne in identifying the Asper quoted by that writer with Velius Asper Longus. Heyne supposed that Asper wrote not a commentary on Virgil, but only rules of grammar and poetry, illustrated by examples from the works of Virgil; but an examination of the quotations, and the manner in which they are referred to, show that they were taken from a commentary. The Veronese palimpsest commentary quotes Asper as an annotator on Virgil.

An Asper, probably the same person, wrote commentaries on Sallust and on Terence: the first of these is expressly cited by the grammarian Sosipater Charisius (*Institutiones Grammaticæ*, lib. ii. sub voc. "recens"), and the second by Rufinus of Antioch (*Commentarius in Metra Terentiana*, sub initio). Donatus, in his commentary on Terence, quotes Asper three times.

An Asper, commonly identified with the above, wrote one or more grammatical treatises. Priscian quotes a remark on the formation of the perfect tense from "Asper de Verbo," apparently the subject or title of the treatise from which the citation is made. Asper was a writer of considerable repute. He is quoted by Antonius and Macrobius, and by Saints Jerome and Augustin, as well as by the authors already mentioned. Of the time in which he lived nothing certain is known. He was at least older than Donatus, who lived in the first half of the fourth century. If Heyne is correct (which we much doubt) in identifying him with Velius Longus, he may have lived as far back as the reign of Hadrian. (Heyne's account of the ancient commentators on Virgil, in the prolegomena to his edition of that poet, Leipzig, 1788; Lion's preface to his edition of Servius, Göttingen, 1826; Mai, *Classicorum Auctorum e Vaticanis Codicibus editorum*, tom. vii., Rome, 1835.)

J. C. M.

ASPER, usually distinguished from the writer just mentioned by the epithet Junior. Mai conjectures that he is cited in the Veronese palimpsest commentary on Virgil, ad. Æn. ix. 386, as "In. Asper." which he is disposed to correct by reading Ju. (Junior) Asper. Nothing more is known of him than that he was the author of a very meagre work on grammar, entitled "Grammatici Ars" or "Ars Grammatica," published by Putschius in his "Grammaticæ Latinæ Auctores Veteres" (4to. Hanover, 1605), by Lindemann in the 1st vol. of his "Corpus Grammaticorum Latinorum Veterum" (4to. 1831), and in other collections. Of the age in which he lived, and of his other works, if any, nothing is known. Lindemann considers that he lived not later than Priscian, who lived at the beginning of the sixth century. A certain Securus Melior Felix Asper is said by Lion, on the authority of Angelo Mai, to have revised the works of Martianus Capella. Who he was, whether the subject of this or the preceding article, or, as seems likely, a third writer of the same name, is not known. (Lindemann's *Preface*, and Lion's *Preface* to his edition of *Servius*.)

J. C. M.

ASPER, CAIUS JULIUS, a Roman of eminence in the time of Caracalla. Dion Cassius describes him as a man of considerable attainments and high spirit. Caracalla had advanced him and his sons to high honour; but the fickle temper of that prince induced him to treat Asper with contumely in the very midst of the honours to which he had raised him and his family, and to banish him with insult, and in much alarm, to his native country. An inscription given by

Fabretti (*Inscriptionum Antiquarum Explicatio*, lib. vi. no. 188) records the second consulship of a C. Julius Asper, with another C. Julius Asper for his colleague, in the year of Rome 96—, which, as may be gathered from other sources, is 965, or A.D. 212. In the Fasti of Panvinio the consuls are called M. Pompeius, M. F. Asper, and — Asper; but the inscription is the better authority. It was probably during this year that the banishment of Asper occurred; and we judge that he was then consul for the second time, with one of his sons. The vague expression of Dion that Asper was at the time of his banishment "dignified by so many fasces at once" corroborates this supposition. We have no means of determining the time of his first consulship.

A Julius Asper had been appointed proconsul of Asia by Caracalla toward the close of his reign; but, apparently from reluctance on his own part, or remonstrance on that of the provincials, had not entered upon the administration of the province, when the assassination of the emperor took place. His successor, Macrinus, at first confirmed the appointment, deeming Asper a suitable person to allay some disorders which had arisen in Asia; but having heard that he had given utterance to some unseemly expressions, recalled the appointment before he had reached the province, and sent Anicius Festus in his room. Lampridius perhaps refers to Asper when he speaks of a governor of Asia whom Macrinus had spared, though guilty of rebellion, for the sake of former friendship. (Lampridius, *Diadumenus.*)

Elagabalus allowed to return to Rome a Julius Asper, whom Macrinus had banished: this was probably the same person who had been deprived of the government of Asia; but whether he was the Asper insulted by Caracalla, or the son who was consul with his father A.D. 212, is not clear. The latter is, on the whole, most likely. (Dion Cassius, lxxvii. 5, lxxviii. 22, lxxix. 4.) J. C. M.

ASPER, CONSTANT GHILAIN CHARLES VAN HOOBROUCK, BARON D'. [HOUBROUCK.]

ASPER, HANS, a celebrated Swiss painter, born at Zürich, in 1499. He was the contemporary of Holbein, painted in a similar style, and was not much inferior to him in some of his portraits. His works are, however, extremely scarce, which is partly accounted for by the report that many of them have been sold as, and are still reputed to be, the works of Holbein. Fiorillo says he copied many of the works of Holbein. Asper painted also landscapes, birds, and animals, and objects of natural history generally. He made the original drawings for Gessner's natural history, "Historia Animalium Conradi Gesneri," and drew the views engraved by Rudolph Meyer for Maurer's "Helvetia Sancta."

In the library at Zürich there is a portrait of Zwingli by Asper; and in the townhall of that place there is, by him, a picture of the arms of Zürich, supported by two lions, and otherwise ornamented. A medal was struck in honour of him at Zürich during his lifetime; yet, notwithstanding his popularity, he is said to have died there in great poverty, in 1571. He had two sons, Hans Rudolph and Rudolph, who were both painters. (Füssli, *Geschichte der Besten Künstler in der Schweitz;* Fiorillo, *Geschichte der Zeichnenden Künste*, &c.)

R. N. W.

ASPERTINI, AMICO, or, as he was called, MAESTRO AMICO, a very eccentric painter of Bologna, said by Malvasia to have been a pupil of Francia, but of which there are no traces in his works. He was born at Bologna in 1474, and died there, at an advanced age, in 1552, leaving, says Vasari, some whimsical specimen of his eccentricity in nearly every street and every church in the city. He was such an extraordinary figure when he was at work, that the very stones, says the same writer, would have laughed at him if they could: his body was girt round with paint pots, he wore a pair of spectacles upon his nose, and held a brush in each hand, with which he painted at the same time, putting on the lights with one and the shadows with the other; a habit through which he acquired the sobriquet of "Amico da due penelli." He seems to have been known to every one, to have quarrelled with many; and, among others, to have afforded the historian Guicciardini many a hearty laugh. He had great facility of execution, and he was nearly always as careless as bold; but he had a ready invention, and a great store of studies, which he made during journeys throughout Italy, copying every thing he saw that pleased him, whether good or bad. Guercino used to say that Amico regulated his labour according to the remuneration he was to receive for it; when well paid he always produced a good picture, but if badly paid he merely made a daub. He was a good animal-painter. There are still several of his works at Bologna, and some at Lucca. His style was a mixture of all styles, from Giotto to Giorgione, and he ridiculed the imitators of Raffaelle, asserting that every painter's works should be the index of his own mind. The crazy character given by Vasari to Amico and his works has offended Amico's countryman Malvasia, who has endeavoured to show that he was a very able painter.

GUIDO ASPERTINI was the brother of Amico, and, according to Malvasia, his pupil; but Vasari says he studied under Ercole da Ferrara. He died at the age of thirty-five, about the beginning of the sixteenth century, otherwise, says Malvasia, he would have equalled his contemporary and countryman

Bagnacavallo. The only picture remaining by Guido is in the Academy of Bologna: it represents the adoration of the Magi, and was formerly in the church of S. Maria Maddalena until 1749, when that church was rebuilt, and the picture was purchased by Francesco Zambeccari, who presented it to the Institute, and it was placed in 1803 in the gallery of the Academy of the Fine Arts. (Vasari, *Vite de' Pittori*, &c.; Malvasia, *Felsina Pittrice;* Giordani, *Pinacoteca di Bologna.*) R. N. W.

ASPERTUS, or ANSBERTUS, a priest who is sometimes erroneously called Albertus, was appointed archi-cancellarius, or first private secretary and keeper of the seal, by King Arnulf of Germany in A.D. 889. There are many documents extant which were drawn up and signed by Aspertus, whose name is also mentioned by several contemporary and subsequent writers. In 891 he became bishop of Ratisbon (Regensburg), which dignity he held until his death in 894. His successor in the see of Ratisbon was Enno. Aspertus is supposed to be the author of a small portion of the celebrated "Annales Fuldenses," namely, the period from 888 to 891, which occupies only two folio pages in Freher's "Germanicarum Rerum Scriptores" (vol. i. pp. 49—50). The reasons in favour of his authorship, which is disputed by some, are: 1. That a part of the "Annales Fuldenses" is written by some cancellarius Aspertus, though it is not said which part. 2. That the part of the "Annales" mentioned above is written in more barbarous Latin than any other portion of the work; and that this barbarous language bears a great resemblance to that of the documents drawn up and signed by Aspertus. 3. That the archi-cancellarius Aspertus is known to have been engaged in writing the events of his own time. (Eckhart, *Commentarii de Rebus Franciae Orientalis*, ii. 701; Hund a Sulzenmos, *Metropolis Salisburgensis*, i. 128.) L. S.

ASPE'TTI, TIZIA'NO, an Italian nobleman and sculptor, of Padua, where he was born in 1565. His mother was the sister of Titian. Aspetti studied sculpture with Jacopo Sansovino at Venice, and executed many good works in marble and in bronze in that place, in Padua, Florence, and in Pisa, where he died in 1607. He was buried in the church of the Carmelites, and a statue by his pupil, Felice Palma, was placed there to his memory. Vasari calls him Tiziano Padovano. There are several of his works in the church of Sant' Antonio at Padua. (Vasari, *Vite de' Pittori*, &c.; Baldinucci, *Notizie de' Professori del Disegno*, &c.) R. N. W.

ASPLUND, ARNOLD, was born at Stockholm on the 26th of September, old style, in 1736. He took his degree as master of philosophy at Upsal in 1754, after four years' study at that university, and entered into holy orders in 1763. For the rest of his life he occupied a prominent place among the ecclesiastical body at Stockholm. He became a member of the society "Pro Fide et Christianismo," shortly after its foundation in 1771; in 1786 a member of the Educational Society, and in 1788 of the Theological Homiletic Society. He was for two years, from 1773 to 1775, vice-pastor of the national Finnish church at Stockholm, and afterwards pastor of different congregations: first, of that named after Queen Ulrica Eleonora, then of that of Clara. In 1789 and 1809 he was a "Riksdagsman," or member of the National Diet, and in 1793 he was made in succession, deputy of the Consistory of Stockholm to the jubilee festival at Upsal, doctor of theology at that university, member of the Royal Committee on the general economy of the kingdom (Rikets allmänna Hushållning), and member of the Royal Ecclesiastical Committee. He afterwards held different appointments in connection with the Swedish National-Debt Office and the Bank; and it is to the effects of a fall in the year 1810, from his chair in the Bank, while occupied with his duties there, that his death is attributed, which took place on the 12th of January, 1815. The list of his offices is curious, as showing the ordinary occupations and honours of a distinguished churchman in the Swedish capital.

Asplund was eminent for his talents as a preacher. The critic Thorild alludes to him as one of the three of his contemporaries to whom only he allowed excellence in that department. In the ecclesiastical commission he is said to have been a judicious critic on the alterations proposed in the Swedish Liturgy. His published works were very few, consisting of five sermons only, one of which, a funeral sermon on N. J. Nymanson (Stockholm, 1777, 4to.), is that which obtained the commendation of Thorild. A "Specimen usus Philologici Libelli Plutarchiani, *περὶ παιδῶν ἀγωγῆς*, in exponendo sacro Codice Græco," which he had prepared for an academical dissertation in 1770, was for some unknown reason not printed. (*Biographiskt Lexicon öfver namnkunnige Svenska Män*, i. 307—310, where his works are enumerated at length.) T. W.

ASPRE'NAS, LU'CIUS, perhaps the same person as L. NONIUS ASPRENAS, who was consul A.D. 6, about eight years before the death of Augustus Cæsar. He served in Germany under Quintilius Varus, his maternal uncle: but was in command of a separate force of two legions when Varus, with nearly all the rest of the Roman army, was cut off in the Teutoburgian forest, near the Visurgis, or Weser, A.D. 10. On hearing of this dreadful defeat, Asprenas hastened to the relief of the few survivors, and effectually preserved them from the pursuit of the enemy, and secured the safety of his own forces. He then took up his winter quarters on the

lower Rhine, and secured the allegiance of the Belgic Gauls thereabout, which had been shaken. Paterculus says that Asprenas was believed by many to have seized the property of those who fell in the defeat of Varus.

He was afterwards (at least a person of the same name was) proconsul of Africa, and, according to some accounts, the soldiers who put to death Sempronius Gracchus in the little island of Cercina (A.D. 14) were sent by him, by the secret direction of Tiberius, who vainly hoped to throw on Asprenas the odium of the deed. Asprenas is noticed again (A.D. 20) as taking part in the discussions in the senate which followed the trial of Piso and his family. (Velleius Paterculus, ii. c. 120; Dion Cassius, lvi. c. 23; Tacitus, *Annales*, i. 53, iii. 18.) J. C. M.

ASPRUCK, FRANZ, a painter, engraver, and apparently a sculptor, or rather bronze and silver founder, of Augsburg, where he lived at the beginning of the seventeenth century. Heineken calls him a native of Brussels, and, from his style, concludes that he was a pupil of Spranger. There are some prints of saints, and a few others after Aspruck, by D. Custos; and there are four prints of the Archangels Michael, Gabriel, Raphael, and Uriel, engraved by himself: L. Kilian engraved a Venus after him. Brulliot notices a bronze group marked with an F within an A, which he ascribes to Aspruck. (Heineken, *Dictionnaire des Artistes*, &c.; Brulliot, *Dictionnaire des Monogrammes*, &c.) R. N. W.

ASPULL, GEORGE, was born at Manchester in June, 1813. From infancy he gave indications of possessing, in an uncommon degree, the faculties which unite in the formation of an accomplished musician—a quick apprehension, a strong memory, a lively fancy, a clear and distinct utterance, were early displayed in connection with a decided love of music. He was fond of inventing rather than repeating musical phrases from a child; but infantine exhibitions on the piano-forte, like those of Crotch, were not encouraged by his father, who did not permit him to practise it till he was more than seven years old. His progress was so great, that in half a year he played Cramer's First Studio in C with astonishing rapidity and expression. His first public appearance was at a concert given by his brother in 1822, where he sang and played in a manner not only to astonish but delight his hearers. He now continued his practice with eager diligence, and soon mastered some of the finest and most difficult compositions of Clementi, Cramer, Dussek, Kalkbrenner, and Moscheles. His power of reading at sight was only equalled by the retentiveness of his memory, in which every composition that he had learned was faithfully stored up. The habit of extemporaneous performance, which nature had so amply fitted him to acquire, was sedulously cultivated; and these exercises displayed as well his increasing resources as his casual frame of mind.

In 1823 he was introduced, at Liverpool, to Kalkbrenner, to whom he played Beethoven's "Polonaise," and who remarked that "he had never met with such excellence, and so strong a disposition for music in one so young." Soon afterwards his father, who had been his sole instructor, took him to London, where Clementi heard him. The opinion of the veteran coincided with that of Kalkbrenner; and Rossini, to whom he also played, pronounced him "the most extraordinary creature in Europe." In February, 1824, George IV. commanded young Aspull's attendance at Windsor Castle. A select party was invited to witness his performance. He took his station at the piano-forte, and commanded the attention of the royal party for more than three hours. The public expectation was now excited, and a concert which he gave at the Argyle Rooms was crowded with astonished and delighted hearers.

The following notice of his performance, in the Harmonicon for March, 1824, is from the pen of a competent and dispassionate judge:—

"The compositions of Kalkbrenner and Moscheles, prepared for displaying the manual skill of those celebrated performers, are played evidently without the smallest effort by this extraordinary child. He has also made himself master of a piece by Czerny, which was written as a trial of skill for all the piano-forte players in Europe, and combines all the mechanical niceties of which the instrument is susceptible. But the mechanical skill of young Aspull is that which least surprised those who heard him. A child with a certain cleverness and quickness of parts may be taught, by repeated efforts, to conquer difficulties, and, when conquered, there will remain nearly the same impression from them as results from witnessing an exhibition on the tight-rope, or the antic tricks of the unfortunate pupils of a posture-master. Young Aspull is not a player of this sort: his mind evidently participates in all that his hand executes. He also possesses the rare talent of *extempore* playing (at which he willingly passes hours) with a fluency that seems to indicate it to be the vehicle by which he can best express his ideas."

The lad's fame was now established: his performance had been subjected to the severest test, and his acquirements as a musician, as well as his powers as a player, were acknowledged by the most experienced and accomplished judges. He gave concerts during the succeeding year in many provincial towns, always drawing large and admiring audiences. In 1825 his father took him to Paris, principally that he might hear and play to Hummel. The opinion of this great master

coincided with that of Clementi and Kalkbrenner. On his return to England he visited, during six successive years, almost every city and town in England of importance, always enlarging the circle of his admirers, and increasing the number of his personal friends. At Norwich he was presented with a valuable gold medal, and there he produced his first Concerto. There the news of Clementi's death reached him, and he hastened to London to attend the remains of this great master to the grave. In the performance of this duty he caught a cold, which probably hastened, if it did not cause, his premature death. He went soon after to fulfil an engagement in Nottinghamshire, and his public career terminated at Newark. His father brought him to London, where the best medical advice was vainly resorted to. He was then removed to Leamington; but human skill was unavailing. Though sensible of his approaching end, and often suffering acutely, not a murmur escaped him. He awaited the approach of death with the calmness and resignation of a Christian, and terminated his short and dazzling career on the 19th of August, 1832.

This memoir of George Aspull may be appropriately terminated by an extract from a letter of a competent judge of his musical attainments: — "I met young Aspull at a friend's house a few nights since. I had heard much of him, but I had not heard him. I was there early; and, by and bye, a lad of most prepossessing appearance entered the room. A face, in which genius was more happily associated with benevolence, I don't remember to have seen. I was not prepared for such an appearance. A long professional life has brought me into contact with many youthful 'prodigies,' towards whom my usual feeling has been that of pity—sometimes disgust. I saw, at a glance, that George Aspull belonged to another class: intellect was stamped on his features—genius was inscribed on his brow. There was, at the same time, no pretension, no assumption; he took his place in the circle with the graceful modesty of a youth of whom the world had known nothing. After tea, the musical entertainment of the evening began. Knyvett and his wife were there, and we sang some vocal pieces of different kinds. Then young Aspull was asked to play. I watched his fingers —I watched his features; for both were a study. He played *extempore*. At first my impression was that he had studied in a good school, and was playing some reminiscences of classical writers; but this was only the prelude. Gradually his countenance lighted up —his eye brightened—he had found a subject that he liked, and he actually revelled in it. The resources of a musician appeared to be completely at his command, and his power of execution to be unlimited. Everything that fancy could suggest he seemed able to execute. His whole soul was absorbed in his performance. Music was his language; and every burst of its eloquence only preluded some higher and more brilliant inspiration. I heard him with astonishment and delight, but I looked at him with trembling. He seemed too much of a spirit to dwell and grow old in this material world."

A volume of his compositions was published by his brother after his death, with a prefixed memoir.

(The posthumous works of George Aspull; *Harmonicon;* Personal knowledge.) E. T.

ASQUI'NI, BASI'LIO, was born at Udine on May 21, 1682, and received at his baptism the names of Girolamo Antonio, which he changed to Basilio on his reception into the congregation of the Barnabites, or regular clergy of St. Paul, on the 27th of December, 1698. After studying at Milan and Bologna, he taught rhetoric for five years at Udine, till 1713, when he gave up the occupation from weakness of the eyes. In 1718 he returned to his native town as rector of the college of St. Lorenzo Giustiniano, and held that office for seven years; after which he continued in literary retirement till his death, on the 12th of January, 1745. He paid great attention to numismatics, and made an excellent collection of medals. A magnificent church at Udine, in connection with a new convent and schools of his order, was not only projected by him, and carried into effect through his influence, but the building was erected after his designs. His manuscript works, of which a list is given by Mazzuchelli and Bozoli, are numerous. His printed works, separately issued, are three in number: 1. "Cent' ottanta e più Uomini illustri del Friuli, quali fioriscono o anno fiorito in questa età, raccolti e brevemente nelle sue Classi disposti da don Basilio Asquini," Venice, 1735, 8vo. To find a hundred and eighty illustrious men in Friuli during the interval between 1665 and 1735, to which Asquini restricts himself, was of course an impossibility; most of the names which he gives are of no importance, and his notices are so meagre, in most cases extending to three or four lines only, that they can only be useful in fixing a name or a date. The biography occupies less than one half of the thin volume to which it gives its title; the remainder consists of a short sketch of the history of Friuli, a sonnet, and the charter of an abbey. 2. "Vita e Viaggi del B. Odorico da Udine," Udine, 1737, 8vo., the life of a local saint. 3. "Ragguaglio Geografico-Storico del Territorio di Montefalcone nel Friuli," Udine, 1741, in 8vo. according to Mazzuchelli, in 4to. according to Lichtenthal. Some critical observations on this work by G. D. Bertoli, are printed in the 26th volume of Calogierà's "Raccolta d'Opuscoli;" but the book still retains a certain value from being the only work on

the territory of Montefalcone. (Mazzuchelli, *Scrittori d'Italia;* Bozoli, in Tipaldo, *Italiani Illustri del Secolo XVIII*, i. 262; Asquini, *Cent' ottanta e più Uomini illustri del Friuli.*) T. W.

ASQUI'NI, COUNT FABIO, was born at Udine, in 1726. Early in life he turned his attention to the improvement of agriculture in Friuli, his native province; and it was chiefly owing to his exertions that mulberry-trees and silk-worms were introduced there, that a wine, called the Piccolito wine, was cultivated with great success, and that an academy, or society, of agriculture, commerce, and the arts was founded at Udine, which afterwards led to the establishment of many others. He had also the honour of being the first to promote in Italy the use of potatoes as food, and of turf as fuel, and this after the middle of the eighteenth century. The date of the introduction of potatoes is not given by his biographer, that of turf appears to have been the year 1769, when he read in the academy of Udine a discourse on the discovery, and on the uses of turf in case of a scarcity of wood, and he was hailed by all the naturalists of the day as the first discoverer of turf in Italy. He afterwards imagined that he had discovered in the "santonico" santonine, or worm-seed, which grows spontaneously on the sea-shore in Italy, a febrifuge superior to bark; but, although the santonico still retains its place in the pharmacopœias, it is described, by Dr. Pereira, as a vermifuge only, and the importations into England appear to be only from the Levant. Count Asquini introduced the use of turf in place of wood in the spinning of silk, and also provided, as far as was in his power, against the failure of fuel in Friuli by extensive plantations. He was altogether a fortunate man. These plantations brought him in large sums; he exported in a few years a hundred and nineteen thousand bottles of his Piccolito wine, which was sold at a high price; and the Venetian senate granted him a perpetual privilege of immunity from taxes for all of his furnaces in which turf was used as fuel, —a privilege which was confirmed by Napoleon, and afterwards by the Emperor Francis. He was member of several academies, both Italian and foreign, corresponded with many of the great men of Italy, among others with Pius VII., with whom he had become acquainted when a monk; and finally died, surrounded by wealth and honours, on the 8th of June, 1818, at the age of ninety-two. A discourse by Asquini at the opening of the academy of Udine, and that on the discovery of turf, are printed in the academy's Transactions. Two memoirs by him, one—"Sui danni cagionati dalle acque nel Friuli," or, "On the damage done by the waters in Friuli,"—and the other—"Sui mezzi di togliere il difetto di legna," or, "The means of obviating the want of timber,"—were published by Carlo Amoretti at Milan; and he left manuscripts on the method of cultivating vines, and the substitution of turf for wood in silk-spinning factories. (Bozoli, in Tipaldo, *Italiani illustri del Secolo XVIII*, i. 156—160.) T. W.

AS-SAFADI' is the surname of a celebrated Mohammedan writer, whose name in full was Khalí'l Ibn Aybek Abú-s-safá Salálıu-d-dín, but who was better known under the surname of As-safadí, because he was a native of Safadah, a town of Syria, where he was born in A.H. 696 (A.D. 1296-7). Of his life little is known, except that in his youth he removed to Aleppo, where his literary reputation, his perfect knowledge of the Turkish and Arabic languages, and his talents for calligraphy, soon procured him the favour of the governor, who appointed him Katibu-l-inshá, or chief of a department for the drawing up of government dispatches, which office he retained until he was promoted to a higher one at Cairo, where the Mamlúk sultans of Syria then held their court. Some time before his death As-safadí was appointed keeper of the royal treasury at Damascus. He died in A.H. 764 (A.D. 1362-3), at the age of sixty-eight lunar or Mohammedan years. He wrote:—1. A Commentary upon the celebrated poem entitled "Lámiyatu-l-'ajem," or the Lámiyyah of the Persians, by At-toghraí, which, according to the historian Al-makrízí, was considered the best in his time. 2. Fedhkerah (memoranda) on the science of reading the Korán. 3. Teshbih-'ala-l-teshbíhi, or a treatise on those passages of the Korán which resemble one another. D'Herbelot attributes also to him a biography of illustrious Moslems, different from the above. Several volumes of the "Al-wáfí" are preserved in the Bodleian Library. 4. A Biographical Dictionary, in several volumes, which he designed as a supplement to the Wáfiyyatu-l-'ayán, or the Deaths of the Illustrious, by Ibn Khallikán, owing to which he entitled it "Abwáfí be-l-Wáfiyyát" ("the Complement to the Wafiyyát"). (Al-makrízí, *As-soluk*, MS.; Ibn Habíb, *History of his Own Times*, MS.; D'Herbelot, *Bib. Or.* "Safadi.") P. de G.

AS-SA'I'D (Abú-l-hasan 'Alí), twelfth sultán of Western Africa of the dynasty of the Al-mo-wahhedún, or Almohades, was the son of Al-mámún Idrís, the tenth sovereign of the above race. His mother's name was Núbiyah. Upon the death of his brother Ar-rashíd, who had no male children, the sheikhs of the council, and the chiefs of the tribes, came to the resolution of appointing his brother to the vacant throne, and As-sa'íd was accordingly proclaimed sultán on Friday the tenth of Jumáda the second, A.H. 640 (Dec. A.D. 1242) under the title of Al-mu'tadhed-billah (the assisted by God). Assa'íd had no sooner ascended the throne than

he had to defend his dominions against the Beni Merín. Abú Yahya Ibn 'Abdi-l-hakk, who was their chief at the time, had suddenly marched upon Meknásah Az-zeytún[1] (Mequinez), which he had taken, subjecting all the neighbouring country to his sway. Abú Zeyyán Yaghmorasen, chief of the Beni 'Abdi-l-wád, who made common cause with the Beni Merín, had also seized upon Telemsán and other places to the north-west of his empire. As-sa'íd was preparing to march against his enemies when he received the news that Mohammed Ibn Abí Hafss, governor of eastern Africa, disdaining the modest title of Amír, which his father and ancestors had used, had caused himself to be proclaimed khalif, under the surname of Al-mustanser-billah, and had refused to pay the customary tribute. Placing himself at the head of a chosen body of Almohades and Castilians, which he always kept in his pay, As-sa'íd left Marocco about the end of A.H. 643 (March, A.D. 1246), and advanced towards Meknásah. Abú Yahya, however, did not wait for his approach; he retreated into his own dominions, abandoning his conquests, which were speedily recovered by As-sa'íd. Unwilling to follow his enemy into his native deserts, As-sa'íd took an eastern direction, and appeared before the castle of Tezza, which he also reduced. These successes obliged Abú Yahya to ask for peace, which was readily granted, on condition that he would abandon his ally Abú Zeyyán. This being done, As-sa'íd returned to Fez, whence, after recruiting his forces, he marched to Telemsán, which he immediately besieged. Abú Zeyyán, not deeming himself secure in that city, had removed with his women and treasure to a neighbouring castle, called Tamezjurt, which he had fortified with the utmost care. He was followed thither by As-sa'íd, who surrounded the castle on all sides, determined not to raise the siege until his enemy had fallen into his hands; but having one day approached too near the walls, for the purpose of reconnoitring the fortifications, accompanied only by his vizír and one of his favourite slaves, As-sa'íd was suddenly attacked by one of the officers of Abú Zeyyán, named Yúsuf Ash-shitán, who lay concealed behind a projecting rock, and transfixed him with his spear. The news of this unexpected event was no sooner communicated to his followers than the siege was raised, and the army dispersed. As-sa'íd was succeeded by Abú Hafss Omar, surnamed Al-murtadhi. (*Karttás*, translated by Moura, chap. lvi.; Conde, *Hist. de la Dom.* ii. 304; Casiri, *Bib. Arab. Hisp. Esc.* ii. 102.)

P. de G.

ASSALECTUS, a sculptor, whose name is inscribed on a statue of Æsculapius. Nothing is known of his country, nor date; but Winckelmann thinks, from the inferior character of the work, that the artist must have lived at a period subsequent to the birth of Christ. Junius does not mention this sculptor in his list of the artists of antiquity.

R. W., jun.

AS-SAMA'A'NI', ABU' SA'D 'ABDU-L-KERI'M IBN ABI' BEKR MOHAMMED AT-TEMI'MI' AL-MERWAZI', surnamed Kawwámu-d-dín (the pillar of the faith), a celebrated Mohammedan writer, was born at Meru in Khorásún on Monday the 21st of Sha'bán, A.H. 506 (Jan. A.D. 1113). His father, Abú Bekr Mohammed, was the author of several works in prose and verse, which are much praised by Abú-l-fedá and other historians. Trained from his infancy to the study of letters, As-sama'áni became one of the most accomplished persons of his day. Not contented with such instruction as he could receive from his father and the learned of his native city, he travelled in search of learning, and visited the provinces of Hamádán, Ray, and Segistán: he also resided for some time at Damascus, Aleppo, Mosul, and other cities of Syria, and made a pilgrimage to Mecca. Such was his anxiety for acquiring information, that in the course of his travels he is said to have conversed with, or received instruction from no less than four thousand sheikhs. He wrote:—1. A History of Baghdád, in 15 volumes, which afterwards formed the groundwork of that attributed to Abú Bekr Ibnu-l-khattí b. 2. A History of his native city, Meru, in upwards of twenty volumes. 3. A work on Genealogy, entitled "Kitábu-l-ansáb" (the book of lineages), of which there are many abridgments, although the original work is seldom met with. A copy of the first two parts of one of these abridgments is in the library of the British Museum (Bib. Rich., no. 7352). As-sama'áni died at Meru on the first day of Rabí the first, A.H. 562 (Dec., A.D. 1166). His life is in Ibn Khallikán. "As-sama'áni" means one who is descended from, or belongs to, the clan or family of Sama'án, one of the many into which the Arabian tribe of Temím is divided. (Ibn Khallikán, *Biog. Dict.*; Hájí Khalfah, *Lex. Bibl.* "Aansál;" D'Herbelot, *Bib. Or.* "Samani.")

P. de G.

AS-SAMH IBN MA'LIK AL-KHAULA'NI', sixth governor of Mohammedan Spain under the Khalifs, was a noble Arab of the tribe of Khaulán. Having, when young, accompanied to Egypt his father Málik, he formed part of the expedition which left that country for Kairwán under the command of Músa Ibn Nosseyr, and distinguished himself in all the battles which preceded the total submission of the Berbers. Whether As-samh followed Músa to the conquest of the Peninsula, or not, is a contested point; but when, in A.H. 100, the Moslems of Spain applied to the Khalif 'Omar Ibn 'Abdi-l-'azíz for a new governor in the room of Al-horr, who had rendered himself very obnoxious by his cruelty and his avarice, As-samh was the

person selected to succeed him. According to the historian Ibn Khaldún, the appointment of As-samh took place in the month of Ramadhán, A.H. 100 (April or May, A.D. 719). One of the first acts of his administration was to divide the Peninsula into five military governments or districts, over which he appointed officers of trust; he laid a heavy tax upon all the Christians who would not embrace Islám, and destined the produce to the payment of the troops, after taking out the fifth belonging to the khalif. He repaired the Roman bridge at Cordova, as well as the different military roads leading from that city into the interior, and introduced order into all branches of the administration. As-samh is also said to have written, or caused to be written, a general description of the peninsula, its mountains, rivers, and seas. This he sent to the khalif 'Omar Ibn 'Abdi-l-'azíz, that he might better estimate the dangers to which the new settlers were exposed in Spain, and decide whether the conquest was to be prosecuted or abandoned. 'Omar, however, against the advice of some of his councillors, resolved that the conquest should be prosecuted, and accordingly, in the spring of 721, As-samh put himself at the head of an army, passed the Pyrenees, and penetrated into France. After taking Carcassonne and Narbonne, As-samh advanced to Toulouse, which he besieged. The city made a noble resistance till the arrival of Eudes, duke of Aquitaine, who hastened to its relief with all his forces. A bloody battle ensued, in which the Moslems were defeated, with the loss of their amír As-samh and their bravest officers; the whole army would have perished, but for the courage and address of 'Abdu-r-rahmán Al-gháfekí, the lieutenant of the deceased chief, who rallied the fugitives, and retreated to Narbonne. The time and circumstance of this battle, which, according to the Arabian account, was fought on the 8th day of Dhí-l-hajjah, A.H. 102 (May 10, A.D. 721), have been confounded by Mariana and other historians with those of a subsequent one fought between Tours and Poitiers. Isidorus Pacensis and Rodericus Toletanus make of As-samh Ibn Málik two different individuals; one called "Zama," the other "Azam[ah] ben Melich," both governors of Mohammedan Spain. Don Faustino Borbon, who in 1793 published a series of letters illustrative of the history of Spain under the Arabs, maintains that As-samh, though wounded, did not die in France, but was killed in a subsequent action against the Christians of Asturias commanded by Pelayo. In support of his opinion he quotes a passage from the historian Adh-dhobbí, in which it is stated that As-samh was killed in battle with Pelayo, who had just laid siege to Leon. (Al-makkarí, *Moham. Dyn.* ii. 32, 406; Borbon, *Cartas para ilustrar la Historia de la España Arabe* (carta xvi.); Isidorus Pacensis, *Chronicon*, No. 48; Rodericus Toletanus, *Hist. Arabum ad calcem Erpenii*, cap. xi.; Mariana, *Hist. Gen. de España*, lib. vii. cap. ii.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 325.) P. de G.

AS-SAMI'L IBN HA'TIM AL-KELA'BI', surnamed Abú-l-jaushan (the father of the breast-plate), twenty-first governor of Mohammedan Spain under the khalifs, was the son of Hátim, son of 'Amru, son of Junda', son of Ash-shímr, son of Dhú-Jaushan. His grandfather, Ash-shímr, who was one of the most illustrious citizens of Kúfah, was reputed to have been one of the murderers of Huseyn, son of 'Alí Ibn Abí Tálib. According to At-tábarí, it was As-shímr who struck that prince the first blow at Kerbelá. As-samí'l entered the army when young, and served under Kolthúm Ibn-'Iyádh Al-Kusheyrí, at that time governor of the Mohammedan conquests in Africa. He so distinguished himself by his courage and skill, that he was rapidly promoted, and was intrusted with the command of a body of troops against the Berbers. When, in A.H. 122 (A.D. 740), Balj the Syrian, with the relics of the African army, crossed over to Spain, As-samí'l accompanied that chieftain, and afterwards aided him in his revolt against the governor 'Abdu-l-malek Ibn Kattan, who was ultimately seized and put to death ['Abdu-l-malek Ibn Kattan]. After the death of Balj, who was killed in battle against the sons of the deposed governor, another Syrian chief, named Tha'lebah Ibn Salámah Al-jodhámí, was appointed by the insurgents. Tha'lebah chose As-samí'l for his vizír, and guided himself entirely by his counsels. The arrival, however, of Abú-l-khattár Husám Ibn Dhirár Al-kelbi, who, in Rejeb, A.H. 125 (May, A.D. 743), landed in Spain, with full powers from the khalif to depose Tha'lebah from the command of the army, deprived As-samí'l of the high office which he held, and reduced him to the condition of a private man. As-samí'l could ill brook such a change in his position; and he anxiously looked for an opportunity to regain the influence he had lost. He soon found it. Abú-l-khattár is described by all the authors of the time as a man possessing many good qualities; but he had one great fault: he was a Temeníte, and, as such, rather inclined to favour those of his kindred against their rivals, the Modharites. One day a man belonging to his own tribe had an altercation with another man of the tribe of Kenánah, and although the case was clearly proved against the Temeníte, Abú-l-khattár decided in his favour. As-samí'l, who was closely related to the injured man, went immediately to see the governor, who refused to make any apology. High words ensued, and Abú-l-khattár ordered his guards to seize As-samí'l, and put him out of the room, which was done. As As-samí'l was leaving the governor's palace, one of the guards observed to

him that his turban was on one side. "I know it," replied the incensed chieftain, "my people shall soon put it right for me." He went immediately to see his friends and relatives, told them of the indignity inflicted upon him, and incited them to revenge. A chief named Thuábah, who, it would appear, had also received some injury at the governor's hand, promised to join As-samíl at the head of his tribe. The conspirators took the field, and, having attacked Abú-l-khattár on the banks of the Wáda-Like, defeated him, and took him prisoner to Cordova. Their next act was to choose a governor from among themselves, but as some inclined for Thuábah, and some for As-samíl, it was decided that the two chiefs should administer the affairs of the country conjointly. Abú-l-khattár in the meanwhile had been released from his prison by a party of his friends, who broke into it at night, and had retired to Merida, where he was soon after joined by the Temeníte Arabs, and all those who still adhered to his cause. On the other hand, the Modharites flocked to the banners of Thuábah and As-samíl, and a civil war ensued, which threatened the dissolution of the state. After several sanguinary conflicts, in which victory sometimes remained to the one and sometimes to the other of the two contending factions, peace was made, and it was agreed that each party in turn should govern the country for a year. The Modharites, who were to be the first, appointed Yúsuf Ibn 'Abdi-r-rahmán Al-fehrí, descendant of the celebrated 'Okbah Ibn Náfi', the conqueror of Africa. Yúsuf chose As-samíl for his vizír, and governed the country with comparative justice; but at the expiration of the time fixed for his government, he not only refused to resign the power to the Temenítes, but, having made a night attack upon the village of Secunda, where Abú-l-khattár and the chief men of his party were quartered, he put them all to death [ABU-L-KHATTA'R]. As-samíl is said to have been the chief actor in this tragedy, which covered the Modharites with everlasting infamy. He continued to exercise a great influence over Yúsuf until the arrival in Spain of 'Abdu-r-rahmán Ibn Mu'awiyah, who, being favoured by a considerable party in the country, made war against that governor, and ultimately deprived him of the power. At first As-samíl showed some inclination to favour the cause of 'Abdu-r-rahmán, and he went so far as to promise his help; but having afterwards changed his mind, he remained faithful to Yúsuf, and fought under him at the battle of Musárah, which that governor lost. When in A.H. 138 (A.D. 756) Yúsuf capitulated to 'Abdu-r-rahmán, As-samíl was included in the capitulation, on condition of his residing in Cordova. He continued to live in that capital, enjoying a considerable fortune which he had accumulated, when the disappearance of his friend Yúsuf, who left Cordova secretly, rendered him suspected by the government. Being accused of connivance with that chief, he was summoned to the presence of 'Abdu-r-rahmán, who imperiously questioned him as to the place whither Yúsuf had fled. As-samíl answered that he was iguorant of his flight, and knew nothing of his plans. "Well, then," said 'Abdu-r-rahmán, "thou shalt remain in prison until thou dost know; thy son was seen in his company the day before he was missed, and I make thee answerable for his reappearance." "Thou mayst do thy worst," retorted As-samíl, "but were Yúsuf here under my foot, I would never raise it to give thee an opportunity of seizing him." As-samíl was accordingly confined to a dungeon, together with two of Yúsuf's sons, named Abú-l-aswad Mohammed, and 'Abdu-r-rahmán. The former succeeded some time after in making his escape; but although As-samíl was in the secret, he would not avail himself of the opportunity, and he remained several years in prison, until he was poisoned by the order of 'Abdu-r-rahmán. As he was a man of considerable influence among his tribe, it was given out that he had himself put an end to his life; and a deputation of his friends was admitted into his dungeon. According to Ibn Hayyán, the deputies found him a corpse, with a drinking-cup lying by his side. "By Allah!" exclaimed one of the visitors, "we need not be told that thou drankest the potion; but there can be no doubt as to the hand that administered it." As-samíl was fifty-eight years old when he died; he was a tolerably good poet, though he could neither read nor write. His courage in the field, and his military talents, made him one of the most distinguished captains who achieved the subjugation of the Peninsula. (Al-makkarí, *Moham. Dyn.* ii. 46—80; Casiri, *Bib. Arab. Hisp. Esc.* ii. 105; Conde, *Hist. de la Dom.* i. 140; Borbon, *Cartas*, &c. p. cci.) P. de G.

ASSARI'NO, LU'CA, possessed in Italy, during the seventeenth century, a tolerable reputation as an historian, and much celebrity as a writer of romances. He was born at Seville, in 1607, of Italian parents, his father being a Genoese. He lived for some time in the service of the duke of Mantua, attained the honour of knighthood, and died at Turin in 1672. The list of his works given by Mazzuchelli contains twenty articles. It embraces (besides other writings of a miscellaneous cast) moral dialogues, occasional poems, and epistles original and selected. Among the epistles is a collection of love-letters by Assarino and others, published at Venice in 1679, and prohibited by the Congregation of the Index in 1683. His historical writings are the following: 1. "Della Rivoluzione di Catalogna," books i. and ii.,

Genoa, 1644, 4to.; Bologna, 1645, 4to.; books iii. and iv., Genoa, 1647, 4to. 2. "Vita e Miracoli di Sant' Antonio di Padova," Genoa, 1646, 8vo. 3. "Delle Guerre e Successi d' Italia, Tomo Primo, nel quale vengono narrate tutte le più notabili cose avvenute dall' Anno 1613 sino al 1630," Milan, 1662 (undated), 4to.; Turin, 1665, fol. A second and third volume promised in the title-page never appeared. The following are the titles of Assarino's romances: 1. "La Stratonica," Venice, 1635, 12mo., eight times reprinted in the original Italian before 1648, and a French translation at Paris in 1641, 8vo. 2. "L'Armelinda," Bologna, 1640, 12mo.; Venice, 1640, 1653, 12mo.; a French translation, Paris, 1646, 8vo. 3. "Il Demetrio," Bologna, 1643, 12mo. 4. "Il Nuovo Ercole," Genoa, 1647, 8vo. 5. "I Giuochi della Fortuna, o sia gli Avvenimenti di Astiage e di Mandane, Principi della Siria," Venice, 1655, 1656, 12mo. (Mazzuchelli, *Scrittori d' Italia*; Nicolaus Antonius, *Bibliotheca Hispana Nova*, ii. 15, ed. 1788; Soprani, *Scrittori della Liguria*, 1667, p. 200; Crescimbeni, *Storia della Volgar Poesia*, v. 185; Quadrio, *Della Storia e Ragione d' Ogni Poesia*, ii. 313.) W. S.

ASSAROTTI, OTTA'VIO GIOVANNI BATTISTA, to whose patient benevolence Italy owes the institution of schools for the deaf and dumb, was born at Genoa, on the 25th of October, 1753. His father, a respectable Genoese lawyer, by giving him an excellent education, desired to qualify him for his own profession. The son, however, had a tendency both towards the religious life and towards the office of teaching; and this tendency was encouraged by his affection for the fathers of the "Scuole Pie," a meritorious society of regular ecclesiastics devoted to the instruction of the young, under whose care his schoolboy years were spent. In 1771 Assarotti entered their fraternity; and his whole life was thenceforth spent in duties to which his profession invited him. His talents and learning were soon valued highly by his superiors. He taught successively, in the schools of his order, at Voghera, Savona, Albenga, and Genoa; he was appointed by the archbishop of Genoa to be examiner of the clergy in the diocese; and about the beginning of the present century he lectured on moral and dogmatic theology to the students in the seminary of the "Scuole Pie."

About the year 1801, Father Assarotti's attention was drawn to the labours of the Abbé Sicard in the education of deaf-mutes. It happened to him (as it has, somewhat oddly, happened to almost all the experimenters in this interesting process), that he had to take all his earliest steps in ignorance, almost total, of what had already been effected by others. He began with one pupil, whom he taught privately in his own chamber. In no long time six poor children were gathered about him. The public evinced some interest in his philanthropic toils; the "National Institute of Liguria" appointed a deputation to visit his school; and hopes were held out of support from the government, but for several years no assistance was given. Assarotti struggled on patiently and unrepiningly, not only devoting his whole time to the few pupils whom his means allowed him to maintain, but writing for them and printing with his own hands books of instruction.

In the summer of 1805, Genoa having recently been annexed to France, the emperor Napoleon visited the city. Assarotti's school was pressed on his notice by a benevolent lady; and he issued orders for placing it in one of the suppressed convents, and for maintaining twelve scholars out of the conventual revenues. This order, like many other admirable plans devised for Italy by its French rulers, remained a dead letter. At length, in 1811, a new order was obtained to the same effect; and, on the 2nd of December, 1812, Assarotti and thirty pupils took possession of college-buildings assigned to them, with an endowment, in the ex-monastery Della Misericordia. On the fall of the French government, in 1814, the Deaf and Dumb College lost its endowment; but it retained possession of the buildings which had been allotted to it; and, after a suspension of no more than four months, the endowment was restored. Three or four years afterwards its provision received a considerable addition. The king of Sardinia, paying with the queen a visit to the institution, bestowed on Father Assarotti himself a pension of eight hundred lire, and provided funds for maintaining eighteen deaf-mutes gratuitously in the house. Assarotti's benevolent designs were now placed beyond the risk of failure; and, although long delicate in health, and already fallen into premature decrepitude, he continued to labour in his self-imposed calling during the whole remainder of his life. An attack of apoplexy had nearly carried him off in 1828; and, although temporarily relieved, he died at Genoa, on the 24th of January, 1829, in the seventy-sixth year of his age, having bequeathed to his pupils the remnant of his small fortune. He was buried in the church adjoining his college.

As to any peculiarities in the system of teaching pursued by Assarotti with his deaf-mutes, or as to the amount of success with which his efforts were really attended, no specific information can here be given. Degérando (who resided for some time in Genoa as an officer of Napoleon's government) reports, in his work "De l'Education des Sourd-Muets," that the instruction communicated in the Genoese school was merely elementary. This assertion, however, is pronounced by Assarotti's Italian biographer to

be quite erroneous; and an intelligent witness is cited to enumerate a series of departments of knowledge, which, as he truly observes, it could hardly be believed possible to communicate to the unfortunate pupils. The list embraces the Latin and modern languages, ancient and modern history, geography, algebra, and geometry, the elements of astronomy, metaphysics, and logic, and the principles of religion, with the arts of drawing and engraving. It is probable that Assarotti's system received great improvements after the time when Degérando had an opportunity of inspecting it. His grammar for the deaf and dumb has been much commended. It is said to comprehend an excellent exposition of the elements of logic. Assaretti did not neglect the fashionable practice of teaching his pupils to articulate: his method, as he himself explains it, is rational, and seems to have been efficient; but he speaks of the experiment with contempt, as one which he attempted only from deference to common opinion, and which, as he says, "deceives the vulgar, without satisfying the philosopher."

Several of Assarotti's pupils are named as having displayed, not indeed the wonderful gifts of Massieu or Le Clerc, but intelligence and knowledge sufficient to make them highly useful members of society. His scholar Taddei wrote a religious book for his fellow-sufferers; Migliorini became the teacher of a deaf and dumb school in Tuscany; and Castelli obtained a commission in the corps of engineers.

In 1832 the Deaf and Dumb School of Genoa numbered forty pupils; and before that time similar institutions had come into existence elsewhere in Italy. Teachers who had been trained under Assarotti were placed at the head of the schools in Turin, Milan, Pisa, Siena, and Parma; and besides these there was a deaf and dumb school at Rome, and another (receiving female pupils and directed by nuns) at Modena. (Tipaldo, *Biografia degli Italiani Illustri*, i. 20—26; *Revue Encyclopédique*, 1829, xliii. 533; Serristori, *Saggio Statistico dell' Italia*, Vienna, 1833.) W. S.

AS-SEFFA'H. [ABU'-L'-ABBA'S ABDULLAH.]

ASSELIN, GILLES THOMAS, doctor of the Sorbonne, and president of the Collège d'Harcourt, at Paris, was born at Vire, in Normandy, in the year 1682. He studied at Paris, and was the friend, or, as some say, the pupil of Thomas Corneille, on whose death he composed an ode. He wrote a great number of poems, none of which rose above mediocrity, although one gained the prize at the Academy, in 1709, and many of the others were crowned at the Jeux Floraux. He died at Issy, near Paris, on the 11th of December, 1767. His works are—1. "La Religion," a poem, 8vo. Paris, 1725. 2. "Discours sur divers sujets de Religion et de Morale," 2 vols. 12mo. Paris, 1786. A third work, "Discours sur la Vie Religieuse," &c., is mentioned by some authorities, but is most probably a new edition of the "Discours sur divers sujets." Many of his poems were printed only in the Transactions of the Societies from which they obtained prizes, amongst them his best production, "Ode sur l'Existence de Dieu." (Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 467; Quérard, *La France Littéraire*, i. 103.) J. W.

ASSELINE, JEAN RENÉ, was the son of a groom in the service of the Duke of Orleans, and was born at Paris, in 1742. He was educated at the University of Paris, at the expense of the Orleans family, and distinguished himself by his acquirements in theology and the Oriental languages. At an early age he succeeded the Abbé l'Advocat in the professorship of Hebrew at the Sorbonne, which he retained till the Revolution. In January, 1790, he was nominated to the bishopric of Boulogne-sur-Mer, notwithstanding the strong opposition of the aristocracy. He refused to conform to the civil constitution of the clergy, and drew up an "Instruction Pastorale sur l'autorité spirituelle de l'Eglise," which was adhered to by forty of the bishops of France. The Constituent Assembly pronounced the document seditious, and ordered the arrest of the author, who was compelled to take refuge at first in Flanders, and afterwards in Germany. While in the latter country, in 1800, he was consulted by Count Stolberg, on his design of quitting the Lutheran for the Roman Catholic Church; and the letters of Asseline, some of which are published in his works, had a share in bringing about the conversion of the count to Romanism, the public announcement of which soon after excited so much surprise throughout France and Germany. On the death of the Abbé Edgeworth, Asseline was called upon to succeed him as confessor to Louis XVIII., whom he followed to his retirement at Hartwell, in 1808. He died on the eve of the restoration, April 10th, 1813.

Asseline's chief publications were — 1. "Considérations sur le mystère de la Croix," 12mo. Lyon, 1806. 2. "Exposition abrégée du symbole des Apôtres; pratiques et prières tirées des lettres de Saint François Xavier," 12mo. Paris, 1806. 3. "Œuvres Choisies," 12mo. 6 vols. Paris, 1823. These were selected and arranged for publication by the Abbé Prémord. Most of the pieces of the collection had never before been printed. The fourth volume contains the "Instructions Pastorales" which caused the author's exile; and the sixth, a series of "Lettres et Réflexions sur les points de doctrine controversés entre les Catholiques et les Luthériens," in reference to the case of Count

Stolberg. (Quérard, *La France Littéraire*, i. 103; Arnault, &c., *Biographie Nouvelle des Contemporains*, i. 273; *Biographie Universelle*, xliii. 587, *Suppl.* i. 498.) J. W.

ASSELYN, JAN, a clever landscape and battle painter, born in Holland in 1610. Such is the account of D'Argenville: more recent writers, however, state that he was born at Antwerp. Yet, as he lived and died at Amsterdam, and as his master, Jesaias Vandevelde, was Dutch, he was most likely a native of Holland, and probably of Amsterdam. In his twentieth year he visited France and Rome, where he remained some years, and formed a friendship with Bamboccio (Peter Laer), and attached himself to his style of subject. He also studied the works of Claude; and he painted many beautiful landscapes, with ruins from the neighbourhood of Rome. While in Rome he was elected a member of the Flemish Schilder-Bent, or company of painters, and acquired from that body the nick-name of *Krabbetje*, or crab, from a deformity in one of his hands and its fingers, which were crooked. After some years' sojourn in Italy, during which period he visited Venice and other Italian cities, he returned through France to Holland. He however made a considerable stay at Lyon, where, in 1645, he married the daughter of an Antwerp merchant; but he immediately afterwards set out for his own country, and settled in Amsterdam, where he died in 1660. Asselyn coloured with great transparency, executed with great delicacy, and excelled in painting animals, especially horses. He enjoyed a great reputation at Amsterdam, and he obtained very high prices for his works. Rembrandt and J. Houbraken have etched his portrait. In 1654 he published at Amsterdam an account of the Schilder-Bent at Rome, under the title "De Broederschaft de Schilderkonst." There are several prints after Asselyn: Perelle engraved twenty-four, of landscapes and ruins in Italy. (Houbraken, *Groote Schouburg*, &c.; D'Argenville, *Abrégé de la Vie des plus fameux Peintres*.) R. N. W.

ASSEMA'NI, GIUSEPPE LUIGI, or ALOYSIO, was born at Tripoli in Syria, cording to Weiss in the "Biographie Universelle," about 1710. Weiss states that he was the younger brother of Stefano Evodio Assemani, but in this he is mistaken, according both to Björnstâhl and Mai. Giuseppe Luigi was the son of a brother of Giuseppe Simone, and Stefano Evodio was the son of a sister, so that the two nephews of Giuseppe Simone were cousins. Like the rest of the family, Giuseppe Luigi was taken early to Rome, where he remained after completing his studies, and in 1737 was appointed by Clement XII. to the professorship of the Syriac language and literature at the university of that city, commonly called the Sapienza. In 1749, when Benedict XIV. reformed the university, he instituted a new chair for lectures on the rites and ceremonies of the church ("De Sacris Christianis"), and Assemani was the first professor appointed. At a subsequent period he added to these two preferments that of professor of the Oriental languages at the Propaganda. He died at Rome on the 9th of February, 1782.

Giuseppe Luigi Assemani appears to have sedulously emulated in his studies the example of his illustrious uncle, but unfortunately he was more apt to copy his faults than his merits. His range of subjects was more circumscribed and less interesting; while his learning was far inferior, his style was equally diffuse; and his greatest work, though not of such an extent as some of his uncle's, was commenced on too gigantic a scale, abandoned for other tasks before it was carried half-way, and finally left incomplete. The title of this work is "Codex Liturgicus Ecclesiæ universæ, in XV. libros distributus, in quo continentur libri rituales, missales, pontificales, officia, diptycha, &c. Ecclesiarum Occidentis et Orientis." The churches of which it was to contain the rituals were the Roman, the ancient Gallican, the Spanish or Muzarabic, the Milanese or Ambrosian, that of the Greeks, that of the Egyptians and Abyssinians, the Armenian, that of the Chaldæans, Nestorians, and Malabarians, and that of the Orthodox and Heterodox Syrians. Thirteen small quarto volumes, very widely printed, were issued at Rome between the years 1749 and 1766 inclusive, and they contain the whole, or portions, of five books out of the fifteen into which the "Codex Liturgicus" was to be divided. Each of the first three volumes contains a book: the first on Catechumens; the second on Baptism; the third on Confirmation. The fourth book, on the Eucharist, extends over the four succeeding volumes, the second part or volume of which contains the Jerusalem Missal, the third the Sacramentary of Verona, and the fourth the Alexandrine Missal. The remaining volumes, from the eighth to the thirteenth, are occupied with a reprint of the learned work of Jean Morin, originally published at Amsterdam in 1695, on Sacred Ordinations, which is numbered as the eighth book of the "Codex Liturgicus," the intervening books between the fourth and eighth being passed over, as it was intended, temporarily, but as it turned out, finally. The "Codex Liturgicus," imperfect as it is, is the most complete work on the subject yet published. One on a similar plan, which was announced by a Portuguese, Azevedo, in 1749, never advanced beyond the prospectus, in consequence, it may be supposed, of the appearance of the first volume of Assemani's publication in the same year. In the preface to a subsequent work, "De Catholicis," published in 1775, Assemani states that the reason of its cessation at the thirteenth

volume was the constant occupation of his time in translating a number of ancient Oriental rituals into Latin, at the request of Cardinal Castelli, prefect of the Propaganda; but such an engagement as this would appear likely to have forwarded rather than impeded the work. Besides its importance to the student of ecclesiastical antiquities, the "Codex" possesses considerable value in the eyes of the philologist from the number of texts which it presents, accompanied with a Latin translation, in the Armenian, Syriac, and Coptic languages. In Renaudot's "Liturgiarum Orientalium collectio," the most important previous works there are not given.

The remainder of Assemani's works are: 2. "Dissertatio de sacris ritibus," appended to a work of Languet de Gergy, bishop of Soissons, "De vero ecclesiæ sensu circa sacrarum cæremoniarum usum," Rome, 1757, 4to. 3. "Commentarius theologico-canonico-criticus de ecclesiis, earum reverentia et asylo, atque concordia sacerdotii et imperii," Rome, 1766, folio. This treatise on the right of sanctuary in churches, and on the respective rights of the temporal and spiritual powers, was intended as a sequel to Gattico's treatise, "De oratoriis domesticis," of which Assemani, at the request of a publisher, had superintended a new edition. To the "Commentarius de ecclesiis" are appended two treatises, one by father Giuseppe de' Buoni, "De oratoriis publicis," and another by father Fortunato of Brescia, "De oratoriis domesticis." 4. "De Unione et communione ecclesiastica et de canonibus pœnitentialibus Dissertationes," Rome, 1770, 4to. 5. "De catholicis et patriarchis Chaldæorum et Nestorianorum commentarius historico-theologicus," Rome, 1775, 4to. This is one of the most laborious and useful of Assemani's works, containing a list of the patriarchs of the Chaldæans and Nestorians, accompanied with biographical notices, which it had taken him years to collect. 6. "De synodo diœcesana Dissertatio," Rome, 1776, 4to. In the tenth volume of his "Scriptorum veterum nova collectio," published in 1838, Mai gives a "Collectio canonum synodicorum," made by Ebediesu, and "Ecclesiæ Antiochenæ Syrorum Nomocanon," by Gregory Abulpharagius, or Bar-Hebræus, both in the Syriac original and a Latin translation, the latter by Assemani. Mai complains bitterly in his preface of the trouble he was obliged to take in correcting the translation, which was in many parts unintelligible, and in all barbarous, and adds, that after all he felt he was only endeavouring to "wash an Ethiop white." He affirms that this Assemani, as well as the two others, was in the habit of engaging a scholar to revise his Latin composition before he ventured on sending it to the press. (Weiss, in *Biographie Universelle, Supplement*; Björnståhl, *Resa til Frankrike, Italien*, &c., i. 3; Zaccaria, *Bibliotheca Ritualis*, i. 2—7; Maius, *Scriptorum veterum nova collectio*, x.; Prefaces and Dedications to Assemani's *Codex Liturgicus, de Catholicis*, &c.) T. W.

ASSEMA'NI, GIUSEPPE SIMO'NE, is the Italian form of the name of a learned Syrian who spent the greater part of his life in Italy. He was born at Tripoli in Syria, in 1686 according to Vaccolini, in 1687 according to other biographers, of a family of Maronites, or Syrian Christians in communion with the Church of Rome. He received the rudiments of education from his paternal uncle Joseph, archbishop of Tripoli, and at the age of eight he was sent to the Maronite college at Rome, which he was on the point of leaving in 1708, to return to his native country, when he was fortunately detained by an honourable commission, which finally led to his permanently fixing his residence in Italy. Gabriel Eva, a Maronite who had been sent to Egypt from the papal court, to ascertain the truth of a report that Joannes Alexandrinus, patriarch of the Coptic church, was inclined to submit to the Roman see, returned from his unsuccessful mission in 1706, with the information that numerous manuscripts existed in Egypt which might, with a little exertion, be obtained for the Vatican library. Elias Assemani, a cousin of Giuseppe, who had been sent to Rome on a mission from the patriarch of Antioch, was employed by Clement XI. on the literary expedition thus suggested, and encountered a dangerous journey, in the course of which, as he was descending the Nile, his boat was upset, his books sunk, and his companion drowned. By the aid of the boatmen of the Nile the literary treasures were recovered from the mud of the river, and finally, towards the close of 1707, a number of valuable manuscripts, chiefly Syriac, collected by Elias, arrived in safety at the Vatican. As Elias himself had gone on to Antioch, his cousin was requested to undertake the arrangement and cataloguing of the books, and he executed his task so much to the satisfaction of Clement XI., that, on the 7th of March, 1710, he received an appointment, described by Vaccolini as that of interpreter of the Arabic and Syriac languages, at the Vatican library. The staff of that establishment, according to Blume, consisted of a cardinal protector, or chief librarian, two keepers, one of them the upper and the other the under (maggiore and minore), and seven "scrittori," writers or secretaries—two for the Latin language, two for the Greek, two for the Hebrew, and one for "the Oriental languages," by which the Arabic and Syriac were meant. The last was no doubt the post given to Assemani, who, shortly after (on the 19th of July in the same year), was named one of the Council of the Congregation instituted by Clement XI. for the correction of the sacred books of the Eastern churches.

Five years after, in 1715, he was himself despatched to the East in search of manuscripts, and he gives a brief account of the journey in the preface to his "Bibliotheca Orientalis Clementino-Vaticana." He arrived at Alexandria, after a prosperous voyage, towards the end of July; from thence he ascended to Cairo, where he was very kindly received by the Coptic patriarch, the same Joannes Alexandrinus who had been the subject of the mission of Eva. The patriarch gave him several Arabic manuscripts, and a letter of introduction to the monks of St. Macarius, in the desert of Nitria, from whom he procured many manuscripts in Coptic, and the monks of St. Mary, in the same desert, with whom he was less successful. It was of these monks of St. Mary, in their monastery at Askit, that the Rev. Henry Tattam of Bedford procured, in 1839, a collection of about fifty Syriac manuscripts, which he afterwards disposed of to the British Museum. Several of these manuscripts, and among others that of the "Theophania" of Eusebius, recently translated by the Rev. S. Lee, bear on them marks supposed to have been affixed by the hand of Assemani, when he examined the library a hundred and twenty-four years before. Towards the end of September Assemani embarked at Alexandria for Syria, and collected manuscripts at Damascus and Aleppo, but he was deterred from his original intention of proceeding to Mesopotamia by the entreaties of his friends, who represented the danger of the journey. After taking the opportunity of re-visiting the scenes of his childhood, and staying at Aleppo a considerable time, he re-embarked for Egypt, having left the manuscripts collected in that country at Cairo, and after adding a few more to the number, engaged a passage to Italy in an English merchant-vessel which he found at Alexandria. It was forty days before the vessel set sail, and a storm of sixteen days' duration lengthened the passage to two months, at the end of which Assemani landed at Leghorn, half-dead with fatigue. He arrived at Rome on the 28th of December, 1716. His zeal was rewarded, in 1726, with the post of under-keeper of the Vatican, and in 1735 he succeeded Carlo Maielli, as upper-keeper. This post, which is rendered "præfectus" in the Latin of Assemani's title-pages, appears to have given him the complete command of the Vatican library, which the cardinal librarian is only connected with by name, and during his administration strangers appear to have enjoyed a freedom and facility in making use of the library far superior to that which has been experienced of late years. The miserable state of the Maronites about that time, and the decayed discipline of their church, occasioned the Roman See to resolve on sending a legate to Syria, and Assemani was appointed to that office by Clement XII., at the request of the Maronites themselves, with the title of delegate, and with the liberty to wear the mitre and other ensigns of episcopal dignity. Assemani, on his arrival, summoned a synod of the church at Mount Lebanon, and at its first meeting, which was held on the 30th of September, 1736, presented himself to the patriarch of Antioch, who presided, at the head of a procession consisting of eighteen bishops, fourteen of whom were Maronites, two Syrian, and two Armenian, the abbots of different monasteries, and a multitude of the priests of the country. In the course of October the eighth and last meeting of the synod was held, and a new rule of discipline which had been agreed upon at the previous meetings having been adopted, the assembly broke up, after having empowered Assemani to draw up the acts and regulations of this synod, since known as the Council of Lebanon. By means of a considerable sum of money which he took with him, he was enabled in some degree to mollify the oppression of the Turkish pasha, and on his return to Rome, in 1738, after an absence of three years, he brought with him a large collection of valuable manuscripts, two thousand coins and medals, and the tablet called the tablet of Diocletian, containing the grant of some privileges to the Egyptians by that emperor. Soon after his return a strong opposition arose in Syria to the decrees of the synod, and the patriarch of Antioch himself, who had first led to Assemani's appointment as legate, sent two deputies to Rome to oppose the confirmation of the acts of the assembly over which he had himself presided. Some alterations in the jurisdiction of the bishops, and a prohibition of the residence of monks and nuns in the same monastery, seem to have been the two points on which the controversy turned. On the 14th of September, 1741, Benedict XIV. published a full confirmation of all the acts of the Synod of Lebanon, which have since formed the groundwork of the discipline of the Maronite church, and he pronounced in the same document a full approbation of all the proceedings of Assemani, and a severe censure on those of his opponents, the agents of the patriarch. The rest of Assemani's life was passed at the Vatican, in the pursuit of learning and the reception of honours. Charles of Naples, afterwards Charles III. of Spain, appointed him historiographer of his kingdom. Benedict XIV. made him one of the council of the Inquisition. Clement XIII. gave him first the office of datary, and next of scaler, in the "Holy Penitentiary" (Santa Penitenziera), and finally raised him to the dignity of archbishop of Tyre, *in partibus infidelium*. In 1740 he had the honour of preaching a sermon to the Conclave on the election of pope, an honour which afterwards fell to the share, on two different occasions, of his nephews Stefano Evodio and Giuseppe Luigi. He died on the 13th of January, 1768, at the

age, according to Björnstâhl, of eighty-one, and was buried in the church of St. John the Evangelist, belonging to the college of the Maronites.

The printed works which Assemani has left behind him seem alone sufficient to occupy a life even as long as his, but his manuscript labours were of still greater extent. We are told by Vaccolini, that in the libraries of the Propaganda and the Inquisition, at Rome, there is still extant enough to fill a hundred volumes in Assemani's handwriting. Little else of his manuscripts remains—a fire, which broke out on the 30th of August, 1768, within a year after his death, in the apartments in the Vatican which had been occupied by him, and were then occupied by his nephew, destroyed whole volumes of his papers ready for the press. Many of the works which he published during his lifetime were of great extent, and nearly all complete in themselves; but the most extensive of them were fragments of still more extensive designs, which no human industry could have succeeded in completing. The bibliographers, therefore, who give only the titles of Assemani's works in which the design is generally set forth at full, and omit to state how much of it was executed, lead those who consult them into serious errors. His printed works were as follows: 1. "Bibliotheca Orientalis Clementino-Vaticana, in qua manuscriptos codices Syriacos, Arabicos, Persicos, Turcicos, Hebraicos, Samaritanos, Armenicos, Æthiopicos, Græcos, Ægyptiacos, Ibericos et Malabaricos, jussu et munificentia Clementis XI. Pontificis Maximi ex oriente conquisitos, comparatos, avectos et Bibliothecæ Vaticanæ addictos, recensuit, digessit et genuina scripta à spuriis secrevit, addita singulorum auctorum vita, Joseph Simonius Assemanus," vol. i. folio, Rome, 1719; vol. ii. 1721; vol. ii. part i. 1725, part ii. 1728. These four folio volumes (for the two parts, as they are called, of the third are each in themselves a volume) are all that were ever published. Assemani, at his death, left six others ready for the press, which were consumed by the fire already mentioned. His plan, as stated by himself in the preface, was to divide the work into four sections, corresponding with the divisions of the library it was intended to illustrate. The first was to comprise the Syriac authors, whether Orthodox, Jacobite, or Nestorian; the second the Arabic, both Christian and Mohammedan; the third the Coptic and Ethiopic, and the principal Persian and Turkish; and the fourth the sacred books, the rituals and other works pertaining to the church in the Syriac and Arabic, and probably, though he does not mention it, in the other languages enumerated in his title-page. According to his preface each of these divisions was to occupy only a volume, but in fact, in the three which he published, he advanced no further than through the first. These volumes comprise the most ample fund of information in Syriac literature that has ever been amassed. Instead of being a mere catalogue of books, they are in fact a history of that literature embodied in the form of biographies of its leading authors, often of ample extent, and illustrated with numerous passages from their works. The first volume on the Orthodox writers comprises an account of fifty-six, the chief of whom, St. Ephraim the Syrian, occupies a hundred and-forty-one double-column folio pages. The second volume embraces a dissertation on the Monophysites, and an account of more than fifty of their authors, of whom Gregory Bar-Hebræus, or Abulpharagius, is treated of at more than half the length of St. Ephraim. In the first part of vol. iii. Assemani re-prints entire the catalogue of Nestorian writers by Ebediesu, almost the only book of Syrian bibliography in existence before his own, but which merely serves as a text for his copious notes, and adds to the hundred and ninety-eight authors of Ebediesu seventy-two additional names. The second part of vol. iii. is entirely occupied with a learned dissertation on the Syrian Nestorians. An abridgment of the "Bibliotheca," in German, was published by Pfeifer, at Erlangen, in two octavo volumes, in 1776 and the following year. Assemani himself had the intention of making his work more accessible by abridging it, and he published, in 1730, at Rome, a thin folio bearing the title "De Syris Monophysitis," which comprises the entire dissertation prefixed to the second volume of the "Bibliotheca Orientalis," and a short notice of the writers treated of at length in that volume. 2. "Rudimenta linguæ Arabicæ," Rome, 1732, 4to. 3. "Nuova Grammatica per apprendere agevolmente la lingua Greca," 2 vols. 8vo., Urbino, 1737. 4. "De Sanctis Ferentinis in Tuscia Bonifacio ac Redempto Episcopis deque presbytero et martyre Eutychio dissertatio," Rome, 1745, 4to. This dissertation on two ancient Syrian saints, who were reported to have been bishops of Ferento in Tuscany, was written by Assemani at the request of his patron, Cardinal Annibale Albani. The subject does not appear to be a very interesting one, yet in his preface Assemani alludes to no fewer than twelve authors who had already written upon it. 5. "Italicæ historiæ Scriptores, ex Bibliothecæ Vaticanæ aliarumque insignium bibliothecarum manuscriptis codicibus collegit et præfationibus notisque illustravit J. S. Assemanus," 4 vols. 4to., Rome, 1751—53. This work was intended as a supplement to Muratori's great collection, "Rerum Italicarum Scriptores." Assemani, in his preface, repels with indignation the charge that Muratori had been denied assistance from the Vatican library, and refers to his own undertaking as a proof of the liberality with which it was wished to make the treasures of that establishment available

to the public. Unfortunately his collection never advanced so far as to support his argument. On the ground that the unpublished manuscripts he was about to edit chiefly related to Neapolitan history, and that the earlier portion of that history was so obscure as to require ample elucidation, he proposed to occupy his first five volumes with a preliminary dissertation on the history of Naples and Sicily, from A.D. 500 to A.D. 1200, and the fourth was the last that ever appeared. A fifth and sixth volumes, in manuscript, were destroyed by the fire of 1768. A controversial tract against Mazochi, "Edicti peremptorii repulsa, sive dissertatio qua sententia de duabus diversis basilicis Neapolitanis, Constantiniana et Stephaniana defenditur, objectiones A. S. Mazochii diluuntur et nonnulla ad Neapolitanam ecclesiam spectantia illustrantur," forms a part of the third volume, and was also issued separately. 6. "Kalendaria ecclesiæ universæ, in quibus tum ex vetustis marmoribus, tum ex codicibus, tabulis, parietinis, pictis, scriptis sculptisve sanctorum nomina, imagines et festi per annum dies ecclesiarum Orientis et Occidentis, præmissis uniuscujusque Ecclesiæ originibus, recensentur, describuntur notisque illustrantur," 6 vols. 4to., Rome, 1755. This again was a work important in itself, but only the commencement of an undertaking too great for completion. Gerasimus Phocas, a Cephalonian monk who had spent part of his life in Russia, had been presented by Peter the Great, to whom he is stated to have been honorary confessor (à sacris confessionibus ad honorem), with five pictures containing representations of the saints of the Russo-Greek church. After the death of Phocas these pictures were sold by his brother to the Marquis Capponi, a zealous collector, who requested Assemani to describe them, and offered to defray the expense of publishing the description. He did not imagine, it is probable, that his request would lead to the composition of six volumes in quarto, but such was the result. The first four volumes, and part of the fifth, are occupied with a learned dissertation on the "Origines ecclesiasticæ Slavorum;" the remainder contains an account of the Russian Saints represented in the pictures, of which engravings are given. No more was ever published, but six additional volumes of the work in MS. were destroyed by the fire of 1768. 7. "Bibliotheca juris orientalis canonici et civilis," 4 vols. 4to. Rome, 1762—64; vols. i. and ii. containing "Codex canonum Ecclesiæ Græcæ," and "Codex juris civilis Ecclesiæ Græcæ," in 1762; vols. iii. and iv. containing "Appendix ad codicem juris canonici et civilis Ecclesiæ Græcæ," first and second parts, in 1763 and 1764. Assemani intended to extend the work to all the Eastern churches, and to publish in it the acts of the Synod of Lebanon, in which he had himself taken such a prominent part. 8. "Bibliothecæ Apostolicæ Vaticanæ Codicum manuscriptorum catalogus, in tres partes distributus," 3 vols. and part of a fourth, folio, Rome, 1756—59. In this highly important work, which was intended to comprise a descriptive catalogue of all the manuscripts in the Vatican, Stefano Evodio Assemani, the nephew of Giuseppe Simone, took the principal share, and his name appeared first on the title-page. It was to be distributed in three parts: the first, in six volumes, to embrace the Oriental manuscripts; the second, in four, those in the Greek language; and the third, in ten, those in the Latin, Italian, French, and other languages of Western Europe. The six Oriental volumes were to be devoted, the first to the Hebrew and Samaritan manuscripts, the second and third to the Chaldaic and Syrian, the fourth to the Arabic, the fifth to the Coptic and Abyssinian, and the sixth to the Persian, Turkish, Armenian, and other languages in which the Vatican library appears to have continued comparatively poor. The work was brought to a stop by the unhappy conflagration of August, 1768, which not only consumed the manuscript of a large portion of it ready for the press, but the whole stock of the three volumes already printed. This was a heavy loss to the Assemani family, on whose account the work was published; and the great expenses which would have been necessary to reprint the volumes destroyed prevented the undertaking from ever being resumed. Björnståhl, the Swedish traveller, from whom these particulars are mainly taken, speaks of the whole edition as having been annihilated, and the statement has been followed by some bibliographers; but it is evident from the date of the first volume, 1756, twelve years before that of the conflagration, and that of the third, 1759, nine years before it, that it can only have been the copies which remained in stock that perished; and, indeed, copies of the first three volumes are found in several of the great libraries of Europe. Mai speaks of them as very scarce, but not as unprocurable. He adds that there is only one copy in existence of the first eighty pages of the fourth volume, which were all that was printed of it, and that this is in the Vatican. In this statement he has fallen into a double mistake, for, according to Ebert the bibliographer, there is a copy of these eighty pages in the library at Rostock, and according to the recent catalogue of the Bodleian library, that collection contains the first ninety-six pages of that volume. In the fourth volume of his "Scriptorum veterum nova collectio," Mai reprints the eighty pages, and adds from the original in the Vatican the continuation of the catalogue of the Arabic manuscripts, which he found drawn up by Stefano Assemani. In the fifth he gives, from a manuscript of Giuseppe Simone, the catalogue of

certain Syriac, Coptic, and other manuscripts which had been brought by him from the East on his last visit, and were afterwards purchased from the heirs of the two Assemanis by the Roman see. These manuscripts must be the 465 which Björnstâhl mentions to have been saved from the calamitous fire of 1768 which destroyed 400 others.

In addition to these works of his own composition, Assemani did much as an editor. He revised the translation of a portion of the Greek calendar by Arcudius [ARCUDIUS], which was printed in Cardinal Annibale Albani's edition of the "Menologium Græcorum," published in three volumes, folio, at Urbino, in 1727. In 1731 he published at Venice, in folio, a new translation of "Chronicon Orientale Petri Rahebi Ægyptii, primùm ab Abrahamo Ecchellensi ex Arabico Latine redditum," to which he appended five dissertations, one on the origin and religion of the Arabs. The volume is considered as forming part of the set of the Venetian edition of the Byzantine historians. He also took the principal share in the great edition of the works of St. Ephraim in six volumes, folio, three Greek and Latin, Rome, 1732—1746, and three Syriac and Latin, Rome, 1737-43. The Greek portion was entirely edited by Giuseppe Simone Assemani, who in the third volume had the satisfaction of first bringing to light some unpublished works of St. Ephraim which he had discovered on his second visit to the East. The Syriac portion was edited by Father Benedetti and Stefano Evodio Assemani, who acknowledge their obligations to Giuseppe Simone for advice and assistance. It is considered the best edition extant of any Syriac author.

Among his manuscripts which were saved from the fire of 1768 are: a "Grammatica Syriaca absolutissima," and a "Logica Arabica." Among those which were destroyed were five volumes, "De sacris imaginibus et reliquiis;" nine books of "Syria vetus et nova;" nine of "Historia Orientalis;" a "Euchologia Ecclesiæ Orientalis," &c. The list is given at length by Mai, in the third volume of his "Nova Collectio."

The works of Assemani are all books of reference: they are indeed constructed on such a scale that, considering their subjects, they cannot be used otherwise. It is therefore a considerable drawback on their merits that they are written in a style which, though easy, is diffuse, and renders it difficult for those who consult them to ascertain, without loss of time, what information the books contain on the subjects for which they are referred to. To use a common phrase, Assemani's pen seems to "have run away with him." His Latin style is pleasing, though somewhat pompous—it is said by Mai that he was accustomed to submit it to the revision of an Italian scholar before publication, and that the manuscripts which had not undergone this revision were far from correct. His learning in his favourite subjects—Syriac literature and Oriental church history—appears to have been equally minute, extensive, and profound, and he is spoken of with the deepest reverence by the most competent critics. With the subjects which more commonly occupy the attention of modern Orientalists he was apparently less familiar. His private character appears to have been marked with mildness and amiability, though his conduct with regard to the Synod of Lebanon shows no want of decision. There are unequivocal traces of a harmless self-complacency in his dedications and prefaces. (Vaccolini, in Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*, i. 328, &c.; Robiano, *Continuation de l'Histoire de l'Eglise de* Berault Bercastel, i. 172; Björnstâhl, *Resa til Frankrike, Italien,* &c. i. 352, &c.; Blume, *Iter Italicum,* iii. 86, 100, &c.; Maius, *Scriptorum veterum nova collectio,* iii.) T. W.

ASSEMA'NI, SIMO'NE, was, according to Björnstâhl, the son of a brother of Giuseppe Luigi Assemani, and born, according to Moschini, on the 20th of February, 1752. Björnstâhl and Silvestre de Sacy state that he was a Syrian, while Moschini and Meneghelli mention Rome as the place of his birth. He studied at Rome at the university of the Sapienza, where Giovanni Onorati was at that time professor of the Oriental languages, and he took the degree of doctor of theology. Nearly at the same time he took priest's orders, and in his works calls himself a "Maronite priest of the Latin rite." Before he had attained the age of twenty he left Italy to explore the East; and we are told by Moschini that it was the perusal of Gemelli Carreri's Voyage round the World which awakened in him a passion for travelling. A pontifical brief of recommendation which he took with him procured him an excellent reception in Syria; he spent some time with the Maronite patriarch and some Syrian chiefs of his own family, visited all the monasteries of Libanus and Anti-Libanus, and became the intimate friend of the Emir of the Druses. According to his own account he was of great service to that prince by his valour and dexterity, and put to flight a body of the troops of the Emir of Damascus which was advancing to attack him. Meneghelli, however, observes, that the stories he told of his journey were "truly Oriental," and Moschini, that his adventures in the East, in general, were worthy of a place in the Arabian Nights. "He had gone about everywhere," says Moschini, "acquiring objects of value, and keeping excellent accounts of them, but always losing both the objects and the catalogues by some of those unfortunate accidents which are reserved for distant travellers only." After an absence of about six years in the East, he became uneasy at not having heard from his family for two years, and re-

turned to Rome, where he arrived in May, 1778. He was next anxious to explore the West, and had got as far as Genoa on his way to America, when he was stripped of his baggage, and thus obliged to confine himself to an excursion to Vienna, where he remained for some time. The patronage of Cardinal Garampi, which he obtained at Vienna, introduced him to the friendship of Morelli, the librarian of St. Mark's at Venice, and on a visit to Venice, he was recommended by Morelli to the cavalier Jacopo Nani as a proper person to catalogue his Oriental MSS. and coins. This was a very honourable commission, as the Latin and Italian MSS. of the same collection had been catalogued by Morelli himself, and the Greek and Coptic by Mingarelli. To show his satisfaction at the manner in which the task was executed, Nani recommended Assemani to the situation of professor of the Oriental languages in the seminary at Padua; and in deference to his recommendation a curious standing rule was waived, that no one should be a teacher in that establishment who had not previously been a pupil. In 1807 Assemani was raised by Napoleon to the same professorship in the university of the same city, and continued to hold that office for the rest of his life, becoming at the same time a member of the Academy of Sciences. His duties as professor occupied but a small portion of his time, much of which was taken up with a laborious literary correspondence with some hundreds of learned foreigners, among whom were Tychsen of Rostock, Adler of Copenhagen, Fraehen of St. Petersburg, and Silvestre de Sacy. His reputation as an Oriental scholar was very great in Italy, and not inconsiderable even beyond the Alps. It was not a little increased in early life by a circumstance which Assemani himself delighted to relate, that when his opinion was asked respecting the Arabic forgeries of Vella before their publication, he had at once pronounced them false, while Tychsen of Rostock believed them genuine. Assemani died at Padua on the 7th of April, 1821, of the typhus fever.

Meneghelli states, that the number of Assemani's published works was fourteen, and of his unpublished works about the same, but unless articles in journals be included it will not be easy to make up the number. The following is the best list we have been able to collect of his publications:—1. "Saggio sull' origine, culto, letteratura e costumi degli Arabi avanti il pseudo-profeta Maometto," Padua, 1787, 8vo. This account of the religion, literature, and manners of the Arabs before Mohammed, is a mere compilation from European sources—Pocock, George Sale, Sir William Jones, and D'Herbelot. 2. "Catalogo dei codici manoscritti Orientali della biblioteca Naniana," Padua, 1787—92, 2 vols. 4to. In connection with this is a "Museo

Cufico Naniano illustrato," Padua, 1787—88, 2 parts, 4to., the first of which was published together with the first volume of the "Catalogo," and the second issued separately in consequence of an apprehended delay in the publication of the second volume of that work. The catalogue is an elaborate account of a hundred Oriental manuscripts, Syrian, Persian, Turkish, and Arabic, with occasional extracts, which are always given both in the original and a translation, somewhat on the plan of Casiri's Catalogue of the Escurial. The writer even inserts dissertations on some favourite subjects, one of which, on the commerce of Egypt, was translated into French by Langlès, the Parisian Orientalist, and printed in the "Magazin Encyclopédique" as his own, much to the mortification of Assemani, who, however, did not venture to complain for fear of arousing an unfriendly critic. The "Museo Cufico," a description of the Cufic coins in the Nani Museum, was one of the first attempts to cultivate Oriental numismatics. 3. "Globus cælestis Cufico-Arabicus Veliterni musei Borgiani illustratus," Padua, 1790, 4to. This is a minute description of a globe, supposed to have formerly belonged to Malek-Kamel, Sultan of Egypt, in 1225, and now preserved in the Borgian museum at Velletri. The damaged condition of the globe itself materially lessens the instruction to be derived from it, but its interest for the history of Arabic astronomy gives to this treatise a value, which is augmented in the eyes of the bibliographer, by its having become extremely rare. 4. "Sull' influenza ch' ebbero gli Arabi sulla rima Italiana," a work which is said by Silvestre de Sacy to be printed in quarto without a title-page, at a date not later than 1807. He describes it, no doubt, from his own copy, which must have been a presentation one from the author, who probably had a few copies struck off separately for his own use, of a treatise which formed part of a larger work. In this essay on the history of rhyme, which was written at the request of Tiraboschi and Andres, then engaged in a controversy on this subject with Arteaga, Assemani endeavours to prove that its first appearance in Europe was in Spain, and that the Spaniards derived it from their contact with the Arabs. Another treatise mentioned by de Sacy as separate, "Sopra le monete effigiate Maomettane," is printed in the volume of the "Memorie dell' Accademia delle Scienze," published at Padua in 1809. Moschini adds to this list of the works of Assemani an "Arabic grammar," an "Illustrazione della patera mistica," or dissertation on the sacred patera of Imola; a work "Sopra il sacrosanto sagrificio della Missa," or treatise on the mass, compiled from the works of Bellarmine and Bona; a memoir on the history of the assassins, inserted in the journal of the counts del Rio; and another on the history of gunpow-

der, in that published by the Pasquali at Venice. Assemani had also much to do with the "Descrizione di alcune monete Cufiche del museo di Stefano de Mainoni," Milan, 1820. At his death his extensive correspondence passed into the hands of Professor Francesconi, who was expected to publish a selection, but none has yet appeared. (Silvestre de Sacy, in *Biographie Universelle, Supplement;* Moschini, in *Biografia Universale,* the Italian translation of the *Biographie Universelle,* in which this life of Assemani is original; Meneghelli, in *Nuovi Saggi della I. R. Accademia di Scienze in Padova,* iii. 7; some of the works of Assemani.) T. W.

ASSEMANI, STE'FANO EVO'DIO, the sister's son of Giuseppe Simone Assemani, was born at Tripoli, in Syria, probably in the year 1707. Vaccolini, the only one of his biographers who assigns a date to the event, gives that of 1747, which is evidently absurd, and probably an error of the press, though not included in the list of errata. At the age of ten he was sent to Rome, to study at the Maronite College, and he returned to his native country as a missionary of the Propaganda. After some years spent in Syria, Mesopotamia, and Egypt, he assisted, in 1736, as "Promotor" at the synod of Lebanon, at which his uncle officiated as legate. His services were so highly esteemed that, before the synod broke up, he was consecrated, by the patriarch, archbishop of Apamea. In the next year he paid a visit of some length to England. In the life of Filenius, bishop of Linköping, we find it mentioned, that when he was in London, in 1737, he passed some months in agreeable intimacy with Assemani, who had been attracted hither, says the Swedish biographer, "by the fame of the English nation;" and these two church dignitaries, the Swede and the Syrian, were introduced on the same evening to the Society of Antiquaries, of which Assemani became an honorary member. He next established himself at Rome, and assisted his uncle at the Vatican. Being sent to Florence by Clement XII., to ascertain the validity of St. Giuseppe Calasanzio's claims to canonization, he employed his leisure in drawing up a catalogue of the Oriental manuscripts in the Florentine libraries. On his return to Rome, he catalogued the library of Cardinal Chigi, and undertook, in conjunction with his uncle, the gigantic task of making a catalogue of the manuscripts of the Vatican. It was to this labour, probably, that, on the death of his uncle in 1768, he owed the honour of succeeding him as upper-keeper, or præfect of the Vatican library. He had previously held the office of Syriac "scrittore," or secretary only, and the upper keepership would have passed in regular succession to Bottari, then under-keeper, the distinguished writer on art, but Bottari was content with the nominal honour of the præfecture for a day, and the substantial advantages of the retiring pension. Assemani was præfect for thirteen years, and was distinguished for the amenity of his manners, and the liberality of his management. He died on the 24th of November, 1782.

The literary reputation of Stefano Assemani is by no means equal to that of his uncle. His works are — 1. "Bibliothecæ Mediceæ, Laurentianæ et Palatinæ codicum MSS. Orientalium Catalogus," Florence, 1742, folio. This is one of the magnificent series of Florentine catalogues, which were commenced by Biscioni, and completed by Bandini. In his preface Assemani complains of the excessive incorrectness of the previous Oriental catalogues, as an instance of which he mentions that an Arabic translation of Thomas-a-Kempis "On the imitation of Christ," was described in one of them as a "History of the Mahometan Prophets." His own performance contains, of course, nothing equal in absurdity to this, but it bears a very indifferent reputation; and Von Hammer, in his account of the Oriental treasures of the libraries of Italy, published in the "Biblioteca Italiana," speaks of that part of it which relates to Arabic and Persian books in very severe terms. 2. "Sancti Ephraemi Opera omnia, Græce, Syriace, Latine." In this edition of the works of St. Ephraim, Assemani assisted Father Benedetti in the translation of the first two volumes of the Syriac portion, and on Benedetti's death, before the completion of the third, brought the undertaking to a close. [ASSEMANI, G. S.] 3. "Acta sanctorum martyrum Orientalium et Occidentalium, in duas partes distributa, adcedunt Acta S. Simeonis Stylitæ," 2 vols. folio, Rome, 1748. The text contained in these volumes seems to have little other merit than that of offering a specimen of simple narrative style in pure Syriac of the end of the fourth century, which was the time of Saint Maruthas, whom Assemani conjectures to have been the author. The "Acta" were issued under the patronage of John V., king of Portugal, on whose death, shortly after, Assemani delivered a funeral oration in his honour. 4. "Bibliothecæ Apostolicæ Vaticanæ codicum MSS. catalogus." Of this work, which was published in conjunction with his uncle, Simone Giuseppe Assemani, a notice will be found in the life of the latter. The continuation of the Arabic portion published by Mai, is attributed by him to Stefano Evodio. 5. "Catalogo della Biblioteca Chigiana," Rome, 1764, folio. This catalogue of the library of Cardinal Chigi is arranged alphabetically according to the authors' names, and in the case of anonymous works, according to their titles. It finishes the list of the works of Assemani, who seems to have published nothing after he had obtained the præfecture of the Vatican. (Vaccolini, in Tipaldo,

Biografia degli Italiani illustri del secolo XVIII. &c. i. 330; *Acta historico-ecclesiastica nostri temporis*, xii., 850; Prefaces and Dedications to Works of Assemani.)

T. W.

ASSEN, JAN VAN, a good Dutch historical and landscape painter, born at Amsterdam about the year 1635. He painted in a very bold manner, and his works have most effect when viewed at a short distance from them. Houbraken says that to save time Van Assen often made use of the prints of Antonio Tempesta, especially for those pictures which he finished for foreign countries: he sent works sometimes to India, probably to the Dutch settlements. He died in 1695. For the reputed old engraver in wood of the name of Assen, see OOSTSANEN or OSSANEN. (Houbraken, *Groote Schouburg*, &c.)

R. N. W.

ASSENEDE, DIDERIK VAN, a Dutch poet, who lived at the latter end of the thirteenth or beginning of the fourteenth century. It is supposed that he may have been a native of Assenede, a town in Flanders, near the sluice of Ghent, and hence his name. Nothing is known of him beyond his name, and that he composed a metrical version of the romance of Flores and Blanchefleur, which has been published by Hoffman von Fallersleben, in his "Horæ Belgicæ," part iii., under the title, "Floris ende Blancefloer door Diederic van Assenede. Mit Einleitung, Anmerkungen und Glossen herausgegeben," Leipzig, 1836, 8vo. He informs us himself that he took his materials from a foreign source—

> "hets worden'harde te sure
> van Assenede Diederike,
> dien seldijs danken ghemeenlike,
> dat hijt uten walsche heeft ghedicht
> ende verstandelike in dietsche bericht
> den ghenen, diet walsc niet en connen."
> l. 22, &c.

And again—

> "Dat seide Diederic, die dese aventure
> in dietsche uten walsche vant."—l. 1359.

Assenede's poem consists of 3978 verses. Hoffman von Fallersleben speaks in the highest terms of the manner in which he has executed his task; it is not a mere translation, but a new poem, superior to its original in vivacity of description, justness of rhythm, and the skill with which the interest is maintained throughout. Balthasar Huydecoper, the Dutch philologist, praises the excellence of Assenede's language, and quotes a part of the poem which he considers could not be expressed in better Dutch at the present day. Hoffmann further informs us that Assenede's guide was the northern French romance, Flore et Blanchefleur, of the thirteenth century, still preserved at Paris. The manuscript of Assenede's poem is deposited in the library of the Society of Dutch Literature at Leiden.

The story of Flores and Blanchefleur was popular as early as the thirteenth century, if not before. Paulin Paris mentions a romance upon this subject as existing in a manuscript of French songs of the date of the end of the twelfth century; and among the numerous versions which are found in the different countries of Europe, it is difficult to ascertain to which the honour of originality really belongs. Warton conjectures that it may have been originally Spanish. The hero and heroine are described as king and queen of Spain and emperors of Rome. The first dated edition of the Spanish romance was printed in 1512, 4to.; again, at Alcala, in 1604, 4to. This was translated by Jacques Vincent into French, and published by him at Paris in 1554, 8vo. Vincent's translation has been several times re-printed. Boccaccio produced the story in Italian in his Filocopo. There also exists another Italian prose translation, and Lodovico Dolce rendered it in ottave rime, printed at Venice in 1532, 4to. Ebert mentions another Italian version, printed as early as the year 1485, 4to., and Brunet two other editions, one belonging to the fifteenth century, and another printed at Milan in 1505, 4to. In Germany it was also an early and great favourite. A German version was printed at Metz in the year 1499, folio, and many other translations, abridgments, and extracts have been published since. Two versions exist in Dutch, besides that of Assenede, and have appeared, in whole or in part, in different collections. It is published in Danish and Swedish in the Altdeutsches Museum. A version in Greek iambics is preserved in the imperial library at Vienna. Extracts of an English translation are given in Ellis's "Specimens of early English metrical Romances," and the whole, as far as we possess it, has been printed by Hartshorne (most incorrectly, according to a note to Warton) in his "Ancient metrical Tales," from a manuscript in the Auchinleck collection at Edinburgh. There are two other English manuscripts, one preserved in the public library at Cambridge, and the other in the library of Lord Francis Egerton. These three manuscripts are all imperfect at the beginning, and the imperfection ends in each at nearly the same line. The fullest account of the bibliography of this popular romance will be found in the introduction of Hoffmann to the version of Assenede, and in Brunet. (Reiffenberg, *Chronique rimée de Philippe Mousques*, Introd. ccxlix—cclvi., Brussels, 1836, 4to.: Hoffmann von Fallersleben, *Horæ Belgicæ*, part i. 61, 62, part iii.; Witsen Geysbeek, *Biographisch, Anthologisch en critisch Woordenboek der Nederduitsche Dichters*; Brunet, *Manuel du Libraire*, tit. Floris, edit. 1842; Paulin Paris, *Li Romans de Berte aus grans piés*, 192—196, &c.; Warton, *History of English Poetry*, i. excvi. ii. 135, edit. 1840; Bergh, *De Nederlandsche Volksromans*, 1—5.)

J. W. J.

ASSEOLA is said to be the proper form of the name of an Indian chief, which has also been written Osceola, Oceola, Osiniola, and Assini Yahola. "Osceola," in the Creek language, signifies "the rising sun," and "Asseola" "the waterfall of black drink," a beverage in use among the Creeks to which this chieftain is said to have been partial. He was also known by the name of Powell, his father having been a half-breed of that name, the son of a Scotchman, while his mother was of the pure Creek blood. He was born between the years 1800 and 1805. While yet a boy he joined the tribe of Indians called the Redcloaks, hostile to the United States, and fought against the troops of Tennessee, commanded by General Jackson. After peace was concluded he emigrated to Florida, where in a short time he was again among the ranks of the Indians, who were opposed to the same general. By the treaty of Camp Moultrie, signed on the 18th of September, 1823, the United States, on receiving the cession of the other Indian improvements in Florida, acknowledged the provisional right of the Seminole Indians in Florida to a part of the eastern peninsula, and promised they should not be disturbed in the possession of these lands for the space of twenty years, after which they were to remove. The Seminoles, or "Runaways," a branch of the Creek nation, from which they had separated in a hostile manner, were remarkable for having adopted the "domestic institution" of slavery, and the Indians spent most of their time in idleness, leaving the cultivation of their fields to the negroes, who, from the influence and the comparative ease they enjoyed, preferred a red master to a white one. The continual encroachments of the whites on the property of the red men, which are admitted by the Americans themselves, led to disturbances which induced the government of the United States to propose, urge, and force on a new treaty to provide for the immediate removal of the Seminoles to a part of the country west of the Mississippi, where they would be in the lands of the Creeks, with whom they were already at enmity. Asseola, a secondary chief, and hitherto of little importance, became conspicuous by the opposition he offered to this treaty, called the treaty of Payne's Landing. It was signed on the 9th of May, 1832, by many of the superior chiefs who had been won over, but the great mass of the Indians continued strongly opposed to it. On one occasion, when Asseola had been signifying his opposition with vehemence, he was put under arrest by the Americans at the desire of General Thompson, the agent who had been appointed to superintend the removal of the Seminoles. As he was dragged to the guard-house, he was heard to say by one who understood the Creek language, "The sun," pointing to its position in the heavens, "is so high, I shall remember this hour; the agent has his day, I will have mine." He was kept in confinement till he had consented to sign the treaty, and some of the other chiefs had pledged themselves for his submission. For a short time he adhered to this new line of conduct, but towards the end of 1835, as the time for the intended removal approached, the opposite parties among the Seminoles began to be more violent than ever, and Asseola resumed his old position. He had declared that the first who attempted to remove should perish, and that if necessary he would himself become his executioner. Towards the end of November he and some other chiefs had an interview with Charley Emathla, one of the most influential of the submissive party, but found him firm in his intention to remove. Asseola pointed his rifle at him, which was struck down by another chief; but a day or two after, as Emathla was returning from an American fort, Asseola and twelve others started from an ambush and poured upon him a shower of balls. Emathla replied with an indignant whoop of defiance, and fell. This murder put an end to the opposition of the removal party, who became impressed with the idea that the whites were too weak either to enforce the treaty or to protect those who embraced it, and the whole nation united against the treaty of Payne's Landing. Asseola, although not formally placed at the head of the Seminoles, was the soul of their movements. The American commanders, who, on the news of the death of Emathla, had instantly called out the volunteers of Florida, found they had a much more formidable enemy to deal with than they had supposed. In a successful ambush by Asseola, the agent, General Thompson, was surprised and killed. During the whole of 1836 Generals Clinch, Gaines, and Scott endeavoured in vain to obtain a decisive advantage over the hitherto despised Indians. General Scott was succeeded by General Jesup, who, meeting with no better success, adopted the expedient of seizing Asseola and the other chiefs while they were engaged in conference with one of his officers, Hernandez, under a flag of truce. This event took place on the 21st of October, 1837, and Jesup himself published a narrative of the occurrence, in which he took credit to himself for his exploit, on the ground that the Indians were entitled to no faith. Asseola was sent prisoner to Charleston, where he became the object of much public curiosity, was taken to the theatres, and was sketched by Mr. Catlin. He pined, however, at the thought of the treachery of which he had become the victim, and died at Fort Moultrie, on Sullivan's Island, in the harbour of Charleston, on the 30th of January, 1838, in less than four months after his capture. He had two wives, both of whom accompanied and attended on him in his confinement. (Mackenny and Hall,

History of the Indian Tribes of North America [which contains a fine portrait of Asseola], ii. 199—215; Niles, *National Register*, liii. 262, 387, &c.) T. W.

ASSER, usually called ASSER MENEVENSIS (from Menevia, the Latin name of St. David's in Pembrokeshire), the reputed author of a history of King Alfred.

The incidental notices of this writer, contained in the book "De rebus gestis Ælfredi," which passes under his name, are to the following effect. When Alfred sent over to France for the learned monks Grimbald and John, he also invited Asser, who was a kinsman of Novis (or Nonis, or Namis), archbishop of St. David's, "from the western and remotest parts of Britain into Saxony;" kindly received him at "the royal town of Dene," in Sussex; and earnestly entreated him to give up all that he possessed "on the left and west side of the Severn," and to devote himself to his service, promising to confer on him richer possessions than those which he would have to give up. Asser hesitated to comply, esteeming it wrong to quit, except on compulsion, "the sacred places in which he had been brought up and instructed, and where he had re-embraced a monastic life, and had, lastly, been ordained." The king then lowered his requirement to this, that Asser would give him six months in each year, remaining the other six in Wales. Asser promised to consult his friends, meaning apparently his fellow ecclesiastics at St. David's, on this matter, and to return with an answer in six months; but on his way home, was seized with a fever at Winchester, and lay without hope of recovery for above a year. The king, surprised at his not returning at the appointed time, wrote to inquire the cause of his delay, and to hasten his return according to promise. Asser wrote in return to explain the cause of his failure, and to assure him that if he recovered he would fulfil his engagement. Accordingly, on his recovery, he consulted his friends, and agreed to the king's request to give him six months of his time in each year, either at once, or by intervals of three months each. The friends of Asser advised him to comply with Alfred's desire, in the hope that his favour would shelter them from the injuries of a chieftain, Hermeid, who frequently plundered the monastery and parish (or diocese?) of St. David's, and who, since he had, for his own protection, made himself Alfred's vassal, would, they hoped, be restrained by the king's authority.

Having thus obtained the sanction of his friends, Asser set out for the court of Alfred, whom he found at Leonaford, "a royal town" (as we understand the phrase, a town in the royal demesne), and was honourably received by him. His stay lasted eight months, which were employed in reading to the king at the intervals of public business, and in the enjoyment of familiar intercourse with him. He received from Alfred various gifts, among which were the abbacies of Amgresbyri and Banuwille, understood to be Amesbury in Wiltshire, or perhaps, Congresbury in Somersetshire, and Banwell also in Somersetshire; and, at a subsequent period, Exanceastre (Exeter) "with all the parish (cum omni parochia) belonging to it in Saxony (Wessex) and Cornwall." We learn nothing more of Asser from his work than that it was written in the forty-fifth year of Alfred's age, which would be A.D. 893 or 894.

Beyond these notices, all else respecting Asser is very doubtful. An Asser appears in the lists of the archbishops of St. David's, whom Leland considers to have been the kinsman and patron of Asser Menevensis, but whom Wise is disposed to identify with Asser himself, though without any appearance of probability. An Asser, bishop of Sherborne, who died, according to the Saxon Chronicle, A.D. 910, has been generally and with great probability identified with Asser Menevensis. It is observable that Florence of Worcester, the pseudo Matthew of Westminster, and William of Malmesbury (*De gestis pontificum*), speak of Asser of Sherborne as dying in the reign of Alfred; and the two former writers, apparently borrowing from the same authority, whatever that was, fix his death in A.D. 883. The better authority of the Saxon Chronicle induces us to reject this statement as erroneous; if correct, it would show that Asser of Sherborne was not the author of the life of Alfred, which professes to have been written at least ten years afterwards. In the preface to Alfred's translation of the "Pastorale" of Pope Gregory I. (the Great), the king mentions Asser as one of those who had interpreted the work to him, and calls him "Asser, my bishop;" and as this preface is, according to the copy published by Camden, Parker, &c., addressed to Wulfsige, bishop of Sherborne, and Asser died bishop of Sherborne, as the Saxon Chronicle states, in A.D. 910, long after Alfred's death, it follows that he must have been bishop of some other see before acquiring that of Sherborne. In the copy of the preface given by Wise the introductory paragraph is imperfect, and the name of Wulfsige does not appear. Ingulphus, or the writer of the history ascribed to him, calls Asser Asker, and affirms that he was first abbot of Bangor, then bishop of Sherborne.

As the history of Alfred, which passes under the name of Asser, has been, until quite lately, admitted as genuine, the correctness of those statements which it contains respecting its author have passed unquestioned. Some interpolated passages had been pointed out; but the genuineness of the whole work was first disputed by Mr. Thomas Wright, whose arguments appear to us

decisive of its spurious character. We think, consequently, that little can be depended upon respecting Asser beyond this—that he was a Welsh ecclesiastic (probably from St. David's) invited by Alfred into Wessex, and employed by the king as one of his associates and helpers in the improvement of his subjects: that he was made a bishop of some see not ascertained, and afterwards bishop of Sherborne, and that he died, as the Saxon Chronicle states, in A.D. 910.

The works ascribed to Asser are as follows:—1. "Annales," otherwise "De Rebus gestis Ælfredi." 2. "Annales Britanniæ," mentioned by Brompton; but the work is now unknown, and Wise suspects that it was not really Asser's. It appears to have been different from the "Chronicon sive Annales Asserii," published by Gale (*Historiæ Britannicæ, &c.; Scriptores Quindecim*, Oxford, 1691), the spuriousness of which is pointed out by Wise, and is now, we believe, admitted generally. Bale and Pits ascribe to Asser the following works: 3. "Commentarius in Boethium." 4. "Aurearum Sententiarum Enchiridion." 5. "Homeliarum et Epistolarum libri duo;" beside the translation of several works, not specified, into the English (Anglo-Saxon) tongue. The "Enchiridion," which was a sort of common-place book, kept for Alfred's use, and compiled under his direction, is noticed in the work "De Rebus gestis Ælfredi," and its existence rests on the testimony of the author of that work: the title "Enchiridion," or manual, was given to it by Alfred himself; the full title, as given by Bale, is of later date. The supposition that Asser wrote a commentary on Boethius is probably founded on the misunderstanding of a passage in William of Malmesbury: of the "Homeliæ" and "Epistolæ," if ever they existed, nothing is now known. The book "De Rebus gestis Ælfredi" is a chronicle, or fragment of a chronicle, extending from the year of Alfred's birth, A.D. 849, to A.D. 889, and comprehending notices of events in nowise connected with Alfred; with a number of particulars of Alfred's personal history and habits, inserted towards the latter part of the work, and related in the past tense, though the work is professedly dedicated to the king in his lifetime. That Asser should have left the history of Alfred imperfect, omitting the history of his arduous struggle with the Danes under Hastings, A.D. 894—897, when (if he be the Asser of the Saxon Chronicle) he survived that king eight or nine years, is hardly probable; nor is it likely that he would have written a work having so little of the form of a regular biography. The statements respecting the writer himself are very suspicious. That he should have been seized with a fever at Winchester, the capital of Alfred's dominions, and have remained in that state for so long a period, without the knowledge of the king, is scarcely credible. Nor is the writer consistent with himself; for the notice of the king's message, and Asser's reply, while he was yet doubtful of his recovery and unable to travel, suppose him to have been at his home, whether St. David's or elsewhere. Other marvellous or inconsistent statements in the course of the work are pointed out by Mr. Wright. (Wise's edition of Asser, *De Rebus gestis Ælfredi*, Oxon, 1722; Wright, *Biographia Britannica Litteraria* (*Anglo-Saxon period*), London, 1842, and a paper by the same author in the *Archæologia*, vol. xxix. Lond. 1842.)

J. C. M.

ASSERETO, GIOVACCHINO, an Italian oil and fresco painter of considerable ability, born at Genoa in 1600. He lost his father when he was a child, but he was placed by an elder brother with the painter Luciano Borzone, and afterwards with the celebrated Andrea Ansaldo, with whom he made so great progress, and acquired such reputation, that as early as his sixteenth year he was invited to Sarzana to paint an altar-piece for the oratorio of Sant' Antonio Abate. The subject was, that saint putting devils to flight by his prayers: and Assereto produced a very successful picture; so much so, that he had the credit of having been assisted by Ansaldo. He painted several other pictures in Sarzana; and in 1639 went to Rome, then abounding in great painters, for Domenichino, Guido, Lanfranc, N. Poussin, A. Sacchi, Camassei, and Pietro da Cortona, were all there at that period. He died in 1649, aged only forty-nine. There are several good works by him at Genoa, and some at Seville in Spain; they are richly coloured. His design, says Lanzi, is in the style of Ansaldo, but in chiaroscuro he resembled more his first master, Borzone. Assereto was fond of amusement, and frequently neglected his painting to join his friends in a party of pleasure. He left a son, GIUSEPPE ASSERETO, who had likewise a great talent for painting, but he died young. (Soprani, *Vite de' Pittori, &c. Genovesi.*)

R. N. W.

ASSEZAN, PADER D', a son of the painter and poet Hilaire Pader, was born at Toulouse, in the year 1654. He commenced his career as an advocate, and practised with some success, but becoming disgusted with the law, he abandoned his profession, and devoted himself to poetry. His first efforts were made at the floral games of his native city, and he thrice carried off the prize. Encouraged by his success, he went to Paris, and very soon presented to the French stage his tragedy of "Agamemnon." Its success was most flattering; it was represented nineteen nights. This piece has been the subject of a curious dispute. Two years after its appearance, and when Assezan had quitted Paris and returned to Toulouse, the celebrated Abbé Claude Boyer, in the preface to

his "Artaxerxes," claimed it as his own, asserting that the "Agamemnon" having followed the "Comte d'Essex," he wished to protect it from the open persecution the latter piece had met with, and had therefore allowed the name of Assezan to be attached to it instead of his own. Beauchamps gives the following account of the transaction: "Boyer, tired of the ill success of his pieces, begged Assezan, who had just arrived at Paris, to put this forth under his name: the artifice succeeded. Racine, Boyer's greatest scourge, took the new author under his protection. Boyer, convinced that his name alone had caused the failure of his productions, could not help exclaiming from the pit, in the midst of the applause, 'Elle est pourtant de Boyer, malgré Mons. de Racine.' ('It is Boyer's notwithstanding, in spite of Mons. Racine.') The piece was hissed two days afterwards."

In 1686 Assezan produced his "Antigone," which was considered to prove his right to the authorship of the "Agamemnon," from the striking similarity in style, versification, and general management of the plot and characters between the two pieces. In his preface he insists strongly on his claim to the "Agamemnon." This preface Boyer never answered, and it is maintained by many that Boyer's share in the work was confined to advice, some corrections, and the addition of a few verses. Assezan died at Toulouse in 1696. The "Agamemnon" was printed first in 1680, 12mo., reprinted in 1682; again, in 1706, 12mo., without the author's name. It is also inserted in the fourth vol. of the "Théâtre Français; ou, Recueil des meilleures pièces de Théâtre," Paris, 1737, 12mo. The "Antigone" is also printed in the ninth vol. of the same collection. His minor poetic compositions are scattered through the different collections of the Floral Games. (Laurent-Gousse, &c. *Biographie Toulousaine*, 119; Parfait, *Histoire du Théâtre François*, xiii. 16, 17; Beauchamps, *Recherches sur les Théâtres de France*, ii. 183.) J. W. J.

ASSHETON, PETER. [ASHTON, PETER.]

ASSHETON, WILLIAM, D.D., and rector of Beckenham in Kent, was born at Middleton in Lancashire, of which place his father was rector, in the year 1641. He received his early education at a private country school, and was entered of Brazenose College, Oxford, in 1658. His diligence in study was extreme, and his advancement proportionably rapid. He obtained a fellowship in 1663, being then Bachelor of Arts. After taking his degree of A.M., he took holy orders and preached for some time in the neighbourhood of Oxford. He was appointed chaplain to James, duke of Ormond, chancellor of the University, whom he served in that capacity both in England and Ireland. In January, 1673, he took the degree of D.D., and in the February following succeeded Dr. Parry in the prebend of Knaresborough in Yorkshire. He visited London with the duke, and obtained the living of St. Antholin in Watling-street; and in 1676, by his patron's interest, was presented to the rectory of Beckenham. He was frequently and unanimously chosen proctor for Rochester in convocation. A few years before his death he was invited to accept the mastership of his college, which however he declined. He died at Beckenham, in September, 1711.

Dr. Assheton was a man of much learning, piety, and integrity. His writings against toleration, his opinions respecting passive obedience and apparitions, display, it is true, narrowness of mind, and much of the characteristic prejudices of the time in which he lived, but these errors were more than counterbalanced by the honesty of purpose and active benevolence which characterized all his actions. He was an active opponent of Roman Catholicism and dissent in all their forms, and an inflexible advocate for the doctrines of the Church of England. It has been said of him, "He drank wine, as sick men take physic, merely for health; reason was his rule; conscience his counsellour; and his actions were ever contrary to those he found fault with."

He is best known as the projector of the scheme for providing a maintenance for the widows of clergymen and others. This plan was the fruit of many years' thought, for it was difficult to provide such a fund as would secure to the subscribers their annuities without risk. The corporation of the clergy, and the Bank of England, to whom he applied himself in succession, declared that they were not in a situation to accept the proposal. The Mercers' Company entertained it, and, after many debates in their General Courts and Committees, agreed upon certain rules and orders, the substance of which was, "That the Company would take in subscriptions at any time till the sum of 100,000*l.* should be subscribed, but would never exceed that sum.—That all married men at the age of thirty years or under might subscribe any sum not exceeding 1000*l.*—That all married men not exceeding the age of forty years might subscribe any sum not exceeding 500*l.* And that all married men not exceeding the age of sixty years might subscribe any sum not exceeding 300*l.*—That the widows should receive the benefit of 30*l.* per cent. according to the proposal.—That no seafaring man should subscribe." The company had several meetings in committee with Assheton about settling a sufficient security, in which they satisfied him that their estates, in clear rents, amounted to 2888*l.* per annum, which, when the leases fell in, would yield above 13,500*l.* per annum. All things being agreed upon, the deed of settlement was executed by the company and trustees on the 4th of Octo-

ber, 1699, and duly enrolled in Chancery. It was considered at the time that this scheme would have been advantageous to the company, by affording it the means of discharging heavy debts with which it was encumbered; but the result proved that this calculation was erroneous. The scheme nearly annihilated the whole of the company's funds: the annuity was too large; it was gradually reduced to 18 per cent., but was found to be still too heavy. In 1745 the company was obliged to stop, and afterwards to apply for the aid of parliament, and in 1764 an act was passed to enable it to extricate itself from its difficulties by means of a lottery. We are enabled to state, through the courtesy of Mr. Barnes, the clerk to the Mercers' Company, that the last bond was paid off in the year 1801, and that Dr. Assheton's scheme was then finally closed.

Dr. Assheton was the author of the following works:—1. "Toleration disapproved and condemned, by the authority and convincing reasons of,—I. King James and his Privy Council, Anno reg. II. II. The Honourable Commons in their votes, &c., Feb. 25, 1662. III. The Presbyterian Ministers in the City of London, met at Sion College, Dec. 18, 1645. IV. Twenty eminent divines, most (if not all) of them members of the late Assembly. Faithfully collected," &c., Oxford, 1670, 4to. He published a second edition, with his name, at Oxford in the same year, with a preface on the nature of persecution in general. Again in 1671. Another edition was printed in 1736, 8vo. 2. "The Cases of Scandal and Persecution, being a seasonable inquiry into these two things: I. Whether the Non-conformists, who otherwise think subscription lawful, are therefore obliged to forbear it, because the weak brethren do judge it unlawful? II. Whether the execution of penal laws upon dissenters for non-communion with the Church of England be persecution, &c., wherein they are pathetically exhorted to return into the bosom of the Church," &c., London, 1674, 8vo., and 1676, 8vo. 3. "The Royal Apology, or an Answer to the Rebel's Plea, wherein are the most noted anti-monarchical tenets," &c., London, 1684, 4to., and 1685, 4to. 4. "A seasonable Vindication of their present Majesties," London. 5. "The Country Parson's Admonition to his Parishioners against Popery," &c., London, 1686, and 1689, 24mo. 6. "A full Defence of the former Discourse against the Missionary's Answer, being a farther examination of the pretended infallibility of the Church of Rome," 1688. This piece also bore the title "A Plain Man's Reply to the Catholic Missionaries," &c. 7. "A Discourse against Blasphemy," 1691, and London, 1694, 16mo. 8. "A Discourse against Drunkenness," 1692. 9. "A Discourse against Swearing and Cursing." The last three pieces were written by command of William and Mary, and sold for 2*d.* that they might be generally read. 10. "Directions in order to the suppressing of Debauchery and Profaneness," 1693. 11. "A Conference with an Anabaptist." 12. "A Discourse concerning a Death-bed Repentance." 13. "A Theological Discourse of last Wills and Testaments," London, 1696. 14. "A seasonable Vindication of the Blessed Trinity," 1679. 15. "A brief state of the Socinian Controversy," &c., London, 1698. 16. "The Plain Man's Devotion," 1698. 17. "A Full Account of the Rise, Progress, and Advantages of Dr. Assheton's Proposal (as improved and managed by the Company of Mercers) for the benefit of Widows of Clergymen, and others, by settled Jointures and Annuities at the rate of 30 per cent.," &c., London, 1699, 1700, 1710, 1711, and 1713, 12mo. 18. "A Vindication of the Immortality of the Soul and a Future State," London, 1703, 8vo. 19. "A Brief Exhortation to the Holy Communion," &c., 1705. 20. "A Method of Devotion for sick and dying Persons," &c., London, 1706. 21. "The Possibility of Apparitions," 1706, 16mo., published anonymously. 22. "Occasional Prayers from Bishop Taylor," &c., London, 1708. 23. "A seasonable Vindication of the Clergy," &c., London, 1674, 1676, 8vo., and 1709. 24. "Directions for the Conversation of the Clergy, collected from Bishop Stillingfleet; with three Sermons," London, 1710. 25. "The Judgment of King Charles I. concerning religious Episcopacy, Reformation, and the rights of the Church," London, 1676, 8vo. (*Biographia Britannica*, edit. Kippis; Wood, *Athenæ Oxonienses*, edit. Bliss, iv. 606—608; Watts, *Life of Dr. Assheton*; Herbert, *History of the Companies of London*, i. 238.) J. W. J.

ASSHOD ('Ασώτος, or 'Ασώτιος), the name of several lords and kings of ARMENIA who belonged to the dynasty of the Pagratidæ. This dynasty was of Jewish origin; but after having settled in Armenia, about A.D. 600, the members of it adopted the Christian religion, and several of them became conspicuous in Armenian history in the seventh, eighth, and ninth centuries. One of them, Asshod, surnamed Medz, or the Great, succeeded in re-establishing the kingdom of Armenia, the fate of which, after the overthrow of the Arsacidæ, has been shortly told in the life of Artasires, king of Armenia. Descendants of the Pagratidæ are still among the first nobility in Georgia, and some of the adjacent Russian provinces south of the Caucasus; others, the descendants of the kings of Georgia, which was united with Russia in 1801, have been received among the Russian nobility; and the Russian princes Bagration are also descended from the Pagratidæ. Several of the Pagratidæ were called Asshod, the principal of whom are:—

ASSHOD, the son of Piurad, lord of Armenia. Gregory, lord of Armenia, a vassal of

the Arabs, perished, after a reign of twenty-four years, in a battle with the Khazars, who invaded Armenia in A.D. 683. He was a good and wise man; but after his death civil troubles broke out, which lasted two years; till Asshod, the son of Piurad, succeeded in putting himself at the head of the government in 685. He assumed the title of Patricius, which among the Armenians signified as much as lord or regent, and which we also find annexed to the name of several Armenians who, without being sovereign lords, belonged to some of the great Armenian families. One of these was Joannes Patricius, a good Armenian historian. Asshod conferred upon his brother, Sempad, the dignity of Sbarabied, or generalissimo. This title, as well as that of patricius, was introduced among the Armenians by the Arsacidæ. The public offices to which the titles belonged were afterwards abolished by the Sassanidæ; but the Armenian nobles who had held those and other high offices, which seem to have been hereditary dignities, preserved the corresponding titles in their families till the titles were formally renewed by the first lords and kings of the dynasty of the Pagratidæ. Asshod was acknowledged as vassal prince of Armenia by the khalif, 'Abdu-l-málek, on condition of paying an annual tribute. This annoyed the emperor, Justinian II., who sent an army into Armenia, in A.D. 686, for the purpose of compelling Asshod to recognize the supremacy of the Greek empire. While the Greeks entered the northern part of Armenia, the Arabs, under one Mohammed, invaded the southern part: both armies ravaged the country and plundered its inhabitants. Asshod intended to submit to Justinian; but it seems that he did not carry on his negotiations with secrecy, for he was suddenly attacked by Mohammed in A.D. 690, and was slain in a battle with him in the same year. Mohammed penetrated as far as the Caucasus, but was afterwards driven out by Leontius, the Greek commander-in-chief, who established the authority of Justinian II. in Armenia, and the adjacent Caucasian countries.

The chief source from which this account, as well as those of the following biographies of the Asshods, is taken, refers to the works of Joannes Patricius, Faustus Byzantinus, Chamcham, and other Armenian historians hitherto not translated into any of the European languages, either ancient or modern. (Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i. p. 338, &c.; Theophan[illegible], p. 303, ed. Paris.) W. P.

ASSHOD, the son of Wasag, a Pagratide, became lord of ARMENIA under the following circumstances. During the civil troubles which preceded the fall of the Umeyyides and the establishment of the Abbasides in the khalifate, Asshod, a powerful noble, persuaded Merwán, the last Umeyyide, to appoint him patricius or lord of Armenia (A.D. 743), and he held the government for fifteen years. He was a faithful friend of the Arabs; but he incurred the hatred of the ambitious and quarrelsome nobles, who caused a revolt, made Asshod their prisoner, and put his eyes out (A.D. 758). Sempad, the son of Asshod, was placed on his father's throne, but was killed by the Arabs in the same year. Asshod survived his misfortune during fourteen years, and died in A.D. 772. (Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i. pp. 342, &c. 419, 420.) W. P.

ASSHOD I., surnamed Medz, or the Great, the first king of ARMENIA of the dynasty of the Pagratidæ, and the restorer of the Armenian kingdom, was the son of the sbarabied, or generalissimo, Sempad, who was put to death by the Arabs in A.D. 856, because he refused to adopt the Mohammedan religion. Asshod having succeeded in seizing the government of Armenia, showed so much wisdom and moderation that he won the hearts of the people and the nobles, and his fame as an excellent governor became soon known among the Arabs. Armenia was then still a province of the empire of the khalifs, with a separate administration; but the power of its native governors was greatly checked by the authority of an Arabian governor-general, whose title in Armenia was Osdigan. The khalif Al-mutawakkel 'Alá-l-lah was so satisfied with the conduct of Asshod, that he withdrew his governor-general, and put in his stead a military governor, whose business was limited to the inspection of the Arabian garrisons in some of the Armenian fortresses. The name of this governor was 'Ali Ibn Yáhin, a Mohammedan, but a native of Armenia, who did much good to his country. The khalif also conferred on him the title of amíru-l-omrá, or prince of the princes, and allowed him to enjoy complete independence on condition of paying an annual tribute (A.D. 859). During several years Asshod governed his dominions in peace, and was actively occupied in healing the wounds which Armenia had received by so many wars and rebellions. His principality comprised the northern part of Armenia, and he usually resided in the fortress of Ani, though sometimes also at Kars and Eraskawors. He gave his daughters in marriage to the most powerful among the Armenian nobles. His principal vassals were Terenig Gregory, prince of Wasburagan, and chief of the powerful clan of the Ardzrunians; Shabuh, or Sapor, prince of Sber, a Pagratide; Wasag Gapur, prince of the Siunians; Isshkhanig, prince of Sisagan; and, in later times, Adernersch Curopalates, king of Georgia, and the king of Colchis, whose name is not mentioned. In A.D. 861, Northern Armenia was invaded by Jaháb, the Arabian governor of Southern Armenia; but he was defeated and driven back by Asshod and his brother Apas,

who held the office of sbarabied. In the beginning of the year A.D. 862, Al-mutawakkel was slain; and his successor, Al-muhtadí, a just and religious prince, showed his regard to Asshod by allowing several Armenian nobles, who were captives of the Arabs, to return into their country. These nobles were the remainder of a great number of distinguished Armenians, who were seized by order of the intolerant and cruel Al-mutawakkel, as early as A.D. 855 and 856, and many of whom, as well as Asshod's father Sempad, were put to death, because they would not embrace the Mohammedan religion. Some of them had actually been circumcised; but, contrary to the severe law of the Mohammedans, Al-muhtadí allowed them also to return and to re-enter the Christian church. Asshod was no less esteemed by the Khalif Al-mu'tamed, the successor of Al-muhtadí, who, in A.D. 885, sent an ambassador extraordinary, named Isá, into Armenia, to present a royal diadem to Asshod, who was crowned as an independent king by Isá in his fortress of Ani. The Emperor Basil I., the Macedonian, also recognized Asshod as an independent king, and concluded a treaty of alliance with him. The kingdom of Armenia was thus re-established by Asshod I., four hundred and fifty-seven years after the deposition of the last Arsacide, Artasires, in A.D. 428. About A.D. 886, Asshod subjugated a considerable tract along the southern side of the Caucasus, and appointed his son Sempad viceroy of the new province. In A.D. 888, Asshod went to Constantinople on some business, which is not mentioned, and was received with great honour by the Emperor Leo the Philosopher. Asshod remained at Constantinople till 889, when he returned to Armenia; but he died suddenly on the frontiers of the province of Shirag, just when he was going to enter his kingdom. He left four sons, the eldest of whom, the above-mentioned Sempad, became his successor. (Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i. p. 348, &c.) W. P.

ASSHOD II., surnamed ERGATHI (he who is of iron), king of ARMENIA, the son of Sempad, and the grandson of Asshod I., ascended the throne in A.D. 914, in which year Sempad was put to death by the Arabs, who had made him prisoner in the preceding year. The Arabs ravaged Armenia in a dreadful manner, and killed many of the people on account of their religion. Asshod, and his brother Apas, took up arms, and during ten years they made a guerilla war upon the Arabs, without being able to drive them out. Asshod was crowned about A.D. 915, by Adernerseh, king of Georgia, and Kurken, king of the Abghazes. The custom of receiving the crown, or, more correctly, the royal diadem, from the hands of other kings, either liege lords, peers, vassals or captives, or their delegates, was an old custom in the East, of which we find many traces in the early history of the Armenians, Parthians, and later Persians, and their transactions with the Romans and Greeks. During that long war Armenia was exposed to such horrors that the Emperor Constantine Porphyrogenneta resolved to put an end to it. For that purpose he requested Nicolaus, the patriarch of Constantinople, to write to John, the Armenian patriarch who had taken refuge at the court of Adernerseh, king of Georgia, and to request him to do his best to form an alliance between the Armenians, the Georgians, and the Abghazes. The emperor promised to aid them with sufficient forces if they would make a common attack upon the Arabs (920). Upon this Asshod went to Constantinople, where he was well received (921). During his absence a singular circumstance occurred which greatly contributed to help Asshod to the throne of his forefathers. There were several nobles in Armenia who took the part of the Arabs against their own countrymen. Having been treated by the Arabs with haughtiness and ingratitude, they collected an army, fell upon the Mohammedans, and drove them out of Armenia, being assisted by those of their countrymen who were on Asshod's side, and whose assistance they were obliged to seek in this dangerous undertaking. When the news of these events reached Constantinople, the emperor, who knew that the Arabs, who had an active commander called Yúsuf, would soon return with greater forces, put Asshod at the head of a Greek army. Asshod soon appeared on the Armenian frontier, and took possession of his kingdom without any resistance, everything being prepared for his reception. Yúsuf, however, soon repaired his losses: he proclaimed another Asshod, the son of Shapuh, and first cousin of Asshod Ergathi, king of Armenia, and supported him with all his forces. A long war ensued between Asshod Ergathi and Asshod the rebel, who at last succeeded in making himself independent in Southern Armenia; his capital was Towin. His success was due to his own valour and to a rebellion of Apas, the brother of Asshod Ergathi, who however was finally compelled to implore the mercy of his brother. About A.D. 923, Yúsuf, the Arabian general, revolted against the Khalif Al-muktader, but was defeated and carried to Baghdâd. Asshod concluded a treaty with his successor, which gave so much satisfaction to the khalif, that he conferred upon Asshod the title of Shahanshah, or king of kings, by which he meant that he considered Asshod to be the first in rank among the petty kings in the Caucasian countries. The Greek name for Shahanshah would have been "king of kings" (*βασιλεὺς βασιλέων*), the ancient appellation of the Persian kings; but the pride of the Emperor Constantine Porphyrogenneta would not allow him to give that title to a king of Armenia. As Shahan-

shah is rendered in Armenian by Ark'-haïts ark'haï, which is evidently corrupted from the Greek Ἀρχων τῶν ἀρχόντων, the emperor availed himself of that circumstance, and called the Armenian king ἄρχων τῶν ἀρχόντων, which henceforth was the title given by the Greek emperors to the kings of Armenia. Asshod II. Ergathi died A.D. 928; his successor was his son Apas. (Constantine Porphyrogenneta, *De Administrando Imperio*, c. 43, 44, &c.; *De Ceremoniis*, c. 48; Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i. p. 359, &c.) W. P.

ASSHOD III., surnamed OGHORMAZ, or the "Compassionate," king of ARMENIA, was the son of king Apas, and nephew of Asshod III.; he succeeded his father in A.D. 952. Without having any particular talent for war, Asshod raised Armenia to a high degree of power: the kings and princes of Georgia, Wasburagan, Kars, Albania, several Mohammedan emirs, and the Armenian lords, without exception, recognized him as their liege lord. Asshod did much for industry and trade; he had received a careful education, and he showed his love for the fine arts by building many beautiful public edifices. His capital, Ani, was much embellished by him. Those who wish to get information about the remains of ancient buildings and towns, and other Armenian antiquities, will find some very good accounts in the Travels of Dubois de Montpéreux in the Caucasian countries, which were lately published at Paris, and which is a much better book than the Travels of Dr. Koch, of Jena, in the same countries, published in 1843. In 961 Asshod gave the town of Kars and its territory to his brother Mussheg, who reigned over it with the title of king, and whose descendants remained in the possession of it for a considerable period. In the same year, (961) Seif-ed-dáulah, a Hamdanite, and lord of Aleppo and Mesopotamia, which he had taken from the khalifs of Baghdâd, threatened to invade Armenia, unless Asshod would pay him an annual tribute; but the Armenian king refused it haughtily, and advanced upon Seif-ed-dáulah, who was entirely defeated and lost part of his territory. The Khalif Al-muti', or rather his all-powerful vizír, the amíru-l-ómrá, Mu'izzu-d-dáulah, was so pleased with the defeat of a rebel by the Armenians, that he wrote a flattering letter to Asshod, styling him Shah-Armen, or independent king of Armenia, and presented him with a royal diadem. Asshod made another still more glorious campaign against the Mohammedans in Syria, in 974. The Mohammedans were at war with the Greek emperor, John Zimisces, called Chemesshgig by the Armenians, who invited Asshod to make common cause with him; and it is said that the Armenian auxiliaries fought with great distinction, and returned home victorious and laden with booty. Asshod died in A.D. 977, leaving three sons: Sempad II., his successor; Kakig I., the successor of his brother Sempad; and Kurken, who became king of Albania. (Cedrenus, vol. ii. pp. 654—656, ed. Paris; Saint-Martin, *Mémoires, &c. sur l'Arménie.*) W. P.

ASSHOD IV., king of ARMENIA, the second son of King Kakig I., who died in A.D. 1020. Kakig had appointed his eldest son John to succeed him; but as John showed timidity, Asshod caused a revolt, seized the greater part of Armenia, and laid siege to Ani, where John resided. The contest was terminated by the mediation of the Sbarabied, or generalissimo, Wasag, a descendant of the Arsacidæ, Peter the patriarch of Armenia, and several of the most powerful lords. It was agreed that both the brothers should have the title of king, but that John should have Ani and the country of Shirag, and Asshod the remainder of the kingdom; and that Asshod should succeed John in case he should be the survivor. John was soon afterwards involved in a war with the king of Georgia, by whom he was made prisoner; but he obtained his liberty after having ceded some districts to the conqueror. In 1021 the Turks Seljuks appeared, for the first time, in Armenia, and committed such dreadful ravages, that Senek'harim, king or prince of Wasburagan, ceded his territory to the Emperor Basil II., from fear of those barbarians. The emperor indemnified him with a small territory on the Euphrates. The Turks, however, were afterwards defeated, and compelled to retreat by Wasag. The division of Armenia between the brothers, and the inroads of the Turks, appeared to the emperor a favourable opportunity for conquering Armenia. He first attacked John, who was supported by George I., king of Georgia, a Pagratide; but they were both defeated by the Greeks, and, George having fled beyond the Caucasus, John submitted to the emperor, and received his dominions as a vassal state of the Greek empire. The Greeks maintained their authority in Armenia only for a short time. It appears that Asshod submitted likewise to the emperor. Asshod IV. died in 1039, leaving a son, Kakig II., a boy of fourteen, who had no sooner been proclaimed king than he was surprised and imprisoned by his uncle John, who united Asshod's inheritance with his kingdom of Ani. (Cedrenus, vol. ii. pp. 701, 711, 718, ed. Paris; Saint-Martin, *Mémoires, &c. sur l'Arménie*, vol. i. pp. 366, &c.) W. P.

ASSIGNIES, JEAN D', a learned Cistercian monk, descended from a noble family of Hainault, was born about the year 1562. He was sub-prior of the monastery at Cambron, and in 1618 became abbot of the Cistercian monastery at Nizelle, in Brabant. He died on the 22nd of May, 1642. His principal works are, 1. "Vies des Personnes illustres en Sainteté de l'Ordre de Cîteaux," 2 vols., Douay and Mons, 1598, 1606, 4to. 2. "Antidotum salutare contra morbos pes-

tiferos malæ linguæ," Antwerp, 1633, 8vo. A French translation of this work by himself was afterwards published at Douay. 3. "Fasciculus Myrrhæ," Douay, 1630, 4to. 4. "Allumettes vives pour embrazer l'ame à la hayne du peché et l'amour de la vertu, par la considération de la passion de Jésus Christ, distinguées en xxi exercises," Douay, 1629, 12mo. 5. "Vie et Miracles de Saint-Martin de Tours," Douay, 1625, 8vo. 6. "Coffret Spirituel rempli d'Epistres mellifiues de S. Bernard, et d'un petit traité du vice de propriété monastique composé par J. Trithemius: le tout mis en nostre vulgaire par J. d'Assignies," Douay, 1619, 12mo. 7. "Bourdon des Ames dévotes et ambitieuses de cheminer avec repos et conscience au pélerinage de ceste vie, dressé sur les avis de Louys de Blois," Douay, 1634, 12mo. 8. "Le Paradis des Prières, &c., extraites des œuvres spirituelles du vénérable Louis de Bloys," Saint Omer, 1617, 12mo. 9. "Directoire; ou, Instruction pour dévotement s'acquitter de l'office divin," &c., Mons, 1609, 12mo. 10. "Doctrine spirituelle enseignant le moien de se perfectionner en la vertu," Douay, 1630, 16mo. A list of several other works of minor importance, consisting for the most part of translations, is given by Visch, who states that Assignies left behind him many works in manuscript, which are preserved in the libraries of Cambron and Nizelle. (Visch, *Bibliotheca Scriptorum ordinis Cisterciensis*, 174, 175, edit. 1656; Foppens, *Bibliotheca Belgica*, i. 556; Duthillœul, *Bibliographie Douaisienne*, 126, &c.) J. W. J.

ASSIGNY, MARIUS D', or D'ASSIGNY, a clergyman of the Church of England, was born in the year 1643. His name indicates that he was of French extraction, and it appears that he took his degree of B.D. at the University of Cambridge, in the year 1668. In Woodham Walter Church, Essex, there is the following epitaph: — "Here lieth the body of the Rev. Marjus D'Assigney, B.D., who died Nov. 14, 1717, aged 74. He translated Drelincourt's Christian Defence against the Fears of Death, 6th edition, London, 1709." Beyond this nothing is known of his life. His other works are, 1. A translation of Pierre Gautruche's "Histoire Poëtique," under the title "The Poetical Histories, being a compleat collection of all the stories necessary for a perfect understanding of the Greek and Latin Poets . . . Written originally in French by P. Galtruchius: now Englisht and enricht with observations concerning the Gods worshipped by our ancestors . . . Unto which are added Two treatises [by D'Assigny]; one, of the curiosities of old Rome . . . the other containing the most remarkable hieroglyphicks of Ægypt," London, 1671, 8vo. This work, which is dedicated to Sir Orlando Bridgman, keeper of the great seal, was very popular. The eighth edition was published in 1701. 2. "The Divine Art of Prayer, containing the most proper rules to pray well, with divers meditations and prayers suitable to the necessity of Christians," &c. London, 1691, 8vo. 3. "The Art of Memory." The second edition was published at London in 1699, 12mo., and a third edition in 1706. 4. "Rhetorica Anglorum; vel, Exercitationes oratoriæ in rhetoricam sacram et communem," &c. London, 1699, 12mo. 5. "Seasonable Advice to the Protestant Non-jurors, showing the absurdity and danger of acknowledging the pretended Prince of Wales for king of England," &c. London, 1702, 4to. 6. "The History of the Earls and Earldom of Flanders from the first establishment of that sovereignty to the death of the late King Charles II. of Spain. . . . To which is prefixed a general Survey of Flanders, with a curious map of that country (by Moll)," London, 1701, 8vo. (*Works of D'Assigny in the British Museum; Cantabrigienses Graduati*, 117; *Catalogus Librorum impressorum Bibliothecæ Bodleianæ*, 1843; Nichols, *Literary Anecdotes of the Eighteenth Century*, ix. 781.) J. W. J.

ASSI'SI, ANDRE'A DI, called L'INGEGNO, an Italian painter, born at Assisi, about the middle of the fifteenth century; he is called also Andrea di Luigi, but his real name, in the old form, appears to have been Andrea di Aloisi. Von Rumohr, in his Italian researches, has shown Vasari's account of this painter to be a tissue of errors; and Lanzi and other writers have been led likewise into error by it. Vasari says that Andrea was the best scholar of Pietro Perugino, and, in his school, the rival of Raphael; that he assisted Perugino in many of his works, but suddenly became blind when assisting him in the Sistine chapel; and that Sixtus IV., out of compassion, granted him a pension for life, which he enjoyed until his eighty-sixth year. Of all these facts one only is not certainly untrue, and that is, that he assisted Perugino in his works, which may be the case, but he was certainly not the scholar of that painter, for he was contemporary with him, and of about an equal age, and from the style of his colouring was, in the opinion of Rumohr, very probably the scholar of Niccolo Alunno. That he was not the fellow scholar of Raphael is evident, from the fact that he was an established master at the time that Raphael was born. There is a document extant respecting the payment he received in 1484 for painting a coat of arms for the townhouse of Assisi; this is the only authentic work of his known. The Sibyls and Prophets, in fresco, in the Basiliea of Assisi, erroneously ascribed to him, were painted towards the close of the sixteenth century by Adone Doni.

Regarding L'Ingegno's blindness, if not altogether an error, it could not have happened before 1511, twenty-seven years after the

death of Sixtus (who died in 1484); for in that year L'Ingegno received the appointment from Julius II. of papal treasurer at Assisi, "Camerarius Apostolicus in Civitate Assisii," for which office he would certainly require the use of his eyes. He held several other offices previous to this: he was, in 1505, procurator; in 1507, arbitrator; and in 1510, Syndic, "Sindicator Potestatis." Vasari's informant, therefore, confounded Julius with Sixtus, and a salary with a pension. Vasari has no notice at all of him in his first edition. The story of his becoming suddenly blind may have arisen from a weakness of sight, which induced him to give up painting, and his own interest may have procured him provision from the pope; he had a brother who was canon of the cathedral of Assisi. His name of L'Ingegno he acquired probably from his general aptness and capabilities, rather than from any particular skill in painting. What his ability in painting was cannot now be judged, as his only known work, the coat of arms already mentioned, is insignificant. He painted some figures in the Cambio, or Exchange of Perugia, in company with Perugino, but it is not known which; fame gives him the Sibyls and Prophets, because they are the best there. There is a picture in the gallery of Berlin attributed to him, and a holy family at Paris, in the Louvre. The latter is a beautiful small work of the earlier Italian style; but there is no proof that it is the work of Andrea di Assisi: it is, in the opinion of Dr. Waagen, superior to the works of that class by Perugino, but much in his style. There is a small picture of the Circumcision of Christ in the Imperial gallery at Vienna, marked Luig, 1526, which Von Michel has supposed to be by L'Ingegno. There was a TIBERIO DI ASSISI who lived in the early part of the sixteenth century, and painted in the style of Perugino. He signed himself Tiberius Diatelevi. (Vasari, *Vite de' Pittori, &c.*; Rumohr, *Italienische Forschungen;* Waagen, *Kunstwerke und Künstler in Paris;* Lanzi, *Storia Pittorica, &c.*)

R. N. W.

ASSO. [ADSO.]

ASSO Y DEL RIO, IGNA'CIO JORDAN DE, a Spanish lawyer and naturalist. His first published works were on legal subjects. In 1771 he published in folio a work on the old laws of Castile, entitled "El Fuero Viejo de Castilla." In 1774 he published the ordinances of Alfonso XI., with the title, "El Ordenamiento de Leyes que D. Alfonso XI. hizo." In 1775 he published an account of the celebrated Cortes of the reigns of Sancho IV. and Ferdinand IV., with the title "Cortes celebradas en los Reynados de D. Sancho IV. y D. Fernando IV.," folio. In conjunction with D. Manuel y Rodriguez, Asso wrote a work on the institutes of the civil law of Spain, with the title "Instituciones del derecho civil de Castilla," Madrid, 1775, 4to. This work is considered the best on the subject, and is the text-book of the professors of law in the universities of Spain. It has been translated into English by Lewis F. C. Johnston, one of the judges in the island of Trinidad.

Asso afterwards turned his attention to botany, and studied with much devotion the native plants of Aragon. The consequence of this was the publication of two works on the Flora of Aragon, which were illustrated with copper plates. The first was published at Marseille, in 1799, with the title "Synopsis Stirpium Indigenarum Aragoniæ," 4to. The second was published in 1781, and entitled "Mantissæ Stirpium Indigenarum Aragoniæ," 4to.

In addition to natural history Asso cultivated languages with great assiduity, and he paid particular attention to Arabic literature, especially that which related to Spain. In 1782 he published a work containing selections from the old Arabico-Aragon writers, with the title "Bibliotheca Arabico-Aragonensis. Accedunt nonnulla Scriptorum Specimina," Amsterdam, 8vo. At the time of the publication of this work he was Spanish consul in Holland. He subsequently published a little work, without date, on the locusts of Spain, with the title "Discurso sobre la Langosta, y Medios de Exterminarla," 8vo. This work was translated into German by Gerhard Tychsen, Professor of Oriental Literature in the University of Büt-zow. It was published at Rostock in 1787, with the title "Abhandlung von den Heuschrecken und ihren Vertilgungs-Mittel," 8vo. This work is accompanied with a plate of two of the species. A description is given of the various species of *gryllus*, which have been known to do great mischief; and copious references are made to Hebrew and Arabic writers who have alluded to their habits or destructive visitations.

In 1784 Asso published a work, consisting of a notice of the minerals, animals, and plants of Aragon, with the title "Introductio in Oryctographiam et Zoologiam Aragoniæ. Accedit enumeratio Stirpium in eadem Regione noviter detectarum." This work has no place of publication named. It contains a valuable notice of the occurrence of the various objects in the mineral, animal, and vegetable kingdom. The localities of each are named, and there are seven copper-plates of the rarer forms of insects, plants, fishes, and birds.

This notice has been principally drawn up from the works quoted, with the exception of the two on the Flora of Aragon, the titles of which are given in Watt's "Bibliotheca Britannica." The translation of the work on locusts is accompanied by a dedication to Asso, and an introduction, in which the translator speaks in the highest terms of his extensive learning.

E. L.

AS-SOHAYLI' (Abú-l-kásim 'Abdu-r-rahmán Ibn Mohammed Al-khath'amí), a celebrated Arabian writer, was born at Malaga, in Spain, in A.H. 508 (A.D. 1114). He was descended from Redwán Ibn Fatúh, of the tribe of Khath'am, one of the conquerors of Spain. The surname As-sohaylí was given to him, because his father and ancestors were originally from a town called Sohayl, in the mountains of Ronda. Sohayl in Arabic means "the constellation of Canopus," and the place was so called, because the mountain on which the town stood was, according to a popular belief, the only spot in Spain from which that star could be seen. As-sohaylí began his literary career as a poet. A kassídah, which he composed, having occasionally attracted the notice of 'Abdul-múmen, the second sultan of the Almohades, during his short stay in Spain, he was invited to Marocco, and invested with a lucrative office under government. He spent all his leisure hours in the cultivation of literature, and died on Thursday, the 26th of Sha'bán, A.H. 581 (Dec., A.D. 1185), at the age of seventy-three lunar years. He left several works, among which the following are best known. 1. "Raudhu-l-anef" (the "Untouched Garden"). This is a commentary upon the celebrated life of the prophet Mohammed, written by Ibn Háshim. 2. "Ata'rífwa-l-'álám bimá abhama fí-l-korán mini-l-ismá-l-'álám." ("Acquaintance with, and explanation of, the proper names mentioned in the Korán, whose orthography is dubious.") This work, of which there is a copy in the library of the Escurial, is not confined to fixing the orthography to be adopted in proper names: it contains also a short history of all the prophets, patriarchs, and persons mentioned in that book. 3. "Natáiju-l-fakar," ("Conception of the Mind,") in prose and verse. 4. "Awáyilu-r-raudhah," ("the Premises of the Garden,") also in prose and verse. The life of As-sohaylí is in Ibn Khallikán. (Al-makkarí, *Moham. Dyn.* i. 434; Hájí Khalfah, *Lex. Bibl.* voc. *Raudh*; Ibn Khallikán, *Biog. Dict.*)

P. de G.

ASSOMPTION, CHARLES DE L', a monk of the order of barefooted Carmelites, was born at St. Guislain, in Hainault, in the year 1625. He was the son of Count de Brias, governor of the city of Marienburg, and his real name was Charles de Brias. He was desirous of proceeding to Persia as a missionary, but the general of his order determined to employ him at home. He was successively lecturer in theology, and prior of his convent of Douay, and was thrice chosen provincial. His death took place on the 23rd of February, 1686. He wrote, 1. "Thomistarum Triumphus; id est, Sanctorum Augustini et Thomæ, gemini Ecclesiæ Solis, summa concordia circa scientiam mediam . . . . per Germanum Philalethem Eupistinum," Douay, 1670. A second edition, enlarged, was published at the same place in 1672, 4to. A second volume was published at the same place in 1673, in 4to., "Complectens quatuor posteriora opuscula de natura pura, seu de duplici Dei amore, de libertate, de contritione, de probabilitate." A third volume appeared in the following year, "Adversus defensionem R. Fourmestraux; cui adjungitur præclara ac solida de physica prædeterminatione disputatio Theologi Lovaniensis, ex Triumpho Thomistarum nervose deducta." This work created considerable sensation at the time of its appearance. 2. "Funiculus triplex, quo necessitas angelici luminis D. Thomæ, ad veram S. Augustini intelligentiam insolubiliter stringitur, adversus Baium, Molinam, et Jansenium," &c., Cambray, 1675, 4to. This work may be regarded as a continuation of the preceding. 3. "Pentalogus Diaphoricus, sive quinque differentiarum rationes, ex quibus verum judicatur de dilatione Absolutionis," &c., 8vo. This work was written when the author was provincial. It was published without the requisite approbation, and the general of the order condemned it to be burnt by decree, dated 3rd January, 1679. It was inserted in the "Index Expurgatorius," on the 3rd of April, 1685. An "Examen" of the work has been published by Père Havermans. 4. Ten letters on the subjects of the Delay of Absolution, Informal Confession, and Frequent Communion, published under the title "Lettres d'un Théologien de Flandre à Monseigneur l'Evêque de Tournai," 8vo. 5. "La vérité opprimée parlant à l'Illustrissime Seigneur Evêque de Tournai, par la plume du P. Charles de l'Assomption," 8vo. 6. "Elucidatio circa usum absolutionis consuetudinariorum et recidivorum, secundum doctrinam S. Thomæ, cum tribus regulis pro frequente communione," Liege, 1682, 8vo. The same work in French, published at the same time and place. The approbation to this work occupies thirty-five pages. 7. "Vindiciarum Postulatio a Jesu Christo, peccatorum omnium pœnitentium et impœnitentium Redemptore, adversus Rigoristas, homines a sacro confessionis Tribunali retrahentes," Liege, 1683, 12mo. This work likewise was published by the author in French, under the title "Défense de la pratique commune de l'Eglise, présentée au Roy, contre la Nouveauté des Rigoristes sur le Sacrement de Pénitence," &c., Cambray, 1684, 4to. (Martialis a Joanne Baptista, *Bibliotheca Scriptorum Carmelitarum*, 66-71; Cosmas de Villiers a S. Stephano, *Bibliotheca Carmelitana*, 311, 312; Paquot, *Mémoires pour servir à l'Histoire Littéraire des Pays-Bas*, ii. 99—102, edit. in 12mo.)

J. W. J.

ASSOMPTION, JUSTE DE L', a barefooted Carmelite, whose real name was Alexandre Roger, was born at Antoing, in the

Tournesis, about the year 1612. He became theological lecturer at Louvain, prior of the convent at Tournay, and provincial. He died on the 8th of October, 1679. His works are, 1. "Manna Communicantium piissimas Meditationes continens, per modum Colloquii melliflui Christum inter et Animam, nomine Discipuli ad sacras Epulas se præparantis," 2 vols. Douay, 1660, 4to. A second edition was published at Brussels, in 2 vols. 1677, 4to., and the author was preparing a third edition for the press at the time of his death. Père Cyprien de la Nativité de la Vierge translated it into French, under the title "Exhortation Intérieure pour la Sainte Communion; ou, la Manne de l'Eucharistie," &c. 2 vols. Brussels, 1665, 12mo. At the end of this work is, 2. "Tractatus de frequenti Confessione et Communione, adversus Neotericos." 3. "Spiritualia decem Dierum Exercitia," 12mo. A French translation by Père Pierre de la Mère de Dieu was printed at Lille. (Martialis a Joanne Baptista, *Bibliotheca Scriptorum Carmelitarum*, 271; Cosmas de Villiers, *Bibliotheca Carmelitana*, ii. 214; Paquot, *Mémoires pour servir à l'Histoire Littéraire des Pays-Bas*, xii. 348—350, 12mo.)

J. W. J.

ASSOUCY, CHARLES COYPEAU D', or DASSOUCI, was the son of Gregoire Coypeau, Sieur d'Assoucy, and was born at Paris about the year 1604. Little is recorded of his early life. It appears that his first instructors were the Jesuits of Paris, under whose care he displayed precocious talents, and at the age of nine years, according to his own account, could express himself in Latin and Greek. At this tender age he abandoned his home. Wishing to see England, he made his way to Calais, where, asserting that he was the son of Nostradamus, he narrowly escaped being thrown into the sea by the people, who took him to be a sorcerer. In his memoirs he does not inform us how long he remained in England, or what he did there. He next appears established at Montpellier as a teacher of the lute, but at the age of seventeen was cudgelled out of the town for seducing a woman. His next appearance is at Rouen in the character of musician to the Duchess Dowager of Savoy. He was afterwards retained by Louis XIII., who admired his verses and performance on the lute, and was amused by his buffooneries: he shared with Angely the questionable honour of being the last court fool of France. In 1654 he made an excursion to the South of France, accompanied by two pages, as he styled them, with whose assistance he performed concerts in all the principal places from Lyon to Montpellier. At Montpellier, the scene of his early profligacy and disgrace, he was accused of a still more revolting crime, and, it is said, was condemned to the flames, but was saved by the interference of powerful friends. Having escaped this danger, he took refuge in Italy, and, proceeding to Turin, resumed his functions of musician to the Duchess of Savoy, composing motets for her chapel and songs for her chamber. Driven from Turin for his satirical verses, he went to Rome, where monks, prelates, and cardinals soon became the objects of his attack. His conversation is said to have been as impious and slanderous as his verse, and the result was that he was consigned to the prison of the Holy Office. Here he undertook a metrical refutation of the "Rome ridicule" of St. Amand. The pope, Clement IX., was pleased with the work, and powerful friends interfering in the author's behalf, he was released: the pope desired to see him, and presented him with a gold medal bearing his holiness's portrait. On quitting Rome, he resided at Marseille, but returned to Paris in 1670, where he speedily became an inmate of the Bastille. His offence is not clearly stated; but immediately on his liberation he was consigned to the Châtelet, the accusation from which he had escaped at Montpellier having been revived against him. His two pages were likewise incarcerated, but were declared innocent and restored to liberty. The interference of his friends procured his own release after a detention of six months. In his justification, which he wrote after his release, he asserts that the accusation had no other foundation than the idle tales and jokes against him in the "Gazette burlesque" of Loret, and the "Voyage" of Chapelle and Bachaumont. By both these works Assoucy was certainly very severely treated, particularly by the former, every disadvantageous circumstance being eagerly sought after, and recorded by Loret with a feeling decidedly hostile. That his defence obtained credit may be inferred from the fact that persons of the highest rank, even Louis XIV. and his queen, continued his friends to the time of his death. His last imprisonment is said to have been in 1674, and in 1678 or 1679 he closed a life of much agitation and misery. His prevailing vice appears to have been the love of gambling, by which he was kept constantly in a state of poverty; while his incorrigible propensity to satire raised up numerous enemies against him.

Assoucy adopted the burlesque style in his compositions, imitating in this respect Scarron, with doubtful success, however, if we receive as just the appellation of "Singe de Scarron" (Scarron's ape), which has been conferred upon him. His compositions are not without merit, and would have enjoyed a greater reputation than they did, but for the censure passed upon them by Boileau in the following lines:—

"Le plus mauvais plaisant eut ses approbateurs,
Et jusqu'à d'Assoucy tout trouva des lecteurs."

His works are—1. "L'Ovide en belle humeur," Paris, about 1650, 4to. This is a tra-

vesty of the first book of the Metamorphoses. The edition printed by the Elzevirs at Leiden is said to be one of the rarest productions of their press. It was re-printed at Paris in 1653, 4to., "Enrichie de toutes ses figures burlesques;" and again in 1659 and 1664, 12mo., "Augmentée du Ravissement de Proserpine" (of Claudian) "et du Jugement de Paris." 2. "Poësies et Lettres," Paris, 1653, 12mo. The greater number of these letters are applications to persons of distinction for pecuniary assistance. 3. "Nouveau Recueil de Poësies Héroiques, Satyriques, et Burlesques," Paris, 1653, 12mo. 4. "Œuvres d'Assoucy," Paris, 1668, 12mo. 5. "Rimes redoublées," Paris, 1671, 12mo. 6. "La Prison de M. d'Assoucy," Paris, 1674, 12mo. 7. "Les Aventures de M. d'Assoucy," 2 vols. Paris, 1677, 12mo. 8. "Les Pensées de M. d'Assoucy, dans le Saint-office de Rome," Paris, 1678, 12mo. This work he elsewhere calls Pensées sur la Divinité, because it contains proofs of the existence of God and the immortality of the soul against the arguments of the Atheists. 9. "Aventures de l'Italie," Paris, 1679, 12mo. The last four pieces are autobiographies, not calculated to give a favourable idea of the author. (Goujet, *Bibliothèque Françoise*, xviii. 15—52; Bayle, *Dictionnaire Historique et Critique;* Flögel, *Geschichte des Burlesken*, 174—177; *Dictionnaire de la Conversation et de la Lecture;* Brunet, *Manuel du Libraire*, edit. 1842.) J. W. J.

ASSUMPÇÃO, JOZE' DE, a native of Lisbon, was born in the latter half of the seventeenth century. His father was Antonio da Sylva. His brother had entered the order of St. Augustin under the name of Francisco de Santa Maria, and Jozè determined upon following his example. He made his profession in the Convent de Nossa Senhora da Graça at Lisbon, on the 15th of March, 1695. He became prior of the convent of Torres Vedras, and filled other offices in his order. He was distinguished by great facility in the composition of Latin verses, and was well versed in the orators and poets of antiquity: he was also equally well acquainted with the early history and privileges of his order. His death occurred in the year 1751. Assumpção was the author of the following works: 1. "Epigrammata sacra vitam B. Andreæ de Comitibus . . . explanantia," Lisbon, 1731, 4to. 2. "Hymnologia sacra, em 6 partes dividida," Lisbon, 1738, 1744, 4to. No more than two parts appear to have been published. 3. "Funiculus triplex; scilicet, Regula Magni Parentis Augustini Eremitarum ordinis Patriarchæ a tribus Augustinianæ familiæ Coeremitis patria Ulyssiponensibus Fr. Joanne Mariano, Fr. Francisco a Sancta Maria, Fr. Josepho ab Assumptione carmine heroico concinnata. Accedunt tres Epigrammatum libri, et centones ad Mysteria Christi," Lisbon, 1739, 4to. 4. "Martyrologium Augustinianum in tres partes distributum, in quo . . . . Sancti, Beati et Venerabiles qui in Augustiniana religione claruerunt per singulos totius anni dies referuntur, additis ad illorum elogia commentariis," Pars i., Lisbon, 1743, fol. 5. "Elegia in obitum Fr. Francisci a S. Maria," printed at the end of the funeral oration by Manoel Ferreira Leonardo, Lisbon, 1745, 4to. 6. "Encomiasticum Appollineum ex præcipuis præconiis Joannis V. Lusitaniæ regis," Lisbon, 1732, fol. This work was published under the assumed name of Doutor D. Domingos Novi Chavarria. He also left many works in manuscript. Among the principal are, 1. "Chorus Pieridum," consisting of nine books of epigrams. 2. "Mafrense opus septem columnis." 3. "Paradisus voluptatis," the chief excellencies of the order of St. Augustin. 4. "Næniæ Sacræ." 5. "Eremus infulata," treating of the Portuguese bishops of the order of St. Augustin. 6. "Polyantheæ Eucharistica." 7. "Anagrammatum liber." A full list of the manuscripts is given in Machado. (Barbosa Machado, *Bibliotheca Lusitana*, ii. 824, 825; *Summario da Bibliotheca Lusitana*, ii. 358, 359; Ossinger, *Bibliotheca Augustiniana*, "Assumptione.") J. W. J.

ASSUMPÇÃO-VELHO, JOACHIM DA, a canon regular of the congregation of Sainte Croix, Member of the Royal Academy of Sciences of Lisbon, and one of the most skilful physicians of Portugal, was born in the year 1753. He devoted himself to scientific pursuits with an ardour which undermined his constitution, and brought him to the grave in 1793, at the early age of forty years. His attention was particularly directed to the physical sciences; and his observations are printed in the first and second volumes of the "Memoirs of the Royal Academy of Sciences at Lisbon," viz., in vol. i. "Observações de differentes Ecclipses dos Satellites de Jupiter feitas no Real Collegio de Mafra, no anno de 1785." "Observações fysicas por occasião de seis raios, que em differentes annos cahirão sobre o real Edificio junto a Villa de Mafra." "Observações Meteorologicas feitas no real Collegio de Mafra no anno de 1783, 1784." In vol. ii. the same Observations for 1785, 1786, and "Observações Meteorologicas." (*Biographie Universelle; Memorias da Academia real das Sciencias de Lisboa*, i. ii.) J. W. J.

ASSUMPTIONE, CAROLUS AB. [Assomption, Charles de l'.]

ASSUMPTIONE, JUSTUS AB. [Assomption, Juste de l'.]

ASSUNTO, ONORIO DELL', a monk of the order of barefooted Carmelites, was born at Miasino in Lombardy, in the year 1639. His name was Giulio Carlo Guidetti, which he laid aside on entering his order. He was lecturer on Philosophy and Theology in several cities; filled the offices of prior,

provincial, and vicar-general, and on the 30th of April, 1689, was elected Provost General in the General Chapter. The bishopric of Jesi was offered to him, but he declined it. His death took place at Rome, on the 15th of January, 1716. His works are, 1. "L'Anima divota in Spirito e Virtù verso il Bambino Iddio," Milan, 1677, 12mo. and 1680. 2. "La Vita ragionevole dell' Uomo fatto per Dio," Vicenza, also at Milan in 1678. 3. "L'Anima divota in Spirito, e Divinità negli Misterj e Simboli dello Spirito Santo," Milan, 1678, 12mo. 4. "Novena in Ossequio di Santa Teresa," Milan, 1682, 12mo., and Bergamo, 1683. 5. "Breve Istruzione per ispendere bene il Tempo della presente Vita," Venice, 1683. 6. "La sublime Contemplazione e sicura Pace in Cristo Gesù Crocefisso," Rome, 1696, and again 1700, 8vo. 7. "Novene per le principali Feste di tutto l'Anno," Rome, and again at Parma, 1702, 12mo. 8. "Divote Meditazioni dell' Istituzione Eucaristica della Passione e Morte di Gesù Cristo," 2 tom. Rome, 1707, 8vo. 9. "La Prudenza dello Spirito che conduce alla Vita Eterna," Rome, 1707, 8vo. 10. "Mistica e Morale Esposizione de' due Salmi che si recitano nelle quattro Ore Minori dell' Officio Divino," Rome, 1718, 4to. (Martialis a Joanne Baptista, *Bibliotheca Scriptorum Carmelitarum*, 206; Cotta, *Museo Novarese*, 209, 210: Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

AST, GEORG ANTON FRIEDRICH, a distinguished German scholar, was born at Gotha in 1778, and was educated in the gymnasium of the same place. The great progress which he made in the study of antiquity, even while at school, is attested by his "Observationes in Propertii Carmina," which he wrote on leaving the gymnasium, and which were printed at Gotha, 1798, 8vo. In the university of Jena, which he entered the same year, he at first pursued theological studies almost exclusively; but he soon abandoned them for philology. He now took an active part in, and was greatly influenced by, the Latin Society of Jena, which was then under the direction of Eichstädt. Besides the study of the ancients, he made himself thoroughly acquainted with the chief departments of philosophy. He began his career as an academical teacher, in 1802, at Jena, and was appointed, in 1805, ordinary professor of classical literature in the university of Landshut. In 1826, when the university of Landshut was transferred to Munich, Ast was also removed to the latter place, where he continued to teach and write. His merits were rewarded by his being elected a member of the Munich Academy of Sciences, and with the title of Aulic Counsellor. He died on the 30th of December, 1841, at the age of sixty-two.

Ast was one of the best of modern scholars. The subjects with which he occupied himself were not exclusively philological, and many of his works treat of the history and of various departments of philosophy, but the tendency of all his writing is to illustrate antiquity. His philosophical works are very useful as introductions to the study of philosophy. His lectures in the university were profound, and always suggestive, and this is also the main feature of his works. During the latter period of his life he was occupied almost exclusively with the study of Plato, and, next to Schleiermacher, no one in modern times has done so much to facilitate the proper understanding of Plato as Ast, although his commentaries are not as concise as might be desired, and often are rather accumulations of matter than a proper digest of it. Among his numerous works the following deserve particular notice:—1. A metrical translation of the tragedies of Sophocles into German, Leipzig, 1804, 8vo. 2. "Handbuch der Æsthetik," Leipzig, 1805, 8vo. 3. "Grundriss der Æsthetik," Landshut, 1807, 8vo. 4. "Grundlinien der Philologie," Landshut, 1808, 8vo., is perhaps the best introduction to the study of philology. 5. "Grundlinien der Grammatik, Hermeneutik und Kritik," Landshut, 1808, 8vo., is likewise exceedingly useful to a student. 6. "Grundlinien der Philosophie;" a second edition appeared at Landshut, 1809, 8vo. The ideas developed in this work approach very closely to those of Schelling. 7. "Grundriss der Geschichte der Philosophie," Landshut, 1807, 8vo.; a second edition appeared in 1825. 8. "Hauptmomente der Geschichte der Philosophie," München, 1829, 8vo. 9. An edition of the "Anthologia Latina poetica, perpetua cum annotatione in usum lectionum," München, 1812, 8vo. 10. "Platons Leben und Schriften," Leipzig, 1816, 8vo., is a very good introduction to the study of Plato. Besides several separate dialogues of Plato, such as the "Phædrus" (Leipzig, 1810, 8vo.: a second edition appeared in 1830), the "Symposium et Alcibiades I." (Landshut, 1809, 8vo.), and the "Leges" and "Epinomis" (Leipzig, 1814, 2 vols. 8vo.), he also published an edition of all the works of Plato, in 11 vols. 8vo. (Leipzig, 1819, 1832), with a Latin translation, and notes, which are contained in the last two volumes. To this edition he added a "Lexicon Platonicum," in 3 vols. 8vo. (Leipzig, 1834, 1839), which is one of the best special lexicons that we have. (Brockhaus, *Conversations Lexikon*, 9th edit.; Seebode and Jahn, *Neue Jahrbücher für Philologie und Pædagogik*, vol. xxxiii., p. 426; Zimmermann, *Zeitschrift für die Alterthumswissenschaft* for 1842, p. 96.) L. S.

ASTA, ANDREA DELL', a Neapolitan historical painter, and the scholar of Solimena, was born at Bagnuoli about 1673. He studied some time in Rome, especially the works of Raphael and Domenichino, and he

acquired something of the style of the Roman school, and enjoyed a considerable reputation in his day. There are many of his works at Naples. His master-pieces are two large pictures, one of the Nativity, the other of the Adoration of the Kings, painted for the church of Sant' Agostino of the bare-footed Friars. He died in 1721. (Dominici, *Vite de' Pittori Napolitani.*) R. N. W.

ASTA'RIUS or ASTIA'RIUS, BLA'SIUS, a physician of Pavia, who lived about the end of the fifteenth and the beginning of the sixteenth centuries, and is said to have enjoyed a very high reputation. He left two works, neither of which is now of any authority. 1. "De curandis febribus tractatus, ab Aben Haly, super primam quarti traditus." There were several editions of this work; the first was published at Lyon in 1506, in 4to., and others in 1517, 1525, 1532, &c. It was printed also with Landulphus, "De curis febrium," Basle, 1535, folio, and with the "Lucubrationes" of Clementius Clementini, Lyon, 1516, 4to. 2. "Consilia quædam valde utilia." These were published with the Consilia of J. M. de Gradi, in folio, at Venice, in 1521; and with the same Consilia and some works by Rabbi Moysis and Raymund Lully at Lyon, in 1535. (Mangetus, *Bibliotheca Scriptorum Medicorum*, i. 185; Haller, *Bibliotheca Medicinæ Practicæ*, i. 464; Astarius, *Works.*) J. P.

ASTARLO'A Y AGUIRRE, DON PABLO PEDRO DE, was born at Durango on the 29th June, 1752, studied philosophy and theology in the seminary of Larrasoro, and afterwards obtained a benefice in the chapter of his native town. He died at Madrid on the 3rd June, 1806, after a life spent in the study of languages. He is the author of a well-known work, entitled "Apología de la lengua Bascongada, ó ensayo critico-filosófico de su perfeccion sobre todas las que se conocen: en respuesta a los reparos propuestos en el diccionario geográfico-histórico de España; tomo segundo, palabra Nabarra," Madrid, 1803. In this work, composed, as the title indicates, to refute an article of the Dictionary of the Academy of Madrid, written by Don Joaquim de Tragía (and which, with not a little learning and acumen, endeavoured to controvert the supposed antiquity of the Basque language, whilst acknowledging its beauties), Astarloa establishes, in the most triumphant manner, the identity of the Basque language of the present day with that of the ancient Iberi, and consequently of the Basque nation with the Iberi themselves. He compares at great length the various beauties and imperfections of most of the European languages, cursorily noticing those of Asia and America, which latter have, in many cases, a singular resemblance in point of syntax with the Eskuara, or Basque, whilst formed from wholly different roots; he descants upon the antiquity of the Basque language, which he considers to be one of those formed originally at the confusion of tongues, and in which, he says, he found united all the various perfections which are scattered throughout all others, and proves it to have been widely spread throughout the continent of Europe.

Astarloa's erudition is considerable: he is said to have been master of sixty different languages (Chaho, *Voyage en Navarre*); and he has great originality and grasp of mind. But his etymologies are often fallacious, as is well remarked by Wilhelm von Humboldt; and his enthusiasm for his native tongue often carries him beyond the bounds of reason. For instance, he is intent upon giving a signification to every letter, or at least to every combination of two letters; thereby often losing sight of the root, and of the process of derivation from it; as, when he gives the etymology of Navarra, or Nabarra, from na (valley), be (low), ar (man), and a, the article; instead of deriving it more simply from nava (valley near a mountain), and the termination arra. Humboldt says of him:—"Astarloa was clearly the first who studied the Basque language in a really searching spirit, and endeavoured to dissect it into its elements. Here, especially in the grammatical part, he has rendered much service; and while with untired zeal he hunts after the traces of the genuine Iberian through every nook of his small country, it is impossible to follow him, even when he falls upon a false track, without meeting with a host of most true and interesting remarks." That the opinion above expressed, from the pen of one whose "Prüfung der Untersuchungen über die Urbewohner Hispaniens," and his "Berichtigungen und Zusätze zum ersten Abschnitte des zweiten Bandes des Mithridates," are mainly grounded upon Astarloa's work, is not ill deserved, must be evident to all who peruse the "Apología," the interest of which, and warmth of style, are very rarely to be found in works of dry erudition. His style, in Spanish, is vivid and highly coloured, sometimes even impassioned—a feature traceable in most works of Basque authors in a foreign tongue, and which bears the impress of their own highly poetical language. Although very tender to the imputations thrown out by Tragía against the antiquity of his native idiom, his reasonings never degenerate into that acrimony and abuse of others so common amongst grammarians, but he retains throughout all the courtesy of a Spanish cavalier. All his manuscripts, including a grammar which is mentioned by Humboldt, entitled "Plan de lenguas, ó Grammatica Bascongada en el dialecto Vizcaino," 2 vols. 4to., are in the hands of his intimate friend Don Juan Bautista de Erro y Aspiroz (better known by the latter name), now (1843) a refugee at Mont-

pellier. Humboldt thus speaks of the works last referred to:—"Astarloa left behind him important Collectanea, and a Basque grammar, all of which are in the hands of his friend Erro. A few years since, when I asked the latter to communicate them to me, he replied, that he intended to publish them himself, or at least to make use of them in his own works." Don Juan de Erro, it may be observed, is himself the author of two philological works, entitled respectively "The Primitive Alphabet" and "The Primitive World," and which are stated to partake of the same defects as those of Astarloa. The Basque literati of the present day look upon it as an unfortunate circumstance that, being a Biscayan himself, Astarloa should have chosen, for the illustration of his grammar, the Biscayan dialect, the most corrupt branch of the Eskuara, and which is even sometimes classed by the Basques themselves as "erdara," or barbarous.

Pablo de Astarloa does not appear to have published any work in his native language. His brother Pedro, a Franciscan monk, is quoted among the few authors of that language as the writer of a book entitled "Urteco domeca gustifetaraco verbaldi icasbideinac," Bilbao, 2 vols. 8vo. 1816. (Wilhelm von Humboldt, *Works cited;* D'Abbadie and Chaho, *Etudes Grammaticales sur la Langue Euskarienne*, Paris, 1836.) J. M. L.

ASTARRITA, GENNA'RO, a dramatic composer, born at Naples about 1750, produced between the years 1772 and 1793 nineteen operas, chiefly comic, and generally successful. His most celebrated opera was the "Circe e Ulisse," which was a general favourite in Italy, and was also represented with great success in Germany. Astarrita had the same facility of writing, and the same cleverness in using his materials, which appear in the operas of his contemporary Anfossi, but, like him, he wanted originality, and he is now only remembered historically. (Fétis, *Biographie Universelle des Musiciens.*) E. T.

ASTASI, GIUSEPPE, a Roman painter, and the favourite pupil of Andrea Procaccini, who took him with him to Spain, where he died in 1725. (Pascoli, *Vite de' Pittori, &c. Moderni.*) R. N. W.

ASTBURY, J., was one of the great improvers of the manufacture of pottery in this country, whose perseverance and skill in the attainment of his object entitle him to more regard than his memory has received. He appears, by Shaw's statement of his age at the time of his death, to have been born about the year 1678; but we have no information as to his early history, or even as to his christian name. The initial given above rests only on the authority of the index to Shaw's work, referred to at the end of the article, which contains what appears to be the most authentic as well as the fullest account of the successive improvements in British pottery.

Among the earliest improvers of this important branch of industry were two brothers of the name of Elers, who came to England from Nürnberg about 1690, and settled at Bradwell, in the Staffordshire Potteries, where they introduced a fine new red ware, and made many improvements in other branches of the art; among which, according to some writers, was an improved method of glazing with salt. Whatever may have been the nature of their operations, they were kept for some time strictly secret; but at length Astbury, who is said to have been a highly acute and ingenious man, assumed the garb and manner of an idiot, presented himself at the works at Bradwell, and, owing to his harmless demeanour, obtained admission and employment in some mean capacity, submitting in the meantime to the cuffs, kicks, and unkind treatment of both masters and workmen, and assuming and persevering in a course which left no doubt of his utter mental imbecility. He thus obtained free access to their machinery, and a full knowledge of their processes, and during a period of nearly two years he remained in the works, making models and memoranda during his intervals of absence. Having accomplished his purpose, he feigned a malignant sickness, and on his recovery he was found to be too sane to be retained in the works, and was consequently discharged by the Messrs. Elers, who did not know, until they found an important rivalry established, that their processes had been discovered and divulged. Another person, named Twyford, appears to have taken part in the establishment of rival potteries; he also had obtained his knowledge in Elers's works, but not in the same way as Astbury.

Astbury established himself at Shelton, also in the district called the Potteries, and there commenced the manufacture of red, white, and other wares, and introduced, for the first time, the use of Bideford pipeclay for lining culinary vessels, by which they were made very superior to those glazed with lead or salt. He likewise tried a mixture of this clay and the Shelton marl, with such success as to produce a new and very superior white stone-ware. A further improvement was accidentally suggested to him about the year 1720, while on a journey to London on horseback. A disease in the eyes of his horse compelled him to seek a remedy at Dunstable, and the ostler at an inn where he put up burned a flint-stone till red-hot, then pulverized it, and blew the fine powder into the eyes of the horse, thereby causing a copious flow of moisture, which relieved them. Astbury's attention was excited by the whiteness of the calcined flint, the ease with which it was pulverized, and the clayey nature which it assumed when moistened; and, reasoning upon these circumstances, he produced, on his return home, a very superior kind of ware, in which, there is reason to

believe, he originally used the flint, mixed with water to a pulpy consistence, simply as a wash or glaze; though he subsequently introduced the new material, mixed with clay, in the body of the ware. He was eminently successful in his business, and succeeded in realizing a considerable property by his improvements. He died in 1743, at the age of sixty-five, leaving a son named Thomas, who had commenced business at Lane Delph about the year 1725, and who also made some valuable improvements in pottery. (Shaw, *History of the Staffordshire Potteries*, pp. 119—130, 141.) J. T. S.

ASTELL, MARY, was the daughter of a merchant at Newcastle-upon-Tyne, where she was born about the year 1668. Her father gave her a good education, and an uncle, a clergyman of the Church of England, perceiving her aptitude for learning, instructed her himself in philosophy, mathematics, and logic, and to these acquisitions she afterwards added the Latin language. She removed to London about the time of the Revolution, and for the rest of her life resided either there or at Chelsea. She assiduously continued her studies, especially of the great writers of antiquity, and produced a considerable number of works, several of which attracted attention. She probably subsisted on the profits of her writings, with occasional assistance from friends, one of whom, Lady Elizabeth Hastings, was known to have presented her with eighty guineas at one time. She was particularly abstemious in her mode of living, to which she attributed her general good health. A few years before her death she underwent an operation for a cancer in the breast, which she had concealed from her nearest friends as long as possible. She submitted to the operation with the utmost fortitude. It was considered perfectly successful, but its consequences probably led to the illness which terminated her life. She died at Chelsea, with the greatest resignation and composure, on the 11th of May, 1731.

Mrs. Astell's principal works were as follows:—1. "A serious proposal to the Ladies, for the advancement of their true and greatest interest," in two parts, in the second of which "A Method is offered for the Improvement of their Minds," 12mo. London, 1697. She attributes female vices to ignorance, and proposes the establishment of a kind of college for the education of females, as well as for their retirement from the dangers of the world. The plan was highly admired by many, among others by Queen Anne, who manifested an intention of presenting 10,000*l.* towards the foundation of the college. Bishop Burnet, however, represented to her so strongly the great resemblance of the proposed establishment to a nunnery, that the queen gave up her intention, and the plan fell to the ground. It was a fertile subject of ridicule to the wits of the period, among others to the writers of the "Tatler," in various numbers of which Mrs. Astell is held up to derision under the name of Madonella. 2. "Letters concerning the Love of God, between the Author of the Proposal to the Ladies and Mr. John Norris, wherein his late Discourse, showing that it ought to be entire, and exclusive of all other loves, is further cleared and justified," London, 1695, 8vo. This work was composed of a real correspondence between Mrs. Astell and Mr. Norris, which commenced soon after the appearance of Norris's "Discourses upon several Divine Subjects." Both writers were attacked by Lady Masham, in "A Discourse concerning the Love of God," for a great portion of which the authoress was said to have been indebted to the assistance of Locke. Mrs. Astell replied in—3. "The Christian Religion as professed by a Daughter of the Church of England," 8vo., 1705. This is her most elaborate work, and in its composition, as she informs the reader, she consulted no living person, and scarcely any book except the Bible. She attacks not only Locke, but Tillotson, with the utmost confidence in the soundness of her own opinions, and asserts the Tory doctrine of non-resistance to be beyond a doubt the doctrine of the Scriptures. Whatever its defects, it was universally allowed that the work did great credit to the reasoning powers of the author. 4. "Reflections on Marriage," 8vo. 1705. In this production the authoress is exceedingly severe upon the male sex,—a severity attributed to the occasion of its composition, which is said to have been a disappointment in marriage with a clergyman. Besides these larger works, Mrs. Astell produced a number of controversial tracts, among the most prominent of which were:—"A Fair Way with the Dissenters, not writ by Mr. Lindsay, nor any other furious Jacobite, but by a very moderate person, and dutiful subject to the Queen," 4to. 1704, and "An Impartial Inquiry into the Causes of Rebellion and Civil War in this Kingdom, in an examination of Dr. Kennett's Sermon, January 30th, 1704, and a Vindication of the Royal Martyr," 4to. 1704. The principles of the writer, and her manner of treating her antagonists, are sufficiently indicated by these titles. Bishop Atterbury, who belonged to the same party, and was a friend of the lady's, has yet left on record, in a letter to Dr. Smallridge, no very favourable opinion of her suavity, drawn forth, it should however be noticed, by her criticism on one of his sermons. He observes,—"Had she as much good breeding as good sense, she would be perfect; but she has not the most decent manner of insinuating what she means, but is now and then a little offensive and shocking in her expressions, which I wonder at, because a civil turn of words is what her sex is always

mistress of." (Ballard, *Memoirs of several Learned Ladies of Great Britain*, Oxford, 1752, p. 380, 381, 445—460; *Biographiæ Britannica*, edit. Kippis, i. 312—314; Bernard, &c.; *General Dictionary* (partly translated from Bayle), vii. 826; *Tatler*, Nos. 32, 63, &c.) J. W.

ASTE'MIO. [ABSTEMIUS.]

ASTE'RION (Ἀστερίων), a Greek statuary of uncertain age, whose father's name was Æschylus. He made a statue of Chæreas, a young Sicyonian pugilist, which Pausanias saw at Olympia. (Pausanias, lib. vi. c. 3.) R. N. W.

ASTE'RIUS (Ἀστέριος), an Arian writer of some repute, was contemporary with Athanasius, Arius, Eusebius of Nicomedia, and other distinguished ecclesiastics, who lived in the reigns of Constantine and Constantius. The year of his birth is uncertain; but it appears that he exercised the profession of a sophist in Cappadocia about the latter end of the third century, and was converted to Christianity through the teaching of Lucian of Antioch. During the persecution of Maximian, about the year 304, Asterius relapsed into paganism, and sacrificed to the heathen deities; but he was shortly afterwards reclaimed by his master Lucian. Asterius, both before and after his lapse into paganism, was a zealous disciple of this great man: but Lucian was heterodox; his doctrines had a strong tendency to what was afterwards known as Arianism. When the Arian opinions became more fully developed, Asterius declared himself their open adherent. He soon grew into familiarity with Arius himself and his principal supporters. But he particularly attached himself to the Eusebians, the more moderate and influential of the Arian party; and by continually attending their synods, assisting at their deliberations, advocating their cause by his writings, and other zealous exertions in their behalf, he hoped to become the bishop of some vacant see. But he was precluded from this by his former lapse into idolatry, and the Arian bishops were content that he should plead their cause as a simple layman. For this purpose they furnished him with recommendatory letters, and he visited different towns in Syria and other places, where he defended their tenets with all the skill and ingenuity of which his former profession of sophist had made him master. This was most probably after the famous Council of Nicæa. It cannot be accurately ascertained when he died, but he was still living and at the height of his celebrity in the year 330.

Saint Jerome informs us that Asterius wrote "Commentaries upon the Epistle to the Romans, and upon the Gospels and Psalms, and many other things, which are much read by the men of his party." He also wrote a work against Marcellus, in which he accuses that writer of Sabellianism. These works of Asterius were extant in the time of Socrates, the ecclesiastical historian; but none of them have come down to us, except a short exposition of the fourth Psalm. This was first printed as a portion of the works of Saint Chrysostom in Sir Henry Savile's edition of that father; and afterwards in Montfaucon's "Collectio nova Patrum et Scriptorum Græcorum," as an accompaniment to the commentary of Eusebius upon the same Psalm. Montfaucon says in the margin that he inserts it on the authority of the Codex Taurinensis. This exposition has been attributed by some writers to Asterius bishop of Amasea: but either Eusebius himself or the transcriber of the Codex used by Montfaucon expressly says that it was written by Asterius an Arian, who, it may be presumed, was the same as the subject of this article.

Asterius was exceedingly popular among the Arians, who regarded him as a sort of champion in their cause. It would appear from a passage in Philostorgius that Asterius was only a semi-Arian, because he admits the Homoiousian doctrine, which teaches that the Son is of *like* substance with the Father: this the stricter Arians deny, as well as the orthodox Homoousian doctrine, which Arians and semi-Arians alike reject, as establishing in the Father and Son an identity of substance. But Athanasius frequently quotes Asterius as entertaining the extreme doctrines of Arius and his followers: such as, that the Son is "one of all things, but the first of things begotten;" "the Son, being *a creation*, was begotten and created by the will of the Father;" together with many similar passages, which induced Athanasius to speak of him as "a crafty and many-headed sophist and advocate of heresy." Similar passages to those in Athanasius are preserved in Eusebius, Epiphanius, and other writers. (S. Hieronymus, *De Viris Illustribus*, cap. 94; Socrates, *Historia Ecclesiastica*, lib. i. cap. 36; Sozomen, *Historia Ecclesiastica*, lib. ii. cap. 33; Philostorgius, *Historia Ecclesiastica*, lib. ii. cap. 14 and 15, and lib. iv. cap. 4; *Epistles and Orations of Athanasius*, passim; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. i. 201; Lardner, *Credibility of the Gospel History*, chap. lxix.; Ceillier, *Histoire des Auteurs Sacrés et Ecclésiastiques*, vol. vi. 14, 15.) G. B.

ASTE'RIUS (ὁ ἅγιος Ἀστέριος), saint and father of the church, was bishop of Amasea in Pontus, towards the close of the fourth century and during the early years of the fifth. Considering the reputation of Asterius, it is strange that scarcely anything should be known of the events of his life. In those of his works which have come down to us unimpaired, he makes very little mention, even incidentally, of himself. And yet it is only from some indications scattered through these and the fragments of his writings preserved

by Photius that a few scanty facts of his biography can be gleaned. From allusions in one of his homilies, it is evident that he was an eye-witness of Julian's persecution (A.D. 361—363); in another he mentions the fall of the eunuch Eutropius (A.D. 399), as an event of the preceding year; and as from a similar source it can be gathered that he was alive at a very advanced age, it is probable that he was born about A.D. 340. It is doubtful whether he was born at Antioch, but at all events he received his education there. A professor of rhetoric in that city had bought a young Scythian slave, who gave early proofs of uncommon ability. His master instructed him in Greek and Roman letters, and in time the once rude barbarian became a renowned teacher of eloquence. Among his pupils was Asterius, then destined for the bar, and the traces of this early and peculiar influence are discernible in his latest compositions. Having for some time practised as a lawyer, Asterius left jurisprudence for the church; at what age cannot be determined. We hear of him next as bishop of Amasea. Sozomen writes that after the death of Valens (A.D. 378), and the consequent downfall of the Arian heresy, Eulalius, an orthodox prelate, was replaced in that see; and most ecclesiastical writers agree that Asterius, probably not long after, became his successor.

Pope Adrian II. mentions that throughout the East the person of Asterius was regarded with veneration. To his peculiar fitness for the office of bishop, as respects talent and zeal, the few still extant of his many works bear yet more authentic testimony. They consist for the most part of homilies addressed by him to his flock in the discharge of his pastoral functions. Five of them were published for the first time by Rubenius, in Greek and Latin, Antwerp, 1615, 4to.; twelve were published by father Combefis in the "Novum Auctarium Bibliothecæ Græco-Lat. Patrum," vol. i., Paris, 1648, fol., together with fragments of several from Photius. Two of these last, those "On Fasting" and "On Penitence," had been published among the works of St. Gregory of Nyssa; they are now, however, on the authority of Photius, given to Asterius. Of the others, one "On the Proto-Martyr Stephen" had formerly been always attributed to Proclus; another, the "Narrative of the Martyrdom of Saint Euphemia," if it be indeed the production of Asterius, must be considered a rhetorical exercise of his younger years. This narrative afterwards acquired an undeserved reputation; during the great Iconoclastic controversy it was appealed to by the second Council of Nicæa (A.D. 786 or 787), as expressing the matured opinions of an early bishop and father of the church. Seven homilies also on the fifth, sixth, and seventh Psalms were published in Greek and Latin in the second volume of the "Ecclesiæ Græcæ Monumenta" of Cotelerius, Paris, 1677, &c. 4to. But the authority to which Cotelerius referred should have obliged him to print also, as a production of Asterius, a homily on the fourth Psalm, contained in the same MS. with the rest. That one, however, is beyond doubt the work of Asterius the Arian. The justice therefore of claiming for Asterius the bishop the authorship of the other seven may fairly be questioned.

Those works of Asterius of which the genuineness is certain are commonly referred to by Romanist writers in support of their peculiar opinions. Apart from their theology, they display great purity of moral feeling and considerable oratorical genius. With not a few barbarisms, and a certain Oriental diffuseness, the diction is, on the whole, elevated, vigorous, and striking, and in the descriptive passages even eloquent. In one discourse, moreover, that "On the Parable of Dives and Lazarus," the student will find much interesting information on the social habits of the time.

Besides those works already mentioned in which the homilies of Asterius appeared, the reader will find some of them in the "Bibliotheca Patrum," Paris, 1644, fol.; in the "Auctarium Bibliothecæ Patrum" of Ducæus, Paris, 1624, 4to.; and in the several editions of the "Bibliotheca Patrum" of La Bigue. Various fragments were inserted by Photius in his "Bibliotheca;" and the homilies above mentioned as having been attributed to Gregorius Nyssenus are to be found in several editions of that father. A French translation of the homilies of Asterius by F. de Maucroix appeared at Paris, 1695, 12mo., and a German translation by J. G. Veit Engelhardt, at Erlangen, 1831, 8vo. For a more complete bibliographical list the reader may consult the "Lexicon Bibliographicum Scriptorum Græcorum" of S. F. G. Hoffmann. (Sozomen, *Historia Ecclesiastica*, lib. ii. cap. 33; Photius, *Bibliotheca*, Cod. 271: Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, vol. x. 406—414; Oudin, *Commentarius de Scriptoribus Ecclesiæ Antiquæ*, vol. i. 892—895; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, vol. i. 372; Ceillier, *Histoire Générale des Auteurs Sacrés et Ecclésiastiques*, vol. viii. 487—521.)

G. B.

ASTESA'NO, a native of Asti in Piedmont, of whom it is known only that he was a minor friar, and died about the year 1330, attained much celebrity as a casuist. He is named as the author of a treatise, in eight books, entitled "Summa de Casibus Conscientiæ," but more commonly called the "Summa Astesana." It was first published in 1469, folio; in five other editions before 1500; and, with a supplement, repeatedly in the course of the sixteenth century. Bibliographical details as to the work and references

to ecclesiastical writers who treat of it are given by Mazzuchelli. (Mazzuchelli, *Scrittori d' Italia*; Clement, *Bibliothèque Curieuse*, ii. 169.) W. S.

ASTESA'NO, ANTO'NIO, born in 1412, in the district of Asti, wrote in Latin elegiac verse a history of the city from which his family derived its name. From that work is derived all the knowledge which we possess in regard to the life of the author. He was at one time a teacher of literature in Asti, and describes himself as first secretary of the duke. His history of Asti, which is divided into six books, is mainly derived from the Chronicles of Alferius and Gulielmus Ventura, published in the eleventh volume of Muratori's "Scriptores Rerum Italicarum." His own work likewise is inserted in that collection, in vol. xiv. p. 1005—1082. It bears the following title:—"Antonii Astesani, Poetæ Astensis ac primi Ducalis Astensium Secretarii, Carmen de Varietate Fortunæ; sive de Vitâ Suâ, et Gestis Civium Astensium ab origine urbis usque ad annum 1342." (Mazzuchelli, *Scrittori d' Italia*; Muratori's Preface.) W. S.

ASTIARIUS. [ASTARIUS.]

ASTLE, THOMAS, was the son of Daniel Astle, keeper of the Forest of Needwood, and was born at Yoxall in Staffordshire, about the year 1734. He was articled to an attorney, but displayed a stronger disposition to the study of antiquities than that of law, and while serving his time made use of all the opportunities which his situation afforded to become acquainted with the deciphering of ancient manuscripts, in which he acquired great proficiency. His father wished to establish him as an attorney at Yoxall, but Astle, fortunately for himself, determined to proceed to London. At the time of his arrival good readers of ancient MSS. were scarce, and he soon succeeded in gaining the notice and patronage of the Marquis Townshend, and shortly after of the Right Honourable George Grenville, then First Lord of the Treasury and Chancellor of the Exchequer. That gentleman employed him both in public and private affairs, and in 1763 procured Mr. Astle's nomination, in conjunction with Sir Joseph Ayloffe and Dr. Ducarel, in a commission for the regulation of the public records at Westminster, a situation which he retained until displaced by Mr. Pitt. In 1766 he was consulted by the House of Lords on a plan of printing the ancient rolls of Parliament, when he recommended the employment of his father-in-law, Dr. Morant, in the task. On Dr. Morant's death, in 1770, Mr. Astle was appointed by the Lords to succeed him, and he conducted the publication until its conclusion five years afterwards. On the death of Henry Rooke, Mr. Astle was appointed chief clerk in the Record Office in the Tower, and on the decease of Sir John Shelley, succeeded him as keeper of the Records. He held also some other places, among them that of one of the keepers of the State Paper Office; and he was a trustee of the British Museum. He was elected a Fellow of the Society of Antiquaries in 1763, and a Fellow of the Royal Society in 1766. He was also a member of several learned societies on the Continent, where he was well known as a literary traveller. He died at his house at Battersea Rise, near London, of dropsy, in the year 1803.

Mr. Astle married the only daughter and heiress of Dr. Morant, the historian of Essex, and on the death of the doctor he succeeded to his large estates, as well as to his extensive and valuable library. The latter he so increased by purchases, especially of rare MSS. connected with the early history of England, that it became the first private library of its kind in the kingdom. The printed books were purchased soon after Mr. Astle's death for 1000*l.* by the Royal Institution, of whose library they now form a very important part. His immense collection of manuscripts he left by will, in token of his gratitude to the Grenville family, to the Marquis of Buckingham, on payment of the almost nominal sum of 500*l.* If the Marquis had declined the purchase, they were to have been offered to the British Museum at the same sum, but that contingency did not occur, and they are now deposited at Stowe. Combined with the collection of ancient Irish MSS. formed by Charles O'Conor, they form an unrivalled assemblage of original materials for the ancient history of the three kingdoms. There is a full description of the whole in O'Conor's Catalogue of the MSS. in the library at Stowe (Buckingham, 2 vols. 4to.), a work whose pages contain ample evidence of Mr. Astle's assiduity in the arrangement as well as collection of his manuscripts.

Mr. Astle's principal literary production was "The Origin and Progress of Writing, as well Hieroglyphic as Elementary, illustrated by Engravings taken from Marbles, Manuscripts, and Charters, Ancient and Modern; also some Account of the Origin and Progress of Printing," 4to. 1784. This is undoubtedly the best work on the subject in the English language. The numerous engraved illustrations which it contains of the writing and inscriptions of almost every age are particularly valuable. A second edition appeared in 1803, shortly before Mr. Astle's death, to which was prefixed a portrait of the author. To this edition was also added a dissertation on "The Radical Letters of the Pelasgians, and their Derivatives," which had originally been published in the "Archæologia," vol. vii.

In 1775 Mr. Astle published "The Will of King Henry VII.," with illustrative notes; the appearance of which led Mr. Nichols to form the plan of his "Collection of the Wills of the Kings and Queens of England," &c.,

which was published in 1780. To Mr. Astle has also been ascribed the publication of "The Will of King Alfred;" but this is an error. He became possessed of a copy of the will, but the publication of it was undertaken by the delegates of the Clarendon Press at Oxford, with his permission. The editorship was intrusted to Sir Herbert Croft, and the literal translation and illustrative notes were supplied by the Rev. Owen Manning. Mr. Astle appears to have had no literary share in the matter. A "Calendar of the Patent Rolls" is also attributed to him, which was printed by order of the king on an address from Parliament in 1802; but his chief connection with the publication arose from its being founded on four MS. volumes in his possession, which he had procured from the executors of Mr. Rooke, his predecessor in the Record Office at the Tower.

Mr. Astle's other writings, besides those mentioned, appeared in various periodical publications, especially those of the Society of Antiquaries. In vol. iv. of the "Archæologia" there is a very curious paper by him on "The Events produced in England by the Grant of the Kingdom of Sicily to Prince Edmund," son of Henry III., which possesses great historical interest. There are many other papers by him in the same series; and to the "Vetusta Monumenta" he contributed "An Account of the Seals of the Kings, Royal Burghs, and Magnates of Scotland; with plates," 1783. (Shaw, *History and Antiquities of Staffordshire*, i. 67; Nichols, *Literary Anecdotes*, iii. 202, *Illustrations of the Literary History of the Eighteenth Century*, v. 579; *Gentleman's Magazine* for 1804, vol. lxxiv. p. 84; O'Conor, *Bibliotheca MS. Stowensis;* Harris, *Catalogue of the Library of the Royal Institution.*) J. W.

ASTLEY, JACOB, the first Lord Astley of Reading, was the son of a Warwickshire gentleman. The year of his birth is not mentioned by any of his biographers. He served in the Netherlands under Count Mauriee and his brother Henry. He afterwards entered the service of Christian IV. of Denmark, from which he passed to that of Gustavus Adolphus. Under these commanders he acquired a knowledge of the art of war, greater probably than was possessed by any royalist general in the great civil war. The opinion entertained of his loyalty appears from the king's declaration published at York, on the 9th of March, 1642. It is there stated that when Leg presented, for the approbation of Charles, in 1641, the draft of a petition to Parliament, intended to be signed by the officers of the army, he told the king "that he believed all the officers of the army would like it, only he thought Sir Jacob Astley would be unwilling to sign it, out of fear that it might displease him." Upon this Charles "bid him give it to Sir Jacob Astley, for whose satisfaction he wrote C. R. upon it to testify his approbation." Astley appears to have been at this time in attendance on the court, for Clarendon mentions that the Earl of Holland, in 1641, "received some information from Sir Jacob Astley and Sir John Coniers of some idle passages in the late tampering with the army to petition." It was from Lord Holland, after he quitted the court in disgust, that the parliamentary leader first heard of this petition, and Astley, with others, was examined concerning it, by a committee of the House of Commons.

Sir Jacob was at Plymouth, of which he had the command, when Charles resolved to set up his standard at Nottingham, in August, 1642, but was sent for to join the king, who appointed him major-general of the foot under Lord Lindsay, with the special command of one of the three divisions of the infantry. The wary old campaigner was much dissatisfied with the manner in which he found the royal army posted, and told the king "that he could not give any assurance against his majesty's being taken out of his bed, if the rebels should make a brisk attempt to that purpose."

Sir Jacob Astley was wounded at the battle of Edgehill, October 23, 1642. He commanded a division of the army at the siege of Gloucester in 1643. It was owing to his promptitude that Reading was occupied immediately upon the retreat of Essex after the battle of Newbury, later in the same year. He commanded the garrison of Reading till he was sent, in 1644, to assist Lord Hopton in his design upon Sussex. When Waller attempted, in October, to force a passage over the Cherwell at Gosworth-bridge, he was repulsed by Astley, who volunteered to undertake that service. At the second battle at Newbury he repulsed Manchester's attack upon Shaw House. At the battle of Naseby, June 13, 1645, Astley, who had a short time before been created Lord Astley, Baron Reading, led the main body of the foot, and the wing of the royal army in which he fought was victorious. In August, 1645, the command of the Welsh *posse comitatus* was given to him; the gentlemen of these counties having refused to serve under General Gerard. On the 21st of March, 1646, he was defeated, with the last remnant of the royal army, at Stow-on-the-Wold in Gloucestershire.

He appears to have spent the last years of his life at the family seat, called "The Palace," near Maidstone. He died in February, 1651. By his wife, Agnes Imple, a noble German lady, he had two sons and a daughter. The baronage became extinct in 1668, by the death of his grandson without heirs.

Clarendon's character of Lord Astley is in his felicitously sententious style:—"Sir Jacob Astley was an honest, brave, plain man, and as fit for the office he exercised, as major-general of foot, as Christendom yielded,

and was so generally esteemed: very discerning and prompt in giving orders as the occasion required, and most cheerful and present in action. In council he used few but very pertinent words; and was not at all pleased with the long speeches usually made there, and which rather confounded than informed his understanding; so that he rather collected the ends of the debates, and what he was himself to do, than enlarged them by his own discourses, though he forbore not to deliver his own mind." (Clarendon, *History of the Great Rebellion;* Musgrave, *Biographical Adversaria*—MSS. in the British Museum, 5718; Brayley, *Beauties of England and Wales,* "Kent;" Burke, *Dictionary of the Peerage.*) W. W.

ASTLEY, JOHN, an English portrait-painter, born in the early part of the eighteenth century, at Wem, in Shropshire. He was more remarkable for his good fortune than for his works, which, however, according to Edwards, had considerable merit. He was placed with Hudson the portrait-painter, and afterwards visited Rome, where he was at the same time with Sir Joshua Reynolds. After his return home he went to Dublin, where he practised for three years with great success. He then left for London, and on his way, travelling in his own carriage, he loitered in the neighbourhood of his native place, where he met with the widow of Sir William Daniel, a lady of large fortune, who sat to him, and offered him her hand, which he accepted. The lady, however, dying shortly afterwards, left him all her property, and the reversion, at her daughter's death, of the estate of Duckenfield Lodge, Cheshire, worth 5000*l.* a year. The daughter did not survive her mother many years; and upon this great accession of fortune Astley gave himself up to a life of pleasure. He bought the house in Pall-Mall which belonged to the Duke of Schomberg, of which Pennant says, "It was in my time possessed by Astley the painter, who divided it into three, and most whimsically fitted up the centre for his own use." He made many improvements in Duckenfield Lodge; he had also a villa at Barnes, in Surrey, which he fitted up to his own fancy. He married again after the death of Lady Daniel, and had two daughters and a son, who survived him. He died at his seat in Cheshire in 1787. His biographer in Adam's "Biographical History" concludes a notice of this fortunate painter by stating that he owed his fortune to his farm and his follies to his fortune. (Edwards, *Anecdotes of Painters,* &c.) R. N. W.

ASTLEY, PHILIP, as an inventor in his line of art, as an original character, and as the founder of Astley's Amphitheatre, a name known to all the sight-seers of Great Britain, deserves a more detailed notice than might otherwise have been bestowed upon an exhibitor of equestrian feats.

He was born at Newcastle-under-Line in 1742. In 1753 or 1754 he came to London with his father, who was a cabinet-maker. He worked with his father till 1759, when he enlisted in the 15th or Elliot's Light-horse.

He was already an expert horseman, having, as he says in the preface to his "Modern Riding-master," from infancy made the management of horses his chief study. He was upwards of six feet in height, and possessed of extraordinary muscular power. He in consequence soon distinguished himself in the riding-school, which, by the exertions of Henry, Earl of Pembroke, and General George Augustus Elliot, had been not long before attached to the cavalry regiments, and was soon made one of the teachers, rough-riders, and breakers to his regiment. He served on the Continent during the last three or four years of the Seven Years' War. When the cavalry horses were being landed from flat-bottomed boats at Hamburg, one of the animals sprung into the river: Astley, observing that the tide was carrying it away, plunged in, and, catching it by the bridle, reached the shore before the boat out of which it had leaped. For this exploit he was made a serjeant. At the disembarkation at the mouth of the Weser he was the principal means of preserving the lives of several men and horses endangered by the upsetting of a boat. At the battle of Emsdorff he captured a French standard, and, though his horse was shot under him, brought off his prize. At the battle of Friedburg he was in the advanced guard, and assisted in rescuing the hereditary prince of Brunswick, who was wounded within the enemy's lines, under a heavy fire. For these services he was promoted to the rank of serjeant-major, and on his return to England, in 1765, having solicited his discharge, honourable mention was made of them in his certificate of service. Astley was distinguished while in the army by good sense and good nature, as well as by courage and skill in horsemanship. In his little book entitled "Natural Magic" he mentions having prevented a duel, in which he acted as second to one of his comrades in 1762, from being brought to a fatal issue, by persuading the other second to join with him in practising the sleight of hand used in the trick of nailing a card to the wall by a pistol-shot.

While in the army he had been accustomed to amuse himself and his comrades by repeating the equestrian feats which he had seen displayed by Johnson, a performer whose career was almost as remarkable as Astley's own; and after obtaining his discharge he practised them for a livelihood. General Elliot had presented him with a charger, as a testimony of the high opinion he entertained of him; and with this horse, and another which he purchased in Smithfield,

Astley commenced his performances in an open field near the Halfpenny-Hatch, Lambeth, receiving what gratuities casual spectators, or such as were attracted by his handbills, pleased to bestow. He eked out his scanty gains by working occasionally as a cabinet-maker, and breaking horses. He also exhibited "a learned horse," *ombres Chinoises*, and sleight-of-hand in the evenings, in a large room in Piccadilly. After some time he engaged part of a large timber-yard —the site on which he afterwards erected his amphitheatre—which he fenced in with boards, covered the seats of the audience with a pent-house roof, and left the ring in which he performed open to the sky. It would appear that before 1775 the fame of his performances had excited the curiosity of royalty. He had obtained some employment as a riding-master, for in the title-page of his "Modern Riding-master," published in that year, he styles himself "riding-master," and in the dedication to the king he mentions—"the honour you were pleased to confer by commanding me to exhibit those manly feats of horsemanship, which, after much labour and study, I have brought to great perfection."

Having by rigid economy saved 200*l.*, Astley lent it to his landlord the timber-merchant, taking as security a mortgage on the yard and the timber it contained. The borrower absconded with the money; and Astley having obtained possession of the property, erected on it a roofed building with the proceeds of the sale of the timber. This building he opened in 1780, under the name of the "Amphitheatre Riding-house." Having been informed that the Royal Circus, then building, was to open with musical pieces and dancing, as well as horsemanship, he added a stage and scenery, and opened on Easter Monday with similar entertainments. Not being licensed, he was imprisoned under the Act 25th George II., but was released, and obtained a licence, through the intercession of Lord Thurlow, whose daughters he instructed in riding. In 1785 he added sleight-of-hand performances to the attractions of his amphitheatre; and in the same year he published "Natural Magic, or Physical Amusements Revealed," explaining some of his tricks. The name of the amphitheatre, which was from time to time increased in size, and altered in its decorations, was changed by the proprietor, first to "The Royal Grove," and afterwards to the "Amphitheatre of Arts:" but the name given to it by the public, and which has survived both him and his family, was "Astley's Amphitheatre."

In 1794 Astley made the campaign in Holland as a volunteer. He published two works during that year:—"Remarks on the Duty and Profession of a Soldier;" and "A Description and Historical Account of the Places near the Theatre of War in the Low Countries." On the title-page of the latter he designates himself "Philip Astley, Esq., of Hercules Hall, Lambeth, London." In the preface he begs the indulgence of the reader, on the ground of the book having been "chiefly written in camp;" and in the dedication he intimates that he is "one of those men who are every ready to draw their swords in defence of their king." In 1794, as in his youthful campaign, Astley distinguished himself by his courage and kindly disposition. At the siege of Valenciennes he re-took a piece of ordnance which the French had captured. The Duke of York gave him two horses as a reward for his gallantry: Astley sold them, and expended the money in providing comforts for the soldiers with whom he was acquainted. In the winter he laid out a considerable sum in providing every soldier in his own troop with a flannel waistcoat, having a shilling sewed in one of the pockets, and a packet of needles, thread, and other little articles essential to their comfort.

During his absence his amphitheatre was burned down. This happened on the 16th of August, 1794. As soon as he heard of the accident he obtained leave of absence, returned home, and rebuilt his amphitheatre: he re-opened it on Easter Monday, 1795. A similar misfortune befell him in September, 1803, when he was absent in Paris, and was repaired with the same energy and expedition.

Previous to the latter accident Astley had resigned all active concern in the business. His last literary work was "Astley's System of Equestrian Education," published in 1801. Of this book he says, in the preface to the "Natural Magic" (1785):—"The author of this book has been near seven years writing and compiling his general practice of training the horse for different purposes, with engravings, and has not completed half." The new amphitheatre he leased to his son John,* esteemed one of the best equestrians in Europe. In 1814 Philip Astley died, at Paris, of gout in the stomach, on the 20th of October, in his 72nd year.

It would be absurd to criticise Astley's books as literary productions; but, in addition to their high merit as manuals of equestrian instruction, they contain a fund of garrulous anecdote, and occasional remarks indicative of an undeveloped artistical sense. Take for example his description of a horse's eyes:—"I am extremely fond of such kind of horses, if good tempered, and well put together, with eyes bright, lively, resolute, and impudent, that will look at an object with a kind of disdain." He is generally understood to have been the first English

* He died at Paris on the 19th of October, 1821, in the same house and room in which his father had died, and was buried beside him in the cemetery of Père Lachaise.

artist of his class who combined pantomimic action with equestrian feats, after the manner of the late Mr. Ducrow; and tradition represents Astley as quite equal to that wonderful performer. Astley was strong and fearless, and, as is usually the case with such characters, good-natured. By his prudence he accumulated a considerable fortune; yet, though the foundation of his wealth was laid by close saving, he was liberal and open-handed. Like most public performers, he was extremely vain: his pointless story of his interview with the Emperor of Austria, in his preface to his "Equestrian Education," is a delightful example of this trait in his character. To this quality, and the attentions he received at the hands of the royal family of England, may be attributed in part his devoted loyalty; but there was also a germ of chivalry in it, and it was rendered respectable by the courage and devotion which induced him in his fifty-second year to serve as a volunteer. His weaknesses and vulgarities were amply redeemed by the energy and generosity of his disposition. (Britton, *Illustrations of the Public Buildings of London:* Philip Astley, 1. *Modern Ridingmaster*, London, 1775; 2. *Natural Magic*, London, 1785; 3. *Description and Historical Account of the Places near the Seat of War;* 4. *System of Equestrian Education: Gentleman's Magazine for* 1814.) W. W.

ASTOLPHUS, ASTULPHUS, or AISTULF, succeeded his brother Ratchis as Duke of Friuli, when Ratchis was elected King of the Lombards, A.D. 745. Astolphus distinguished himself by his courage in the war which his brother waged against the rebel Duke of Spoletum. He was brave, but headstrong and overbearing. When Ratchis abdicated the crown and retired to a monastery, A.D. 749, Astolphus was chosen king. He appointed his brother-in-law Anselmus, whose sister he had married, Duke of Friuli; but Anselmus soon renounced his dukedom, became a monk, and founded the afterwards celebrated and wealthy monastery of Nonantola in the territory of Modena, with an hospital for the sick and the pilgrims, and he was superior of the monastery for fifty years. Astolphus began his reign by breaking the peace, or truce, which his predecessor had concluded with the Byzantines, and he conquered the province of Istria, which had till then belonged to the Eastern emperors. He appointed Desiderius, a noble Longobard of Brixia, Duke of Istria. In the year 752 Astolphus attacked Ravenna, and took it without encountering much resistance, as well as the Exarchate and the Pentapolis. Eutychius, the last of the exarchs, escaped to Naples, and the dominion of the Eastern emperors in North Italy was at an end. Astolphus then turned his arms against the duchy of Rome, which still acknowledged, at least in name, the authority of the Byzantine emperor. Pope Stephen II., styled by some III., sent messengers with presents to deprecate the wrath of Astolphus, who agreed to a truce. Soon after, however, Astolphus resumed hostilities, advanced as far as Narni, and threatened to burn Rome and massacre the inhabitants, unless the Romans transferred their allegiance to him and paid him a capitation-tax. The pope sent envoys to the Emperor Constantine Copronymus, imploring him to send an army to Italy to oppose Astolphus, but Constantine, being engaged in other wars, as well as in his persecution of image worship, contented himself with sending his Silentiarius, an officer of the Byzantine court, with letters both for the pope and for the king of the Longobards, demanding of the Longobard king the restitution of the territories of the empire. The Silentiarius arrived at Rome, from whence he proceeded to Ravenna, with a brother of the pope. Astolphus appears to have been offended at the tone assumed by the Byzantine emperor towards him, and he dismissed the envoys without any satisfactory answer. Pope Stephen then wrote to Pepin, who had lately assumed the title of King of the Franks, with the approbation and encouragement of Pope Zacharias, Stephen's predecessor, and Pepin invited Stephen to France. Meantime the Silentiarius, who had returned to Constantinople, came again to Rome with letters from the emperor, requesting the pope to seek an interview with Astolphus, in order to obtain from him the restitution of the imperial dominions, and if that failed, authorizing the pope to negotiate with Pepin, king of the Franks, to obtain his assistance. The pope set off from Rome with the Silentiarius, and arrived at Pavia, where they could make no impression upon Astolphus. The pope then proceeded alone to France, and he concluded a convention with Pepin, acknowledging Pepin and his two sons, Carloman and Karl, afterwards called Charlemagne, patricians of Rome, which was equivalent to the title of suzerains of Rome and its duchy. At the same time Pope Stephen obtained from Pepin an act of donation to the see of Rome of the Exarchate and the Pentapolis, two provinces which had till lately belonged to the Eastern empire, and which included Ravenna, Bologna, Imola, Forli, Cesena, Adria, Rimini, Pesaro, Fano, Sinigaglia, Ancona, Urbino, Iguvium, and other towns, about twenty in all. Pepin sent ambassadors to Pavia to request Astolphus to evacuate those towns and districts, and deliver them to the pope; and on Astolphus refusing, Pepin crossed the Alps with an army, A.D. 755, defeated the Longobards, and laid siege to Pavia. Upon this Astolphus solemnly promised to fulfil the conditions imposed by Pepin, who recrossed the Alps with his Franks. In the same year Astolphus, instead of giving up the Exarchate and the Pentapolis, again invaded

the duchy of Rome, plundered several churches and monasteries, and laid siege to the city. Pope Stephen sent in haste a nuncio to Pepin, with a letter written in the name of the apostle Peter, beginning with the words—"Petrus, vocatus Apostolus a Jesu Christo, Dei vivi filio: Viris excellentissimis Pipino, Carolo, et Carolomanno, tribus regibus," &c., promising Pepin and his sons, and all the Frankish nation, eternal life, if they would support the rights of St. Peter and his see, and serve his flock, at the same time threatening them with eternal perdition if they refused. This remarkable letter is found in the Codex Carolinus, and in Baronius and Duchesne. Upon this Pepin marched again into Italy, and Astolphus, leaving the duchy of Rome, hastened to the foot of the Cottian Alps. Again the Emperor Constantine sent John the Silentiarius, and Gregory, another of his officers, as ambassadors to Pepin. They were surprised to learn, on their way, that Pepin was in full march for Italy, and they upbraided the papal nuncio for having deceived their master. Gregory met Pepin in his camp under the walls of Pavia, and delivered him a letter from the emperor, stating that Astolphus having unjustly usurped the Exarchate and the Pentapolis, he had acquired no right of possession, and that therefore those territories could not be given away to a third party. Pepin answered briefly, that he had made his donation to St. Peter's see, and that he could not forego it for all the gold in the world. Astolphus, having shut himself in Pavia without daring to encounter the Franks in the open field, asked for peace. He was obliged to pay a considerable sum to Pepin for the expenses of the war, and to send his officers to deliver the keys of the towns, ceded to the pope, to Fulrad, abbot of St. Denis, who was commissioned for the purpose. Fulrad, having received the keys and exacted hostages from each town, proceeded to Rome, where he deposited Pepin's act of donation upon the altar of St. Peter's, and delivered the keys unto the papal officers. This was the beginning of the temporal dominion of the popes. With regard to the duchy of Rome, the pope was not suzerain of it, but was subordinate to the King of the Franks, who was Patrician of Rome.

In the year 756 Astolphus died of an accident while hunting, and left no issue. He was succeeded by Desiderius, Duke of Istria. He had published an edict, or collection of laws, in twenty-two chapters, for the use of his Longobard subjects, which laws are inserted in several compilations. (Sigonius, *De Regno Italiæ*; Muratori, *Annali d'Italia*; Giannone, *Storia Civile del Regno di Napoli*; Manzoni, *Discorso Storico sopra alcuni punti della storia Longobardica in Italia.*) A. V.

ASTON, ANTONY, was the son of a Staffordshire gentleman of good family, who was master of the Plea Office in the Court of King's Bench. He designed his son for the law, and Antony was articled to an attorney, but his own inclination led him to the stage. He appeared at Drury Lane about the year 1700, and acted comic characters with little success, although, according to his own account, his personation of Alderman Fondlewife, in the "Old Bachelor," was considered more true to nature than Cibber's. Being of a very unsettled disposition, he afterwards appeared at every theatre in London, and for about a year was a member of Dogget's travelling company, at a time when strolling players were in higher estimation than they usually have been since, if his statement may be relied on, that "every sharer kept his horse, and was respected as a gentleman." In 1709 he was at Dublin, where he brought out a comedy called "Love in a Hurry," which had no success. At length he set up as manager on his own account, and for many years travelled through every part of England with an entertainment which he called his "Medley," made up of selections from favourite plays, interspersed with songs and recitations of his own composition, and the whole delivered by himself, with the assistance of his wife and son. He claimed a sort of exclusive right to any town which he had once visited in this way; and if any strolling company infringed his privilege, he contrived to make himself so troublesome that they were usually glad to get rid of him by giving a play for his benefit. In this manner, as well as by calling at gentlemen's houses and reciting original verses in the owners' praise, he contrived to eke out a subsistence. That it was a very precarious one may be gathered from the fact, that the most amusing stories told of him relate to the shifts he was reduced to in order to obtain a dinner for the day. The time of his death is not known, but he published a work at least as late as 1747; and Chetwood supposes that he was living when his "History of the Stage" was published, two years later.

Aston published two plays:—1. "Pastora, or, the Coy Shepherdess," an opera, 8vo., 1712. 2. "The Fools' Opera," an imitation of the "Beggar's Opera," under the name of Matthew Medley, 8vo. 1731. He also wrote, —3. "A Brief Supplement to Colley Cibber, Esq., his Lives of the late famous Actors and Actresses," which contains a few amusing anecdotes, with but little solid information. It is indeed very brief, and is said in the title-page to be written "by Antony, vulgò Tony Aston." It bears no date, but an allusion in the body of the work shows it to have been written not earlier than 1747. There is a folio pamphlet, of the date 1735, purporting to be a speech delivered by Tony Aston before the House of Commons, on his petition against the bill for the regulation of the stage; but as there is no mention of his

having been heard on the occasion, in contemporary records, and the speech is in a burlesque tone, it is probably nothing more than a jeu d'esprit, either by Aston himself or by some one who made use of a well-known theatrical name as a stalking-horse for his wit. (Chetwood, *General History of the Stage*, p. 87—90; Baker, *Biographia Dramatica*, ed. Jones, i. 13; Aston, *Supplement to Colley Cibber*, pp. 15, 18, 20, &c.)

J. W.

ASTON, SIR THOMAS, made some noise as the author of the "Cheshire Remonstrance against Presbytery," presented to Parliament in the beginning of 1640. The year of his birth is uncertain. He was a student at Oxford in 1626-7; he married, and was created a baronet in July, 1628; he was high sheriff of Cheshire in 1635; he raised a body of horse at the commencement of the civil war, but was defeated by Sir William Brereton, near Nantwich, July 28, 1642; he was soon after taken prisoner, and, having been seriously wounded in an attempt to escape, died of a fever occasioned by his wounds, on the 24th of March, 1645. He published, in 1641, "A Remonstrance against Presbytery," and "A short Survey of Presbyterian Discipline;" in 1642, "A Collection of sundry Petitions presented to the King and Parliament." (*Biographia Britannica*; Wood, *Athenæ Oxonienses*.)

W. W.

ASTOR, DIE'GO DE, a Spanish copper-plate and seal and die engraver, who lived at Toledo in the commencement of the seventeenth century. He was the pupil of Theotocopuli in design and in engraving; and, in 1606, he engraved a good print, after him, of St. Francis, pierced with arrows, contemplating a skull. In 1609 he was appointed by Philip III. engraver to the mint of Segovia: he was employed by the same king, and by Philip IV. at Madrid. He died towards the middle of the seventeenth century. Cean Bermudez has mentioned some of his works. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ASTORGA, ANTONIO PEDRO ALVAREZ OSORIO, MARQUIS OF, born in the early part of the seventeenth century, of a noble and ancient family of the kingdom of Leon, which had the rank of grandee of Spain of the first class, was employed at the court of Spain, under Philip IV., as a member of the council of state and gentleman of the king's household. After Philip's death the Queen Regent, during the minority of Charles II., appointed the Marquis of Astorga ambassador at Rome—a diplomatic situation of the first importance in those times, and which Astorga filled with great credit. He displayed an unusual pomp, in 1671, when Don Pedro de Aragona, then viceroy of Naples, went to Rome to do homage to Pope Clement X. for the kingdom of Naples. Parrino gives a curious account of the ceremonies that took place at Rome on the occasion. In 1672 the Marquis of Astorga was appointed to succeed Don Pedro de Aragona as viceroy of Naples, and he took possession of his new office in February of that year. He found the kingdom in a deplorable condition: the treasury was empty; the country swarmed with beggars, troops of whom met the marquis, and crowded round his carriage along the road, clamouring for bread; provisions were very dear in the capital, although there was abundance of corn in Apulia; the people of Messina in Sicily, who were in a state bordering on revolt, and who were themselves suffering from famine, intercepted all the vessels bound for Naples with corn, and obliged them to unload in their own port; and powerful bands of robbers infested the provinces, and even the neighbourhood of the capital, with perfect impunity. The marquis sent commissioners into the provinces to buy all the disposable corn, and forward it on mules and horses for the relief of the capital, and he sent armed ships to convoy the vessels laden with corn from the ports of Apulia. He also purchased corn at Leghorn and other foreign marts. He next applied himself to check the insolence of the robbers: he hanged many of them, offered high rewards for the heads of the leaders, and succeeded in having the principal of them, a certain Abate Cesare Ricciardi, killed in a forest of Basilicata, and his head brought to Naples. Others submitted to the government, and were enlisted for the army in Sicily. Still the banditti were far from being annihilated, and the evil continued to exist to the end of the Spanish dominion over Naples. The Barbary pirates also continued to infest the coasts of the kingdom, landing in several places, and carrying away the people into slavery.

In 1674 the important town of Messina revolted against Spain, and held out for several years, being supported by French troops sent by Louis XIV., who was at war with Spain. Although Messina was not under the jurisdiction of the viceroy of Naples, as Sicily constituted a distinct viceroyalty, yet the Marquis of Astorga was called upon to send troops and ships of war to assist in beleaguering the town. He managed, however, to do all this without laying fresh taxes on the people. Four or five thousand German mercenaries were also enlisted by him for the war in Sicily.

In September, 1675, the Marquis de los Velez arrived at Naples from Sardinia to supersede the Marquis of Astorga. The court of Spain, irritated at the protracted rebellion of Messina, threw the blame not upon its own inveterately weak and bad system of administration, but upon its own agents, the viceroys of Sicily and of Naples. Astorga, having given up his office to his successor, sailed for Spain in October of the same year.

Few of the Spanish viceroys remained in office more than three years, so that the little good some of them might have begun to effect was obliterated by their removal. Astorga, however, was well received at Madrid. He was appointed captain-general of the ordnance; and he was sent to receive the betrothed queen of Charles II., Mary of Orleans, on her arrival in Spain. By his courteous attentions to his illustrious charge, Astorga won the favour of the new queen, and was appointed master of her household. He died several years after, and left no issue. (Parrino, *Teatro eroico è politico dei Vicerè di Napoli*; Giannone, *Storia Civile del Regno di Napoli.*) A. V.

ASTORGA, BARON EMANUELE D', was the son of a Sicilian nobleman, on whose estate he was born in 1680 or 1681. His father held a high military rank; but in the contest for the independence of his native country he placed himself at the head of one of the hordes, half military, half predatory, with which Sicily, as well as Italy, abounded, in order to oppose its annexation to the crown of Naples. To the care of his mother he probably owed the development of those feelings of tenderness and piety which marked his future character. His talent for music was early discerned and cultivated, though under circumstances far from favourable. His father was in 1701 betrayed by his mercenaries into the hands of the government, and, with another nobleman, condemned to death, his wife and his son being compelled to witness his execution. This refinement of cruelty speedily terminated the life of the former, while the latter sunk into a state of deep melancholy. The family estates were confiscated. The young man could not be persuaded to leave the place in which he had witnessed the death of his parents, and his pitiable situation excited the sympathy of the people, by whom he was clothed and fed. He appears to have remained some time at Naples, until his history having reached the ears of the Princess Ursini, she procured his removal to a monastery, where, withdrawn from the scene of the horrors he had witnessed, he might be gradually led to seek some other occupation for his thoughts. The place of his retreat was Astorga, in the Spanish province of Leon. After a residence there of some years he adopted it as his own name, and by no other is he known.

Emanuele found in this monastery all that he needed, an intelligent and faithful friend, a skilful physician, and, in that glorious æra of Italian music (when Durante, Marcello, Scarlatti, Lotti, Feo, Caldara, and Perti were in their prime), an admirable instructor. After two years he again entered the world, strengthened and tranquillized in spirit, and altogether elevated in character—a young man of singular beauty, accomplished as a composer, and more accomplished as a singer. His voice was of exquisite tone, and fitted to impart to his singing the most touching expression. Music, which had been the delight of his boyhood, now became his chief solace and occupation.

At the age of twenty-two he entered the service of the Duke of Parma, at whose court he was received with the respect due to his rank, and treated with the distinction which his talents merited. Here many of his compositions were written, and he infused his spirit and taste into the musical entertainments of the court. To the circumstances which attended his residence at Parma may be partly, if not principally, attributed his having written so much for single voices. The attachment which he formed there doubtless imparted to his compositions not merely their outward form and structure, but that tender and expressive character which constitutes their chief value and charm. Of this event in the life of Astorga the details are not related. We only know that it bore some resemblance to the history of Tasso at the court of Alfonso of Ferrara, or rather to Göthe's version of it. Astorga's numerous cantatas for soprano and tenor, and his duets for the same voices, both so full of tender and touching expression, were written for himself and his noble pupil. The same character marks his later productions, the result partly of natural temperament, and partly of those events which chequered his life. The duke perceived the growing attachment between the master and pupil, which was terminated by Astorga's removal to Vienna, at the desire of his noble patron, from whom he carried to Leopold I. letters which were ardent in his praise. The emperor, enthusiastically fond of music, gave him a cordial welcome to his court, where he was treated with the distinction due to his talents. In 1705 Leopold died, and the removal of Astorga from Vienna was one of the changes consequent upon this event. He left it, as he did Parma, honoured, admired, and regretted.

But little is known of the events or occupations of his subsequent life. The friendship of the Princess Ursini procured for him from the court of Naples a yearly pension, which enabled him to live in independence, and in a way somewhat befitting his rank and education. He employed his leisure and independence in visiting most of the European capitals, receiving welcome and respect wherever he went, but never appearing as a public performer. His compositions, being chiefly in manuscript, were only heard in select society, where he was accustomed to sing them to his own accompaniment. The dignity of noble birth was apparent in his demeanour, and an habitual expression of melancholy indicated the story of his early life. He appears, in the course of ten or twelve years, to have visited Madrid, Lisbon,

the principal cities of Italy, London, Paris, Vienna, and Prague. His native country, associated with so many horrible recollections, he never revisited.

After this time the name of Astorga disappears, and nothing is known of his history. It is probable that he remained in Bohemia, finding, in addition to the beauties of nature, the tranquillity and the intercourse which he needed—men who sympathised with him in strong religious feeling, and in an ardent and unostentatious love of his art. The time of his death is not known, but there is no doubt that it was when he had scarcely passed the prime of life.

The copy of Astorga's "Stabat Mater" in the British Museum was formerly in the possession of Mr. Mathias, an excellent judge of its merits. Some portions of it are inserted in Mr. Latrobe's collection, but not the best. The first chorus (which he has omitted) is a perfect specimen of vocal part writing, wherein it is difficult which most to admire, the just and pathetic expression of every separate subject, or their admirable contexture. The chorus "Virgo, Virginum Preclara," in which the mournful sentiment of the words is so appropriately uttered in musical sounds, is, strangely enough, adapted by Mr. Latrobe to English words of thanksgiving. The chorus "Eja Mater" will be found in the first volume of the "People's Music-Book."

It has been supposed that this admirable composition was written in England, and that the original copy was in the possession of the Academy of Ancient Music, but the conjecture is probably unfounded. The score in the library of Gresham College was copied in Italy, and in all probability during its author's lifetime. Hawkins says that it was frequently performed at the Academy's concert. The author of "Remarks on Mr. Avison's Essay on Musical Expression" speaks of it as "a composition to which he had scarcely ever met with an equal;" and Avison himself says that "those who are acquainted with its beauties regard it as an inimitable performance." It was performed at Oxford, in the time of Dr. Hayes, but little is now known in this country of a work which ranks among the classics of the art.

Of Astorga's eventful life nothing is recorded by our musical historians, and to the research of Friedrich Rochlitz we are chiefly indebted for the particulars now given.

E. T.

ASTORGA, PEDRO. [Arva y Astorga.]

ASTO'RI, GIOVANNI ANTO'NIO, born at Venice, in 1672, devoted himself to the church, and became a clerk of the Oratory. He was for many years a tutor in the Venetian family of the Giustiniani, and lived chiefly at Padua and Venice. He was pensioned by his patrons, and received in succession canonries and other preferments from the Venetian authorities. He closed his peaceful and studious life at Venice, in 1743. Astori was highly esteemed by Maffei, Poleni, and other literary men of his time; and his own antiquarian labours, although not of the first importance, have been considered useful, both then and since. He published the following works:—1. "Commentariolum in Antiquum Alcmanis Poetæ Laconis Monumentum," Venice, 1697, fol.; reprinted in vol. ii. of the "Galleria di Minerva," Venice, 1697, fol.; and again in vol. ii. of Sallengre's "Novus Thesaurus Antiquitatum Romanarum," Hague, 1718, fol. 2. "De Deo Brotonte Epistola," in vol. ii. of the "Galleria di Minerva," and in vol. ii. of Sallengre's "Novus Thesaurus." 3. An Italian letter, "Della Condotta della Sinagoga di Terra Santa nel venire alla deliberazione di procurare la morte di Jesù Cristo," printed in vol. i. of the "Galleria di Minerva;" and again by Fabricius, in part iii. of his "Codex Apocryphus Novi Testamenti," Hamburg, 1719, 8vo. In both editions the letter bears only the initials of the author. 4. An Italian letter on a medal, in vol. iv. p. 30, of the "Galleria di Minerva." 5. An Italian letter, "Sopra una Immagine creduta del Deo Telesforo," published anonymously in the "Giornale de' Letterati d' Italia," i. 438. 6. "De Diis Cabiris," Venice, 1703, 8vo.; reprinted in vol. ii. of Poleni's "Utriusque Thesauri Antiquitatum Nova Supplementa," Venice, 1737, fol. 7. "Manto, Tragœdia Sacra, musicè recitanda in Templo Divi Lazari Mendicantium," Venice, 1713. 8. "Supplices, Tragœdia Sacra, musicè recitanda in Templo, &c.: adjecta est versio Italica, N. N. Brixiensis," Venice, 1713. 9. There were also published some of his letters and sonnets, and two volumes of sermons translated from the Spanish of Antonio Vieyra. (Mazzuchelli, *Scrittori d' Italia.*) W. S.

ASTORI'NI, ELI'A, was born at Albidona, in Upper Calabria, or, according to Zavarroni, in Civò, in Lower Calabria, on the 5th of January, 1651. There is little doubt, however, that Albidona was his birthplace, for his father practised as a physician in that town, and instructed him there in grammar, rhetoric, and the Greek language. At his baptism he received the names Tommaso Antonio, but he changed these for that of Elia, on entering the convent of the Carmelites in Cosenza. This took place in his sixteenth year. He studied the Aristotelian philosophy at Naples, and theology at Rome. On the death of his father, which occurred while he was very young, he obtained permission to return to his home. Here, abandoning the Peripatetic philosophy, he applied himself with eagerness to the study of the Cartesian philosophy, and, in addition to the Latin and Greek languages, made himself master of the Hebrew, Arabic, and Syriac.

After thrice travelling through Italy, Astorini took priests' orders, and was made *reggente* of philosophy and theology in his convent of Cosenza, whence he was the first to promulgate the modern philosophy throughout all Calabria, and in the city of Penna in Abruzzo. The novelty of his doctrines, which were regarded as heresies by many, and his extensive learning, surprising in one so young, exposed him to much envy and persecution. He went to Rome, but was obliged to retire to Albano for the benefit of his health, and while here obtained permission to proceed to Venice. On his way to this city, in 1683, he was induced, by the urgent solicitations of some noblemen, to stop at Bari (the seaport at which he had intended to embark for Venice), where he commenced teaching his new philosophy. His opinions again met with violent opposition, and, fearing even more serious attacks, he determined to seek refuge in more northern countries. He betook himself to Zürich, and thence to Basle, in which town he remained a year, studying anatomy under Hardero. Leaving Basle he went to Swabia, thence to the palatinate, and afterwards into Hesse, where he was made vice-prefect of the university of Marburg. He next proceeded to Groningen, in the university of which place he taught mathematics to the French cadets, and obtained the degree of Doctor of Medicine in 1686.

It would appear that while in Germany Astorini had adopted the opinions of the Reformation, for his biographers proceed to say that the violent disputes between the professors of theology forced upon him the conviction that unity of faith was to be found in the Roman Catholic church alone, and that this conviction, and the dangers which he dreaded from the discovery that he had written in favour of the Roman Catholic faith, determined him to return to his mother church. Having procured a safe conduct from the court of Rome, he went to Munster, where he received absolution from the bishop of that place, and then proceeded to Rome, in March, 1689. He was employed as preacher in Pisa and in Florence, and in 1690 was appointed professor of mathematics in the Academia de' Nobili Sanesi at Siena: it is asserted by some that he afterwards held the professorship of natural philosophy in the university of Siena, but this is doubted. On the foundation of the Academia de' Fisiocritici, he was elected the first "Principe e Censore." In the year 1693 he obtained his degrees of Master and Doctor of Theology at Rome, and about the commencement of the following year he resigned his professorship in Siena, and retired to the convent of Cosenza with the post of prefect of studies, and was afterwards made commissary-general of the same convent. Finding himself subjected to fresh persecutions on account of his philosophical opinions, he sought the protection of Carlo Francesco Spinelli, Prince of Tarsia, and after various changes of abode he finally took up his residence in Terranova, as librarian to the prince, and was occupied in the completion of his "Philosophia Symbolica" at the time of his death, on the 4th of April, 1702. He was one of the Academici Spensierati of Rossano.

Zavarroni calls Astorini "Omniscius; Calabriæ Decus et Ornamentum." His printed works are—1. "De vitali Œconomia Fœtus in Utero," Groningen, 1686. This dissertation was written for his degree of Doctor of Medicine, and was received with so much approbation by the university that the customary public inaugural disputation was dispensed with. 2. "Elementa Euclidis . . . nova Methodo et compendiarie demonstrata," Siena, 1691, 12mo., and Naples, 1701, 8vo. This work was written for the use of the university of Siena. 3. "Prodromus apologiticus de Potestate Sanctæ Sedis Apostolicæ," Siena, 1693, 8vo.: also published by Roccaberti, in tom. xi. of his "Bibliotheca Maxima Pontificia." 4. "De vera Ecclesia Jesu Christi contra Lutheranos et Calvinianos, libri tres," Naples, 1700, 4to. 5. "Apollonii Pergæi Conica Integritati suæ, Ordini atque Nitori pristino restituta," Naples, 1698, 4to. Another edition is said by Gimma to have been published at Naples in 1702, 4to. 6. "Epitaffio della Materia Prima," published in the "Nuova Staffetta da Parnasso" of Gaetano Tremigliozzi, p. 197. He also left several manuscripts, the principal of which are—1. "Philosophia symbolica." 2. "Ars Magna Pythagorica." 3. "Decamerone Pittagorico." 4. "Commentaria ad Scientiam Galilæi de triplici Motu." 5. "Archimedes restitutus." 6. "De Vita Christi." 7. "De Recto Regimine Catholicæ Hierarchiæ." 8. "Apologia integra pro Fide Catholica adversus Lutheranos et Calvinistas." 9. "Il Consenso e Dissenso delle tre Grammatiche, Ebraica, Arabica e Siriaca," &c. (Zavarronus, *Bibliotheca Calabra*, 172—174; Gimma, *Elogj Accademici della Società degli Spensierati di Rossano*, 387—415; Afflitto, *Memorie degli Scrittori del Regno di Napoli*; Napoli-Signorelli, *Vicende della Coltura nelle due Sicilie*, v. 153—157.) J. W. J.

ASTRAMPSYCHUS (Ἀστράμψυχος) wrote, according to Suidas, an Ὀνειροκριτικόν, or work on the interpretation of dreams, and a book on the medical treatment of asses (βιβλίον ἰατρικὸν εἰς ὄνων θεραπείαν). From the same author, and from Diogenes Laertius, it appears that the name of Astrampsychus was borne by more than one of the Persian magi. But a date greatly more recent than that of either of those writers must be assigned to an extant Greek work passing under the name of Astrampsychus. It is called Ὀνειροκριτικόν, and consists of a hundred and one Iambic trimeter lines, which are quite unconnected, and arranged alphabetically in the

order of the initial letters. Each line describes a dream, and declares its signification. The first time those verses were printed was in the "Epigrammata Veterum Poetarum," Basle, 1538, 8vo., in which eighty-four of them appeared. The editions which next followed were these: Germberg's "Centum Astrampsychi Versus, cum Wolfii Latinâ Versione," Basle, 1583, 8vo.; Morell's "Astrampsychus, Versus Somniorum Interpretes, Græce et Latine," Paris, 1599, 8vo.; Joseph Scaliger's "Astrampsychi Oneirocriticon, Græce et Latine," in the "Oracula Sibyllina, &c., ab Opsopœo collecta," Paris, 1599, 8vo.; Rigault's "Artemidori Oneirocritica, et Achmetis Oneirocritica, Astrampsychi et Nicephori versus etiam Oneirocritici (cum Interpretatione Latinâ)," Paris, 1603, 4to. A list of subsequent editions will be found in Hoffmann's "Lexicon Bibliographicum;" and the bibliography of the manuscripts is treated by Fabricius and Harles, "Bibliotheca Græca," iv. 152, v. 265, xi. 583. See also Suidas, Ἀστράμψυχος, Μάγοι; Diogenes Laertius, lib. i. *proœm.* W. S.

ASTROLA'BIUS. [Abahlard.]

ASTRONOMER, THE, in Latin Astronomus; the designation commonly given to the anonymous writer of a Life of the Emperor Louis le Débonnaire. Nothing is known of him beyond what can be gathered from the preface, and from one or two scattered notices in the course of his work. From these it appears that he was attached to the court of the emperor whose history he has written, and that he wrote in great part from personal knowledge; but what office he held is not known. His designation, "the astronomer," is not official, but has been given from the circumstance that he was one of the persons applied to by Louis, as being conversant with astronomy, or rather with astrology, to discover what was portended by the appearance of a comet in A.D. 837. He records what passed between himself and the emperor on this occasion: but it is remarkable that the whole passage is so given in one of the manuscripts (and perhaps the oldest) of his history as not to identify the writer with any of the persons consulted. Pierre Delalande, in his "Conciliorum Galliæ Supplementa," gives to this writer the name of Luitolfus, on the alleged authority of a manuscript of the monastery of St. Tron; but no corroborative testimony of his assertion has been found. There is some reason to think, from the writer's usage of the words "Franci," "Aquitani," and not "nostri," that he was not a native of France.

The work of the Astronomer is valuable; it is written, notwithstanding some faults pointed out by Pertz, in fair Latin, in a simple and perspicuous style; and although there is some confusion of dates, as well as some inaccuracy of statement, it is the best contemporaneous, or nearly contemporaneous, account of the reign, and especially of the personal character of Louis, of whom the writer speaks with great affection. He professes to relate events before Louis's reign, on the authority of the monk Adhemar, or Ademar, who must not be confounded with the writer so named [Ademar], who lived two centuries later. It is probable, from the term used by the Astronomer ("Ademari relatione didici"), and from other circumstances, that the communications of Ademar the monk to him were oral, at least private. Some persons, but without just reason, identify Ademar with Eginhard.

The work of the Astronomer was published entire by Pithou, in his "Historici Franciæ," in A.D. 1588; but a part of it had been previously published by Justus Reuber, A.D. 1584, in his "Rerum Germanicarum Scriptores Veteres." It is contained in the collections of the early historians of France, by Freher (A.D. 1613), Duchesne (tom. ii. pp. 286, seq. A.D. 1636), and Bouquet (tom. vi. pp. 86, seq. A.D. 1749); and in the "Monumenta Germaniæ" of Pertz (tom. ii. pp. 604 seq. A.D. 1829). Translations are given in President Cousin's "Histoire de l'Empire de l'Occident" (tom. i. pp. 181, seq. A.D. 1684); and in Guizot's "Collection des Mémoires relatifs à l'Histoire de France" (tom. iii. pp. 311, seq. A.D. 1824). (*Prefatory Notices*, by Bouquet, Pertz, and Guizot, in the works just mentioned; *Histoire Littéraire de la France*, tom. v. pp. 49, seq. A.D. 1711.) J. C. M.

ASTRUC, JEAN, was born at Sauve, a town in Lower Languedoc, in 1684. His father had been a Protestant minister in Languedoc, but shortly before the revocation of the Edict of Nantes abjured the Protestant faith, and commenced practice as an advocate. After studying under his father, who devoted most of his time to the education of his children, Jean Astruc went to Montpellier, where he was received master of arts in 1700, bachelor of medicine in 1702, and doctor in 1703. During the whole period of his studies he was distinguished by his industry; he read all the ancient and modern authors for which he had time and opportunity; carefully analysed their works and arranged his extracts from them in historical order; and thus laid the foundation of the writings for which he was afterwards most distinguished.

After receiving his degree he did not go at once into practice, but continued to occupy himself in the study not of medicine alone, but of antiquities, metaphysics, and natural history. He gave, for a short time, private lectures on anatomy; and in 1706, when M. Chirac was appointed physician to the Duke of Orleans, Astruc was selected by the Montpellier faculty to give the lectures on medicine, as the substitute for the absent professor. In 1710 he published his "Physical Dissertation on Muscular Motion;"

which, though altogether erroneous in its principles, procured him considerable reputation; and in the same year he obtained, by *concours*, the professorship of anatomy at Toulouse. In 1710 his first treatise on digestion was published, in which, as well as in two subsequent essays, he vigorously attacked the mechanical theory, which Dr. Pitcairn, Hecquet, and many others then maintained. The Doctor himself did not deign to give any other reply than a coarse joke upon the small amount of contractile force which Astruc assigned to the digestive organs; but the treatises were virulently answered by one of Pitcairn's pupils, Thomas Boër, to whom, and some others of less note, Astruc replied in 1715, with the advantage of good manners, if not of good argument.

In 1717 Astruc succeeded M. J. Chastelain in a professorship of medicine at Montpellier; and in 1720 obtained, through the reputation which he gained by his lectures, a pension from the king. In 1720 and the two following years he was engaged in a controversy on the plague, which had at that time spread from Marseille, and excited great terror throughout France; and he maintained successfully against a number of physicians the necessity of observing a more rigorous quarantine. About 1728 he went to Paris, intending to work in the libraries there, and to complete several large works on which he had been long engaged; but in 1729 he was induced to accept the office of physician to Augustus II., King of Poland and Elector of Saxony, to attend on whom he went to Dresden. He found the office quite unsuited to his habits, and soon returned to Paris, where, in 1730, he was made consulting physician to the king, and in 1731, on the death of M. Geoffroy, professor of medicine in the Royal College. His lectures were as highly esteemed as those which he delivered at Montpellier; and it is said that many who were not interested in medicine attended them for the sake of the excellent Latin in which they were delivered. He practised also with considerable success.

In 1736 M. Astruc published the work for which he has ever since been distinguished, his "Treatise on Venereal Diseases." It was soon translated into French, German, and English, and spread its author's reputation over all Europe. Shortly after he published his observations on the antiquities and natural history of Languedoc; the work, as he calls it, of his leisure, but, as he should have said, of the time of which he robbed his rest, for even now, though advanced in years, he would sit half the night studying and writing. About this time the great dispute was rife between the physicians and surgeons of Paris. [Andry, N.] Astruc engaged in it, and wrote several letters, most of which were anonymous, though confessedly his, to prove that in all ages both the station and merits of surgeons had been subordinate to those of physicians. His rare acquirements in the history of physic made him a very acceptable ally to the then failing faculty of medicine, and they, in return, elected Astruc, in 1743, a member of their body without obliging him to go through the usual previous steps. His next publication was his conjectures on the writings which Moses had probably used in the composition of the book of Genesis; a work which he had long held back lest some should have their faith in the divine authority of the Mosaic writings shaken; and, to guard his reputation, he published soon after a dissertation on the immortality and immateriality of the soul. He now also determined to print his lectures, parts of which had already been published without his sanction and with many errors. A large portion of them was printed, but his increasing age and infirmities compelled him to give his whole attention to his "History of the Faculty of Medicine of Montpellier," which had always been his favourite work, but in the composition of which he had suffered numberless interruptions. To complete this work before his death M. Astruc neglected everything, even his personal and family interests; but he was unsuccessful: he died in 1766, eighty-two years old, in the midst of work, and left his favourite task unfinished.

It is unnecessary to enumerate all the works which were the fruits of M. Astruc's long life and marvellous industry: a list of them may be collected from Haller's "Bibliothecæ," the "Biographie Médicale," and Quérard's "La France Littéraire." The following are the more important of them:— 1. "Tractatus de Motus fermentativi Causa, Novam et Mechanicam Hypothesim continens," Montpellier, 1702, 8vo. Astruc was only eighteen years old, and not yet a bachelor of medicine, when he published this treatise, relating chiefly to the effervescence which ensues when acids are mixed with alkaline carbonates, alkalies as they were then called. He ascribed the escape of gas to the disengagement of some subtle substance, and his work had the honour of being answered by Raymond Vieussens, to whom Astruc replied in, 2. "Responsio Critica Animadversionibus R. Vieussens," Montpellier, 1702, 4to. 3. "Dissertatio Physica de Motu Musculari," Paris, 1710, 12mo., which ascribes, according to Haller, the movement of muscles to the influx of spirits into their supposed vesicular particles. 4. "De la Digestion des Alimens, pour démontrer qu'elle se fait par le moyen du Levain," Montpellier, 1710, 4to. 5. "Mémoire sur la Cause de la Digestion des Alimens," Paris, 1711, 8vo. 6. "Traité de la Cause de la Digestion, pour refuter le nouveau Système de la Trituration," Toulouse, 1714, 8vo. These are the treatises against the opinion of digestion being

effected by trituration. The arguments used by Astruc were unsound, and not fit either to refute his adversaries or to establish his own view of digestion being a kind of fermentation. He endeavoured to prove that if a circular fibre contracted, its parts could not be brought nearer to the centre of the circle, and that the stomach therefore could not be made to triturate the food. He saw the errors of others much more plainly than his own, and was worsted in the controversy, though he was nearer to the truth than his opponents were. 7. "Dissertatio de Ani Fistula," Montpellier, 1718, 12mo.; a short treatise which was translated into English by W. Barrowby, and edited by John Freke, together with writings from Fabricius ab Aquapendente and others, under the title "A Treatise on the Fistula of the Anus," London, 1738, 8vo. 8. "Mémoires pour servir à l'Histoire Naturelle de la Province de Languedoc," Paris, 1737, 4to., in which are included brief notices of subjects extending over a wide range of natural history. 9. "De Morbis Venereis, Libri Sex," Paris, 1736, 4to.; of which a second and better edition was published in two volumes with the title "De Morbis Venereis, Libri Novem," Paris, 1740, 2 vols. The first English translation of this remarkable work appears to have been made by Dr. Barrowby in 1737. Another was made by J. Chapman, a surgeon, who published it with the title of "A Treatise on the Venereal Disease," &c., London, 1754, in 2 vols. 8vo.; and at other periods many other translations were printed with or without the translator's name. If M. Astruc had written no other work than this, he would have merited to be placed among the best medical authors of his time. It is probably one of the completest monographs ever published. Every question connected with syphilis is treated with such fullness and minute exactness as could be attained only by the laborious and orderly habits of study to which Astruc had for so many years devoted himself. It contains all that was at that time known or believed regarding the disease; and in respect of historical details, though it was written to prove that syphilis did not exist in Europe till it was brought from America by the crews of the ships of Columbus (a suspicion which can now be fully disproved), yet it has provided all the materials out of which nearly every subsequent history of syphilis has been compiled. This fact, that while maintaining one view M. Astruc furnished evidence enough for others, may be sufficient proof of the completeness of his historical details, and of the unfairness of the accusation of partiality with which he is charged by the writers of his Life in the "Biographie Médicale." He is accused, by the same writer, of inaccuracy: after a careful examination of numerous lives in both works, we can state that it is as rare to find errors in the historical writings of M. Astruc, as it is to find complete accuracy in the lives of the "Biographie Médicale." However incorrect his deductions from them might be, his authority in all matters of historical fact is higher than that of any French medical writer whom we have consulted. 10. "Conjectures sur les Mémoires originaux dont il parait que Moïse s'est servi pour composer la Genèse," Brussels, 1753, 12mo. 11. "Dissertation sur l'Immatérialité et l'Immortalité de l'Ame," Paris, 1755, 12mo. 12. "Traité des Tumeurs et des Ulcères," Paris, 1759 and 1768, 2 vols. 12mo. This contains the substance of a part of M. Astruc's lectures which he was induced to publish in consequence of numerous spurious editions having been printed, some with and some without his name, from notes taken by his pupils. It was on the whole well received, though it contains very little that is valuable. It was severely criticised, however, by some of the author's opponents, and another was added to his many paper-wars. 13. "Traité des Maladies des Femmes," Paris, 1761—1766, 7 vols. 8vo. The first four volumes were published in 1761; the fifth and sixth in 1765; the seventh, with the title "L'Art d'Accoucher reduit à ses Principes," and containing a history of the art, in 1766. A second complete edition was published in 7 vols., 12mo., at Paris, in 1778; and translations of the "Art d'Accoucher" were published in English by S. Ryley, with the title "Elements of Midwifery," &c., London, 1766, 8vo.; and anonymously in 1767. Except for the history, the work, which is taken from another part of the author's lectures, is not valuable. 14. "Mémoires pour servir à l'Histoire de la Faculté de Médecine de Montpellier," Paris, 1767, 4to. The author's partiality for his own school led him to not a little special pleading to maintain in this work its antiquity and dignity. The history, however, is a very interesting one, and the biographies of the eminent physicians of Montpellier, which are added to it, are carefully and accurately written, though left imperfect at the author's death. The work was published, with a prefatory Life of M. Astruc, by his friend, M. Lorry, who judged it best to print the manuscript as he found it. (Lorry, *Life of M. Astruc*, just mentioned; Astrue, *Autobiography*, in the *Mémoires de la Faculté de Montpellier*; Haller, *Bibliothecæ*.) J. P.

ASTULPHUS. [ASTOLPHUS.]

A'STYAGES ('Αστυάγης), by Ctesias called Astyigas ('Αστυΐγᾶς), and by Diodorus mentioned under the name of Aspadas ('Ασπάδας), was the son of Cyaxares, King of the Medes, and his successor on the throne. According to Herodotus he was a contemporary of Alyattes, King of Lydia, for it was agreed that Astyages should marry Aryenis, daughter of

Alyattes, as one of the terms of peace between Cyaxares and Alyattes, probably B.C. 610. [ALYATTES.] The rest of the history of Astyages is connected with that of Cyrus. [CYRUS, KING OF THE PERSIANS.] G. L.

ASTY'DAMAS (Ἀστυδάμας) was the name of two tragic poets of Attica, whose dramas have perished.

ASTYDAMAS the elder was a son of the tragic poet Morsimus, whose father, Philocles, was likewise a tragic poet. The mother of Philocles was a sister of the poet Æschylus. Fabricius is wrong in describing Astydamas as the nephew of Æschylus. Astydamas studied oratory under Isocrates; but afterwards turned to the drama, and is said to have exhibited his first tragedy in the second year of the ninety-fifth Olympiad (B.C. 399). The Athenians, applauding his tragedy called "Parthenopæus," granted to him a statue in the theatre; the inscription of which, however, they removed, as a punishment for the arrogance he displayed in a self-commendatory epigram. The epigram is extant in the Greek Anthology (Brunck, iii. 329; Jacobs, i. 93). It gave rise to a proverb, quoted by Philemon and other comic writers. Suidas asserts that Astydamas composed two hundred and forty tragedies, and that fifteen of these gained the prize. There have been assigned to him tragedies entitled "Alcmæon," "Hermes," and "Nauplios," from which quotations are given by Aristotle, Athenæus, and Stobæus.

ASTYDAMAS the younger was a son of the former. Suidas enumerates the following dramas of his:—"Hercules" (a satirical drama), "Epigoni," "Ajax Furens," "Bellerophontes," "Tyro," "Alcmene," "Phœnix," and "Palamedes." (Fabricius, *Bibliotheca Græca*, ed. Harles, ii. 289, iv. 466, vi. 124, ix. 608; Jacobs, *Anthologia Græca*, vi. 310, xiii. 865; Suidas, Ἀστυδάμας, Σαντὴν ἐπαινεῖς; Eudocia, *Ionia*, p. 68; Diodorus Siculus, lib. xiv. cap. 43.) W. S.

ASTYME'DES (Ἀστυμήδης), a leading man among the Rhodians about the time of the war between the Romans and Perseus, the last king of Macedonia. Just previous to the war (B.C. 171) the prætor, C. Lucretius Gallus, who commanded a Roman fleet at Cephallenia, sent to Rhodes to require of the Rhodians a squadron of ships to act against Perseus. Astymedes, with Agathagetus and Rhodophon, and the prytanis, or chief magistrate, Stratocles, induced the Rhodian people to send six vessels, in opposition to Deinon and Polyaratus, who supported the interests of Perseus. Astymedes and his friends were not, however, able to keep the Rhodians firm in their friendship to Rome: during the war they remained neuter, and just before its close sent an embassy to Rome, threatening to join Perseus if the Romans did not make peace with him. This having provoked the indignation of the Romans, and the war having been terminated by the overthrow and capture of Perseus, the Rhodians in alarm (B.C. 167) sent Philocrates, and soon afterwards Astymedes and Philophron, to Rome, to congratulate the senate on their victory, and to deprecate their anger, carrying with them the chief supporters of Perseus to deliver them up. Astymedes and his colleagues, alarmed at the hostile feeling prevalent among the Romans, and at a proposal of M. Juventius Thalna, one of the prætors, to declare war against Rhodes, put on mourning garments, and, with the greatest humility, and with tears, canvassed the more powerful men to secure their favourable consideration. Both Astymedes and Philophron pleaded the cause of their countrymen in the senate, and Astymedes afterwards published his speech. Polybius speaks unfavourably of it, and says it displeased those Greeks who were settled at Rome, or were staying there at the time, as well as those who afterwards read it when published. The speech of one of the Rhodian ambassadors is given by Livy, but it is not perfect. It is by most or all of the editors of Livy supposed to be the speech of Astymedes, though it neither answers to the description nor deserves the censures of Polybius. The embassy was so far successful that the hostility of the Romans was averted, but with the loss of their alliance and friendship, and of the provinces of Lycia and Caria.

Astymedes remained at Rome to watch the course of events there, while Philocrates returned home to report the result of their efforts. How long Astymedes remained is not known; but three years afterwards (B.C. 164), or, as some calculations make it, only two years, he was again at Rome, pleading for a restoration of Rhodes to the friendship of the Roman people; and, by the support of Tiberius Gracchus, who had just returned from a mission into Asia, he succeeded. Eleven years afterwards (B.C. 153) he was again at Rome, informing the senate of the war that had broken out between his countrymen and the Cretans. He held at this time the office of navarchus, or admiral of the Rhodian fleet. This embassy led to the interference of the Romans to put an end to the war. (Polybius, xxvii. 6, xxx. 4, xxxi. 6, 7, xxxiii. 14, ed. Schweighæuser; Livy, xlv. 20—25.) J. C. M.

A'STYOCHUS (Ἀστύοχος), a Spartan, appointed to succeed Melancridas in the command of the naval forces which the Spartans had collected (B.C. 412) to assist the islands on the coast of Asia Minor, and some of the cities on the mainland, in throwing off their allegiance to Athens. He arrived with four galleys off Chios, which had already revolted from Athens, B.C. 412, the year after the Athenians had been finally overthrown in Sicily. On arriving there, he found that

Lesbos had become the theatre of war: the Chians, having sent an expedition thither, and brought about the revolt of the principal cities, Methymna and Mitylene. But a few days afterwards, Mitylene was stormed by the Athenians; and Astyochus, on his arrival, found that he was unable to render any service to the friends of Sparta. Accordingly, he returned to Chios, while the Athenians re-established their supremacy in Lesbos. The Athenian commanders then proceeded to attack Chios, which they did so successfully that a conspiracy was set on foot among the Chians for restoring the sovereignty of Athens. But the design was discovered by the government, and they, accordingly, sent for Astyochus (then at Erythræ) to concert measures against the conspirators. While he was thus engaged, a large fleet of fifty-five Peloponnesian and Sicilian ships appeared in the neighbourhood, under the command of Theramenes, a Lacedæmonian, who had orders to deliver it up to Astyochus. After this accession to the Spartan forces, being no longer apprehensive of the revolt of Chios, Astyochus sailed away from there, and made an unsuccessful attempt upon Clazomenæ. Immediately afterwards he received an application from the partisans of Sparta at Lesbos, who wished him to assist them in a second insurrection against Athens. Astyochus, perhaps stimulated by his former failure, was very desirous of rendering them assistance; but the Corinthians and others of the allies opposing the plan, he was compelled to return to Chios without having accomplished anything. Here he was joined by Pedaritus, the commander of the Spartan land force, and fresh proposals for a revolt were made to him by the Lesbians. Astyochus warmly supported them, but he was opposed by Pedaritus and the Chians, and obliged to forego the enterprise. In disgust and anger at their opposition, he threatened the Chians that he would never assist them, however hard they might be pressed; and then sailed to take the command of the recently arrived Peloponnesian and Sicilian fleet, then assembled at Miletus. On his voyage thither he narrowly escaped being captured by an Athenian squadron sailing to Chios. While at Miletus, Astyochus assisted in the revision of a treaty made a short time before between the King of Persia and Sparta, the conditions of which were modified in a manner favourable to the Spartan interest. Meanwhile the Athenians vigorously and successfully prosecuted their attack on Chios; and the Chians, unable to oppose them, sent to Miletus for aid. Astyochus, in a spirit of malice and obstinacy, refused their request, and Pedaritus sent from Chios to Sparta to complain of his conduct. But the position of the Chians became more critical and desperate, and Pedaritus again sent to expostulate with Astyochus, and to urge him to relieve Chios, while it was yet possible. The allies also showed their anxiety on the subject; and Astyochus was at last preparing to sail to their assistance, when he heard that a fleet of twenty-seven galleys had arrived from Peloponnesus, at Caunus in Asia Minor, with eleven Spartan commissioners, who were empowered to aid him with their counsels, or to depose him from his command, as they might think fit. Astyochus immediately gave up the expedition to Chios, and proceeded southwards to escort the fleet and the commissioners to Miletus. On his way he attacked the island of Cos, which had recently suffered from a very terrible earthquake, and plundered all the country, the inhabitants having taken refuge in the mountains. Not very far from Cnidus, he fell in with Charminus, the Athenian admiral, and defeated him, with a slight loss. Astyochus then returned to Cnidus, where he was joined by the squadron from Caunus, and where the commissioners had an interview with Tissaphernes, in which Tissaphernes was so displeased with their observations and demands, that he left them in anger and disgust, without anything being done. Shortly afterwards the united fleet of the Peloponnesians co-operated in the successful revolt of the Rhodians from Athens, but it does not appear that Astyochus took any leading part in the matter. It would also appear that afterwards, or probably even before, while at Miletus, he sold himself to Tissaphernes. He had received orders (perhaps while at Miletus) to despatch Alcibiades, whose interest amongst the Asiatic Greeks had excited the suspicions of the Spartans, though he had exerted it in their favour. It does not appear that Astyochus took any measures for this purpose: on the contrary, when Alcibiades was using the influence which he had gained over Tissaphernes to the prejudice of Sparta, and Astyochus had been informed of this by a letter from Phrynichus, an enemy of Alcibiades, and one of the Athenian commanders at Samos, he went in person to Magnesia, where Alcibiades was residing with Tissaphernes, and put the letter into their hands. He did the same with a second letter which he received from Phrynichus, offering to betray the Athenian armament at Samos into his hands. Thucydides adds, as another proof of his having sold himself to Tissaphernes, that he submitted to the reduction of the pay of the Peloponnesian sailors, which that satrap was bound to defray by the conditions of the treaty before mentioned. Nor did Astyochus, though at the head of a large force, take advantage of the disunion among the Athenian forces stationed at Samos, and the absence of a part of their fleet in the Hellespont (B.C. 411). Moreover, he showed that there was collusion between Tissaphernes and himself, by conniving at his breach of faith in not making the stipulated payments to the troops, and refusing to second the remon-

stranees of Hermocrates, and others, who complained of it, while he affected to place entire confidence in the promises of Tissaphernes, to bring up a Phœnician armament, and thus kept his own fleet in a state of inaction, under pretence of waiting for the expected reinforcement. The result of all this was, that the Peloponnesian soldiers at Miletus, and the Syracusan sailors also, made such vehement complaints that Astyochus could no longer disregard them, and he set sail with a fleet of one hundred and twelve galleys, to attack the Athenians at Samos. Still there was no engagement, nor is it probable that Astyochus desired one. Tissaphernes then became still more remiss in the payment of the troops; and not only the common soldiers, but persons of higher rank, charged Astyochus with having sold their interests to Tissaphernes. The general discontent was aggravated by his imprudence in threatening some of the Syracusans who demanded their arrears of pay; and a riot followed, in which he nearly lost his life. Fortunately, at this juncture his successor, Mindarus, arrived from Sparta, and Astyochus sailed home after having been about eight months in command, in which he exhibited nothing but imbecility and treachery: a more able and faithful admiral would probably have established the Spartan supremacy by sea, and along the western coast of Asia Minor. On his return home he supported the charges brought against Tissaphernes by Hermocrates, the Syracusan admiral. (Thucydides, viii. 20, 23, 26, 31—33, 36—42, 60, 63, 84, 85; Xenophon, *Hellen.* i. 1, 31; Thirlwall, *History of Greece*, caps. 27, 28.)

R. W—n.

A'SULA, or A'SOLA, GIOVANNI MATTEO, or GIOVANNI MARIA, a voluminous composer, was born at Verona, and brought up to the church. He lived in the latter part of the sixteenth and beginning of the seventeenth century. His published works are as follows:—1. "Introitus et Alleluia missarum omnium majorum solemnitatem totius anni super cantu plano—4 voc." Venice, 1565. 2. "Falsi bordoni sopra gli otto tuoni ecclesiastici, ed alcuni di M. Vinc. Ruffo," Venice, 1575, 1582, 1584. 3. "Vespertina omnium solemnitatum Psalmodia, duoque B. Virginis Cantica primi toni cum 4 voc." Venice, 1578. 4. "Missa a 4 voc." Venice, 1586. A copy of this work is in the royal library at Munich. 5. "Cantiones sacræ—4 voc." Venice, 1587. 6. "Madrigali a due voci, accomodati da cantar in fuga diversamente sopra una parte sola," Venice, 1587. 7. "Duæ Missæ et decem sacræ laudes—3 voc." Venice, 1589. 8. "Missa sopra gli otto tuoni ecclesiastici," Milan, 1590. 9. "Canto fermo sopra le messe, inni, ed altre cose ecclesiastiche, appartenenti a suonatori d'organo per rispondere al coro," Venice, 1596, 1602, and 1615. Other works of Asula are mentioned by different writers, but without date or place of publication.

Besides these compositions for the church and the chamber, Arteaga speaks of Asula's attempt at dramatic composition, under the title of "Il Trionfo d'Amore, del Petrarca, modulata dal G. M. Asola." Padre Martini gives some examples from the compositions of Asula in his "Saggio di Contrappunto;" and a Graduale will be found in the first part of the "Arte prattica di Contrappunto," by Padre Paolucci. Asula was one of the composers who dedicated a collection of Psalms for 5 voc. to Palestrina, in 1592, as a mark of their admiration of his talents. (Gerber, *Lexicon der Tonkünstler;* Draudius, *Bibliotheca Classica;* P. Martini, *Saggio di Contrappunto.*) E. T.

ASULA'NUS, A'NDREAS, or ANDRE'A ASOLA'NO, or D'A'SOLA, is the name commonly given, from his native village Asola near Brescia, to Andrea Torrigiano or Torresano, one of the early Italian printers. A list of editions printed at Venice, and bearing Andrea's name, is given by Renouard. It extends from 1480 to 1506, after which he does not seem to have been engaged in business separately. His name, however, appears very frequently afterwards in the well-known colophon of many of the Aldine editions: "in Ædibus Aldi et Andreæ Asulani Soceri." Aldus Manutius, marrying Andrea's daughter about 1500, formed with him some years afterwards the partnership alluded to, and owed to the wealth of his father-in-law most of the facilities which he used so skilfully. After the death of Aldus (whose son Paulus was then an infant), Andrea, assisted by his own sons Francesco and Federigo, continued to superintend the Aldine printing-house till his death in 1529. (Renouard, *Annales de l'Imprimerie des Aldes*, ed. 1825, ii. 247—272, iii. *passim.*) W. S.

A'SYCHIS (Ἄσυχις), a king of Egypt, the successor of Mycerinus, as the priests told Herodotus. He built the eastern propylæa of the great temple of Hephæstus (Phtha) at Memphis, and that addition was the finest of all the works of that kind in Egypt. In his reign a law was established in Egypt that the borrower of money should give as a security his father's dead body; it was also established that the creditor should have the whole burial-place of the borrower as a security. If the borrower did not repay the debt, he was deprived of interment, and he could not bury any of his descendants who died in his lifetime. This king built a brick pyramid, which may be one of those which still remain. The period of Asychis is uncertain, for the chronology of Herodotus is of little or no value. His successor was Anysis. [ANYSIS.] (Herodotus, ii. 136.) G. L.

ATA'BEG (properly Atábak), a title assumed by a number of petty princes who

ruled, or rather distracted, the Persian empire after the decline of the Seljúkí dynasty. The period of their usurpation lasted about half a century, from A.D. 1148 till A.D. 1202, when Persia was conquered by the Moguls under the renowned Jenghis Khân (properly Chingíz Khán). The word Atábak denotes guardian or governor; the few names worthy of record to which the title was prefixed will be noticed in their proper place. D. F.

ATAHUALLPA, brother of Huascar, who was the last legitimate Inca of Peru. Atahuallpa was the son of the eleventh inca, Huayna Capac, by a daughter of the King of Quito; and as none but a descendant of Manco Capac, by both father and mother, could inherit the throne of the incas, he was consequently incapable of succession. Atahuallpa's manly beauty, courage, and skill in war, had however so engaged the affections of Huayna Capac, that he obtained the consent of the hereditary prince, Huascar, to the elevation of his brother to the throne of Quito before his father's death. As Quito had been annexed to the empire by Huayna Capac, and Atahuallpa's mother was of the royal family of Quito, the arrangement was not inequitable. This transaction, for Garcilaso de la Vega gives no dates, appears to have taken place some years previous to the death of Huayna Capac, which occurred in 1523. The brothers remained at peace for five years after his death. Huascar, according to Garcilaso de la Vega, was the first to express dissatisfaction with their father's settlement. He intimated to Atahuallpa his determination to exact from him an acknowledgment that Quito was held as a dependency of the empire of the incas. Atahuallpa replied submissively, acknowledged the sovereignty of Huascar, and asked permission to repair with the chiefs of Quito to Cuzco, in order that they might at the same time perform the obsequies of Huayna Capac, and do homage to his successor. Huascar granted the request.

Atahuallpa warned his chiefs to advance in small parties, and without giving any indication of hostile intentions, but prepared for war. In this manner 30,000 warriors (according to Garcilaso) were introduced in small detachments into the territory of Cuzco. The suspicions of the chiefs of the frontier provinces being awakened, they warned Huascar to be on his guard. The inca immediately commanded a levy of troops throughout his territories; but before an army could be collected the soldiers of Atahuallpa were within a short distance of Cuzco. The inca marched out to give them battle; but his new levies were unable to withstand an army of which the veterans who, under Huayna Capac, conquered Quito, formed the nucleus. Huascar was taken prisoner, and committed to close custody.

Atahuallpa was not in the battle; but as soon as the intelligence reached him he hastened to Cuzco. Garcilaso de la Vega mentions that the first battle decided the war, and that the numerous conflicts mentioned by Spanish authors were merely the desultory resistance offered by chiefs attached to Huascar or desirous to avail themselves of a revolution to assert their independence.

Atahuallpa had recourse to a murderous policy to establish himself permanently on the throne. As he himself was descended from the incas by the father's side only, his legal claim to the throne was inferior to that of any full-blood member of the family. With a view to rid himself of so many rivals, Atahuallpa invited the whole male descendants of the incas to Cuzco, under the pretext of wishing their counsel and consent to an arrangement by which his brother Huascar might be restored to the throne. All who accepted the invitation were put to death by Atahuallpa's orders. This massacre was followed up by the murder of all the females of the royal family, except such of them as had been made "Virgins of the Sun." Garcilaso de la Vega's enumeration of the few members of the royal family who escaped with life leaves a more terrible impression of the extent of those massacres than the enumeration of the victims could have done.

The precise dates of these events cannot be ascertained; but they must have occurred between the death of Huayna Capac (1523) and the arrival of Pizarro in Peru (1532). Down to that period Atahuallpa had not ventured to take the life of his dethroned brother. Among people of an imperfect civilization, like that of the Peruvians, a despot may violate the laws of natural affection with more safety than the dictates of superstition. Atahuallpa was safe from popular vengeance after the massacre of so many of his nearest blood relations: but his safety obliged him to respect the life of the prince who had been crowned with the solemnities of religion.

Pizarro took possession of the island of Puna in February, 1531. The fame of the Spanish conquests to the north had preceded him; and, indeed, he had made a reconnoissance of the west coast of America, to the south of Panama, between 1524 and 1526. Huascar, learning in his prison the arrival of bearded men on the frontier, secretly sent emissaries to entreat their assistance; and Atahuallpa, on being informed of his brother's overtures, also sent envoys to Pizarro. The Spanish commander, who desired no better than a pretext to interfere in the affairs of Peru, was already advancing when Atahuallpa's ambassadors met him. Pizarro sent his brother to demand an interview with Atahuallpa, which, after some hesitation, was granted.

The interview took place on the plain of Caxamarca, on the 16th of November, 1532. Atahuallpa was attended by a numerous but

unarmed train: Pizarro kept the whole of his followers under arms, though only a few were allowed to show themselves at first. Long harangues were made to Atahuallpa by the Friar Vincente de Valverde, Fernando Pizarro, and Hernando Soto. The speeches of the two laymen are said to have been modest and decorous; but the priest plunged into a lengthy exposition of the mysteries of the Christian faith, and of European politics, haughtily commanding Atahuallpa to embrace Christianity and declare himself the vassal of the Emperor Charles V. on the spot. Atahuallpa replied, through his interpreter, with dignified self-possession, and with much acuteness, and even a latent vein of sarcastic humour. Before the reply was heard out, the Spanish cavalry broke from their ambush; his attendants were dispersed, himself made prisoner, loaded with chains, and carried to his own palace at Caxamarca.

An exorbitant ransom was demanded by the Spaniards, which Atahuallpa consented to pay. While arrangements were making for its collection, Huascar made another appeal to Pizarro, and, this coming to Atahuallpa's ears, he ordered his brother to be put to death. A Peruvian who had been baptized by the name of Felipillo, and who, it is asserted by Garcilaso de la Vega, was instigated to compass the death of Atahuallpa by a passion for one of the inca's wives, soon after accused him to the Spaniards of collecting an army to drive them from Peru. Pizarro, upon this information, resolved to have his prisoner put to death, but to colour the murder by a mockery of a trial. Several of the Spanish officers remonstrated against this outrage. Pizarro appears to have been influenced in part by personal animosity, for Atahuallpa, having discovered that he was more illiterate than many of the common soldiers, had treated him with marked disrespect. Still it is believed that Pizarro might have been dissuaded from his intention, had not the arrival of Almagro with a band of mercenaries eager for plunder, and who had yet obtained none, decided the fate of Atahuallpa.

Pizarro appointed himself and Almagro judges; a public prosecutor and an advocate for the prisoner were named; in short, all the forms of justice were observed. Eleven charges were brought against the prisoner. The eleventh, rebellion against the emperor, his liege lord by conquest, though untenable, was probably the most weighty in the estimation of his accusers. The tenth, the murder of his brother Huascar, charged him with a real crime; but what right of jurisdiction even here did the court possess? The hollowness of some of the remaining charges was offensively apparent: he was accused of wasting the revenues of his kingdom since it fell to the Spaniards; of being an idolater, keeping concubines, obliging his subjects to offer human sacrifices, &c. A strenuous opposition was made to his condemnation, apparently by a majority of the council; but Pizarro and Almagro bullied the recusants into acquiescence by denouncing them as traitors to the crown of Spain. Atahuallpa was declared guilty, and sentenced to be burned alive. Having professed himself a convert to Christianity, and received the sacrament of baptism, the sentence was commuted: he was strangled, and his body was afterwards burned. One of his last requests was that his ashes should be carried to Quito; it has been supposed from a fear that the inhabitants of Cuzco, as adherents of Huascar, might have treated them with disrespect.

It is difficult from the superficial narratives of Garcilaso de la Vega and the Spanish writers to form an estimate of the character of Atahuallpa. His manners, to judge by their effects, must have been at once imposing from their dignity and winning. His father's attachment to him is attributed not merely to his personal recommendations, but to his skill in war. He was not present, however, at the decisive battle which transferred the empire from Huascar to himself; and Garcilaso appears to hint that much of the merit of his previous arrangements was owing to his minister Quizquiz. The massacre of the royal family stands out in revolting relief. We see merely the terrible incident; we have no means of studying the process by which Atahuallpa worked himself up to such a pitch of cruelty. On the other hand, his deportment as prisoner and victim of the Spaniards is full of majesty, and excites sympathy. Atahuallpa appears at different times in incongruous and incompatible characters, nor have we the means of resolving the seeming contradiction. (Garcilaso de la Vega, *Historia General del Peru*; Antonio de Ulloa, *Resumen Historico del Origen y Succession de los Incas.*) W. W.

ATAIDE, or ATAYDE, DOM LUIS DE, SENHOR DO CONDADO DA TOUGIA, a Portuguese nobleman, who was twice viceroy of India. Pereira mentions that in his youth Dom Luis served under three Indian viceroys. These were Esteban de Gama, who acted as *interim* viceroy in 1540 and 1541; his predecessor Garcias de Noronha, and his successor Affonso de Sousa. It was only in the expedition which Gama made against the Turks in the Red Sea, that Ataide had any opportunity of distinguishing himself; and Pereira's emphatic statement of his service under three viceroys appears somewhat in the light of an oratorical device to exaggerate the military experience of his hero. In the expedition to the Red Sea, Ataide distinguished himself so much that the viceroy conferred the honour of knighthood upon him, although he was then only in his twenty-second year. This was in

1541, and consequently Ataide must have been born about 1520: we have been unable to find any more precise intimation respecting the period of his birth.

The next incident in the life of Ataide that has been preserved is his presence at the battle of Mühlhausen, in 1547. He was at that time ambassador from the King of Portugal to Charles V., and insisted upon accompanying the emperor to the field. He made himself useful both by his counsel and personal courage, and after the battle Charles presented him with a charger, as a testimony of the sense he entertained of his services.

Ataide also served in the wars in Africa; but no specific mention is made of the part he took in them.

He was named viceroy at a critical period for the Portuguese authority in India. An alliance had been concluded by the Nizam, the Zamorin of Malabar, and the chief of Canara and Balagat, with a view by their combined forces to drive the Portuguese out of India. Ataide landed in India, in October, 1568. The allies had not yet made any decisive movement, and he had time allowed him to visit and place in a state of defence the principal stations occupied by the Portuguese. His activity appears to have caused the allies to pause in their hostile intentions, for two years elapsed before they came to open hostilities. This interval was employed by Ataide in promoting expeditions of discovery and experimental trading both to the east and the west of Goa.

In September, 1570, rumours of renewed purposes of aggression on the part of the native chiefs became frequent in Goa, and it was not long before the viceroy learned that the danger was imminent. The Cabildo of Goa and the principal officers recommended that all the outposts and minor stations should be abandoned, and the Portuguese forces concentrated in Goa and Shaúl: these timid counsels did not however suit Ataide. He marched in person against the chief of Balagat; despatched Francisco Masarenha to Shaúl, which had been attacked by the Nizam's troops; and sent Diogo de Meneses against the Zamorin. The war continued with varying success till 1572. The viceroy and Meneses were for the most part successful; but the greater power of the Nizam, combined with dissensions among the Portuguese officers in Shaúl, exposed the Christians to many reverses there. The care and promptitude of Ataide, in sending frequent reinforcements to Shaúl, enabled the garrison to maintain its ground; and eventually the Nizam was the first of the allies to listen to terms of peace. A treaty was concluded with them on the 24th of July, 1571. The chief of Balagat made peace with the viceroy as soon as he learned the defection of the Nizam, and the Zamorin did not hold out much longer.

Ataide's successor, Antonio de Noronha, reached Goa on the ensuing September; and Ataide himself embarked for Portugal in January, 1572. He was received at the court of Sebastian with great show of welcome, but this cordiality was not of long duration. Ataide soon withdrew from the court, to which he did not return till after the defeat and death of Sebastian in Africa.

Ataide was sent a second time to India in the character of viceroy by the regency; but died soon after his arrival at Goa, in the year 1580. (Pereira, *Historia da India no tempo em que a gouvernou o Visorey Dom Luis d'Ataide.*) W. W.

ATANA'GI, DIONI'GI, whose contributions to the literature of Italy belong to the middle of the sixteenth century, was a native of Cagli, in the duchy of Urbino. The date of his birth is uncertain; and the events of his life—a life of dependence, poverty, and misfortune—are very little known. Seeking subsistence in Rome, about 1532, he spent twenty-five years in that city, striving in vain against the ill fortune which (caused perhaps by his own faults) incessantly persecuted him. Hardly anything is recorded as to his history during this long period: it is only known that he was at one time secretary of the poetical prelate Giudiccioni, and that he was patronised likewise by Tolomei, another literary ecclesiastic. That his circumstances were extremely depressed may be inferred from a fact which shows also that his patrons had no confidence in his discretion; for in one of his letters he relates, with great exultation, that, in 1550, there had been subscribed for him a sum of thirty gold crowns, which, however, was not to be paid to himself, but only to the printer of some of his works.

In 1557, Giudiccioni and Tolomei being dead, Atanagi left Rome in sickness and dejection; and, too poor to pay for a more comfortable conveyance, was assisted in journeying to his native town by the compassion of muleteers travelling in the same direction. His prospects now brightened a little. Bernardo Tasso, then living at Pesaro, in the court of the Duke of Urbino, had just finished his poem of "Amadigi;" and, prompted by that unhappy self-distrust which was inherited from him by his illustrious son, he desired to submit the work to the correction of competent critics. Atanagi's judgment, especially in questions of style, was highly respected by Bernardo; by whose suggestion the duke himself invited the unlucky wanderer to come to his court and undertake the task of revisal. Atanagi's labours at Pesaro, however, were repeatedly interrupted by severe illness; and in five months he was obliged to retire again to Cagli, carrying with him, however, the manuscript of the poem, and continuing his correction till near the time of its publication. In 1560 he removed to Venice; and there he

spent the remainder of his life, earning a precarious livelihood by occasionally assisting literary amateurs in the preparation of their works for the press, and by publishing those literary collections through which chiefly his name is now remembered. He died at Venice, and was buried in the church of San Luca, beside Lodovico Dolce, another ill-starred man of letters. As to the time of his death, it can only be inferred that it happened between 1567 and 1574.

Atanagi has always been esteemed by Italian scholars as a judicious and accurate editor. The following are the publications which he superintended in that character:—1. "Lettere Famigliari di Tredici Uomini Illustri," Rome, 1554, 8vo. Upon this collection the younger Vergerio (noted for his renunciation of the Roman Catholic religion) published, in 1555, a "Giudizio," or Commentary. 2. "Rime di Messer Bernardo Capello," Venice, 1560, 4to. 3. "Rime e Versi Latini di Diversi, in morte d'Irene di Spilimbergo," Venice, 1561, 8vo.; a collection containing a Life of Irene, written by Atanagi, and a considerable number of his own verses. 4. "Delle Lettere facete e piacevoli di Diversi Uomini Grandi e Chiari e Begli Ingegni, Libro Primo," Venice, 1561, 1565, 1582, 8vo. The Second Book, left unfinished by Atanagi at his death, was completed by Francesco Turchi, and published at Venice in 1585, 8vo. Both volumes were reprinted at Venice, 1582 and 1601, 8vo. There are five letters of Atanagi in the second volume. 7. "Rime di Messer Jacopo Zane," Venice, 1562, 8vo. 8. "De le Rime di Diversi Nobili Poeti Toscani, raccolte da M. Dionigi Atanagi," Venice, 1565, 2 vols. 8vo. This collection is still much esteemed, both for the poems which it contains and for the literary notices (furnishing several facts not elsewhere to be found) which Atanagi incorporated in his Tables of the Authors' names. He is charged, however, with having freely corrected the verses which were sent to him for insertion. A good many poems of his own are appended at the end of each volume. 9. "Sonetti, Canzoni, Rime, ed Egloghe Pescatorie di Bernardino Rota, di nuovo ristampate," Venice, Giolito, 1567, 8vo. Atanagi edited also Rota's Latin poems. 10. Under the same head may be named a singular volume bearing the following title: "Il Libro degli Uomini Illustri di Gajo Plinio Cecilio, ridotto in Lingua Volgare; Le Vite di Alessandro, di Marc' Antonio, di Catone Uticense, di Cesare, di Ottaviano, aggiuntevi per M. Dionigi Atanagi; I Costumi di Cesare ne' fatti di guerra, e in altre sue Azioni, raccolti da varj Scrittori Latini e Greci; Esposizioni Utillissime dell' Atanagi sopra le Voci, e le Cose Difficile e Degne, che in quest' opera si contengono, per ordine d'Alfabeto," Venice, 1562, 8vo. The translation first mentioned in this title-page is from the work "De Viris Illustribus Urbis Romæ," which commonly passes under the name of Aurelius Victor. In his dedication, Atanagi admits that the rough draft of the volume had been sent him for correction by a young scholar; but he claims as his own the greater part of the work as published. The scholar alluded to, one Mercurio Concorreggio, immediately published a polemical reply, "Risposta di Mercurio Concorreggio in sua defesa contra le Calunnie dategli da Dionigi Atanagi," &c. Brescia, 1562, 8vo. (a very rare book). He there asserts that the work thus published by Atanagi in his own name had been intrusted to him merely that he might correct the spelling; and that it had been intended to appear in the name of Concorreggio, the real writer.

The following short list comprehends all the publications in which Atanagi was anything more than an editor:—1. "Rhetoricorum Aristotelis, nec non Paraphrasis Hermogenis, Tabulæ a Dionisio Athanasio collectæ," Venice, 1553, 4to. 2. "Ragionamento dell' Eccellenza e Perfezione della Storia, di Dionigi Atanagi," Venice, 1559, 8vo.; again, with Ruscelli's Supplement to the "Historiæ Sui Temporis" of Paul Jovius, Venice, 1572, 1608, 4to.; and with the "Storie" of Cesare Campana, Venice, 1607, 4to. This treatise is named with some commendation by Tiraboschi. 3. Besides the poems and letters above referred to, other verses and letters are to be found in various collections. A particular account of these is given in the "Scrittori d'Italia" of Mazzuchelli, from whose long and laborious article on Atanagi this notice is almost entirely taken.

W. S.

ATANA'SIO. [BOCANEGRA, DON PEDRO ATANASIO.]

ATAR, R. CHAJIM BEN (ר' חיים בן עטר), a Jewish writer who lived at the beginning of the eighteenth century. He wrote —1. "Chaphetz Jehovah" (the Lord delighteth; Numb. xiv. 8), a commentary on the books of the Talmud called Beracoth, Shabbath, Horajoth, and Cholin: it was printed at Amsterdam by Solomon Proops, A.M. 5492 (A.D. 1732) fol. In the preface the author wishes that he may be enabled to publish his works on the Bible and on the "Arbah Turim." 2. "Or Hachajim" (the light of life, or of the living), a commentary on the Pentateuch, which was printed, according to De Rossi, at Venice, with the sacred text in the centre, and which has been twice reprinted, though he does not give the dates: he adds that this commentary is highly esteemed by the Polish and other Jews. (Wolfius, *Biblioth. Hebr.* iv. 822; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 58.)

C. P. H.

ATAR, COHEN (כהן עתר), a celebrated Jewish apothecary of Cairo in Egypt, who was called by the Saracens Abulmeni ben

Abu Nasi Israel Haruni. He lived about A.H. 658 (A.D. 1280), and wrote an Arabic work called "Menhage el Dokan" (the preparation of medicines). This work was among the manuscripts in the royal library at Paris. He also wrote a work in Hebrew called "Mi Col Abkath Rokel" (with all the powders of the merchant; Song of Songs, iii. 6), which is also a treatise on the business of the apothecary, and is among the manuscripts in the library of the Escurial. (Wolfius, *Biblioth. Hebr.* i. 15, iii. 641; D'Herbelot, *Biblioth. Orientale*, pp. 270, 577.) C. P. H.

ATAR, R. DAVID BEN (ר׳ דוד בן עטר), a Jewish theologian and poet, who is called by Barrios David Abenatar. He filled the office of Chief Rabbi of the Spanish Synagogue in Amsterdam, towards the close of the seventeenth century, as appears from his approbation prefixed to various Hebrew works published at Amsterdam at that period. The only work of his own which we find noticed is a translation of the Psalms of David into Spanish verse, which is enumerated in the catalogue of the library of R. Samuel Abatz, 19. It was printed at Frankfort-on-the-Main, A.M. 5386 (A.D. 1626)), in 4to., but is very rare, and is thus noticed by Barrios, in his account of the Jewish poets of Spain:

"Infernales Espiritus quebranta David Abenatar,
Melo harmonioso traductor del Psalmo misterioso."

De Rossi calls him Melo David Abenatar, probably on the authority of the lines above quoted. (Wolfius, *Biblioth. Hebr.* iii. 205, 206; Barrios, *Relaçion de los Poetas Españoles*, p. 53; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 5.) C. P. W.

ATAR the KARAITE (אתר קראי), a Jewish writer of the Karaite sect, of whom there are some writings extant among the collection of Karaite authors made by Levinus Warner, which are preserved among the manuscripts of the library at Leiden. We have no notice of the time at which he lived. (Wolfius, *Biblioth. Hebr.* iii. 141.) C. P. H.

ATAR, R. SAMUEL BEN (ר׳ שמואל בן עטר), a Jewish writer, who probably lived about the beginning of the sixteenth century. He wrote a work called "Zarzir Mothnajim" (With the loins girt, or the Greyhound; Prov. xxx. 31), which is a collection of stories founded on Hebrew traditions. The "Siphte Jeshenim" cites this work, but without stating where or when published; it is in manuscript in the Oppenheimer Collection, and is noticed by Plantavitius. He was also, with R. Isaac Leon, the compiler of the well-known collection of stories from the "Medrashim" and "Haggadoth," called "Chibur Hamahasijoth" (the story-book), which has gone through many editions: it was printed at Venice, by Jo. de Gara, without date, which was probably the first edition—at Ferrara, A.M. 5317 (A.D. 1557), which edition is in R. Oppenheimer's Collection, now at Oxford. It was printed again at Venice, A.M. 5365 (A.D. 1605), 8vo., which is called in the title-page the third edition, and to which is added the history of the death of Moses and Aaron. The edition of Verona, by Joseph Rekiti, edited by Franc. Rossi, A.M. 5407 (A.D. 1647), 12mo., is called the fourth edition, and to it are added the story of the Jerusalemite and that of R. Bosthenai, which are both such favourites with Hebrew story-tellers. [ABRAHAM BAR MAJIMON.] (Wolfius, *Biblioth. Hebr.* i. 1115, ii. 1361, iii. 1121; Bartolocius, *Biblioth. Maq. Rabb.* iii. 913; Plantavitius, *Florileg. Rabbin.* 598.) C. P. H.

ATAÜLF, or ADAÜLF (Ἀδάουλφος), ADOLF in modern German, was elected King of the Visigoths after the death of his brother-in-law, Alaric I., which happened near Consentia, in the country of the Bruttii, A.D. 410. Ataülf showed from the beginning a disposition to make peace with the Emperor Honorius, whose sister, Galla Placidia, he wished to marry. She had been taken prisoner by Alaric some time before, and treated with remarkable courtesy both by Alaric and Ataülf. Whether it was through a wish to conciliate Honorius, or through the roving disposition of his predatory bands, Ataülf evacuated Italy, and led his Visigoths into Gaul, A.D. 412. He seems to have been at the first inclined to join Jovinus, who had assumed the title of emperor in Gaul, and was at the head of a considerable force fighting against Constantius, general of Honorius. Jovinus, however, slighted the advances of Ataülf, who then sent ambassadors to Honorius, offering to assist in restoring Gaul to his dominion, if the emperor would consent to his marriage with Placidia. Honorius refused consent to the marriage, but he made other offers to Ataülf, who accepted them, and soon after defeated Jovinus, took him prisoner at Valentia on the Rhône, and gave him up to Dardanus, an officer of Honorius, who cut his head off. Honorius, however, insisted upon his sister Placidia being restored to him, which Ataülf refusing to do, war broke out afresh between them, and Ataülf took Narbo, Tolosa, Burdegala, and conquered all Aquitania, where he established the dominion of the Visigoths. In 414 Placidia agreed at last to give her hand to Ataülf, without waiting for her brother's consent, and the marriage was solemnized with great splendour at Narbo, in January of that year, when Ataülf appeared in a Roman dress, and his wife assumed the title of queen. Meantime the Burgundians had invaded Eastern Gaul, and detached it from the Roman empire. Constantius, the general of Honorius, wishing to get rid of some of the invaders, endeavoured to persuade Ataülf to pass over into Spain, in order to drive away the disorderly hordes of Vandals, Alani, and Suevi,

who were overrunning that country, promising that Honorius should grant him a permanent settlement in some of the provinces beyond the Pyrenees. Placidia supported the suggestions of Constantius, and Ataülf at length determined to pass over into Spain. In the year 415 he took Barcelona, where he fixed his residence, and where Placidia was soon after delivered of a boy, who was named Theodosius, but who died a few days after. In the same year Ataülf was mortally wounded by one of his domestics, on account of some private grudge. Before his death he recommended to his brother, whose name is not known, to restore Placidia to her brother Honorius, and to maintain peace with the Roman empire. But his brother could not fulfil his wishes, as a usurper of the name of Singeric, being tumultuously proclaimed king, killed the children of Ataülf by his first wife, and constrained Placidia to walk before him, with other prisoners, in his triumphal procession. After seven days Singeric was killed, and was succeeded by Vallia, who after a time restored Placidia to her brother. The Spanish historian Morales gives the epitaph placed over the tomb of Ataülf at Barcelona. Ataülf was the first Gothic king who fixed his residence in Spain, of which, however, he occupied only a small part. (Zosimus, v. 37, &c.; Olympiodorus apud Phot. *Biblioth.* Cod. 80; Muratori, *Annali d'Italia.*) [ATTALUS, EMPEROR.]

A. V.

'ATA'-UL-MULK JAWAINI'. [JAWAINI.]

ATAYDE. [ATAIDE.]

ATEIUS. [ATTEIUS.]

ATENULFUS I. was the founder of the second principality of Beneventum, A.D. 900. The first independent principality of Beneventum was founded by Arigisus II., at the time of the breaking up of the kingdom of the Longobards, and it lasted till 891, when a Byzantine army took Beneventum, and drove away Ursus, the last prince. A patrician was appointed by the Eastern emperor to govern Beneventum. After the lapse of five years the people of Beneventum conspired against the Byzantines, and being assisted by Wido III., Duke of Spoletum, who was brother-in-law to Waïmar I., the Longobard prince of Salernum, they drove away the patrician George and his garrison, A.D. 896. Wido governed Beneventum for about two years, after which, being obliged to return to Spoletum, he made over Beneventum and its territory to his brother-in-law Waïmar. The people of Beneventum, however, refused to acknowledge Waïmar, who was noted for his cruelty, and they preferred recalling Radelgisus, a prince of their old dynasty and uncle to Ursus, who was proclaimed Prince of Beneventum, A.D. 988.

While these occurrences were taking place at Beneventum, the neighbouring country of Capua, which had detached itself about half a century before from the principality of Salernum, was also distracted by internal feuds. The Longobard system of succession, unlike that of the Franks, did not recognise the law of primogeniture. After the death of Landulfus II., Bishop and Count of Capua, the country was parcelled among his nephews, who assumed the titles of Counts, or Gastaldi, of Teanum, Suessa, Calatia, Cales, &c. One of these, Pandonulfus, bore the title of Count of Capua. He was, however, expelled, A.D. 882, and his cousin Lando II. was put in his place, but after some years he resigned in favour of his brother Landulfus, who was driven away by his other brother Atenulfus, a man of an aspiring mind and considerable abilities, who made himself master of Capua and its territory, which he reduced to a better order of administration, A.D. 887.

Atenulfus embellished the new town of Capua, which had been built by his uncle Lando I. on the present site, on the banks of the Vulturnus. The County of Capua extended, according to the chronicler Erchempertus, from the Clanius to the Liris, and from the Upper Vulturnus to the sea. The duchies of Cajeta and of Naples, which were liege to the Eastern emperor, and the principality of Beneventum, constituted its boundaries.

Radelgisus, Prince of Beneventum, having rendered himself unpopular, a number of notable citizens emigrated, and sought refuge at Capua, where they were well received by Atenulfus. The latter having allied himself with Athanasius, Bishop and Duke of Naples, whose daughter Gemma had married Landulfus, son of Atenulfus, and having collected a mixed force of men-at-arms, appeared by night under the walls of Beneventum, into which he was introduced by the friends of the emigrants. He then surrounded the palace of Radelgisus, took him prisoner, and was himself proclaimed Prince of Beneventum, A.D. 900. Atenulfus, having taken possession of his new principality, returned to Capua, where he and his children continued to reside. This was the beginning of the decline of Beneventum and of the rise of Capua. Atenulfus was styled Prince of Beneventum and Count of Capua. The principality of Beneventum was then mainly restricted within the limits of Ancient Samnium, as the Eastern emperors had recovered possession of the greater part of Apulia.

In the year 901 Atenulfus took for his colleague in the government his son Landulfus. A conspiracy broke out at Beneventum, headed by the bishop, but Atenulfus quickly repaired to the spot, seized the conspirators, and exiled the bishop, who took refuge at the court of Waïmar, Prince of Salernum, where he met Pando and Landonulfus, two cousins of Atenulfus, whom the latter had

some years before driven away from the territory of Capua. This Waïmar I., styled by the chroniclers "malæ memoriæ," on account of his cruelty and other vices, had been seized, in an attempt which he made upon Beneventum some years before, by the Gastaldus, or governor, of Abellinum, who seared out his eyes: he however persevered in his evil course, and was at last deposed by his subjects, who proclaimed his son Waïmar II., Prince of Salernum, A.D. 901. This second Waïmar has been styled by the chroniclers "bonæ memoriæ," in honourable contradistinction to his father. The duchy of Amalfi had for some time past detached itself from the duchy of Naples, and governed itself in municipal independence under its elective duke, acknowledging the suzeraineté of the Eastern emperor, and was thriving by commercial adventure.

The African Saracens from Sicily infested the coasts of Italy, and especially those of Campania. Having effected a landing at the mouth of the Liris, they fortified themselves on its banks, from whence they made incursions into the county of Capua. Atenulfus, joined by Gregory, Duke of Naples, and the people of Amalfi, attacked them near Trajetto, but was worsted by them. He then applied to the Emperor Leo VI. for assistance, to whom he sent his own son Landulfus as a messenger, A.D. 909. Leo was highly flattered by this application from a Longobard prince, created Landulfus a patrician of the empire, and promised him ample succour. While the preparations for the expedition were going on, and Landulfus remained at Constantinople watching their progress, his father Atenulfus, anxious to ensure the succession to his family, took for his colleague his second son Atenulfus, on the terms that both he and his brother Landuffus should govern together his territories after his demise. Atenulfus died soon after, at Capua, A.D. 910. He was much regretted by his subjects. (Camillus Peregrinius, *Historia Principum Langobardorum;* Giannone, *Storia civile del Regno di Napoli.*) A. V.

ATENULFUS II., with his brother Landulfus I., governed the united states of Beneventum and Capua, after the death of their father, Atenulfus I. Both resided at Capua, and were styled "Principes Beneventanorum et Capuanorum." After long preparations and procrastinations, the army which had been promised by the Eastern emperor landed in Italy, and being joined by the troops of Salernum and Beneventum, and of the duchy of Naples, the allied forces took the field against the Saracens. Pope John X. repaired also to the camp of the allies, with Albericus, Duke of Spoletum, and consul of Rome. The Saracens defended themselves for three months in their stronghold on the banks of the Liris, but at last being starved out, they set fire to their fortress, and marching out in close array they took to the mountains, where bands of them continued to hover for years after. This battle of the Liris, by which Campania was freed from the Saracens, took place A.D. 916. Some time after, several populations of Apulia revolted against the Byzantines, and attached themselves to Landulfus and Atenulfus, princes of Beneventum. This gave rise to wars between the two brothers and the Byzantines, which lasted for years, with some interruptions and truces, but of which we have only scanty and obscure records. The court of Constantinople sent a new strategos, or commander, called Ursileus, to Apulia, who attacked Landulfus near the town of Asculum, A.D. 921. The Byzantines had at first the advantage, and Landulfus was for a moment in their hands; but Ursileus being killed in the fight, Landulfus freed himself, and completely routed his enemies. Having afterwards allied themselves to Waïmar II., Prince of Salernum, the princes of Beneventum subjected nearly the whole of Apulia, except Bari and two or three other maritime towns, and they retained it for seven years. They also invaded part of Lucania, and a battle was fought near Matera, in which another Byzantine general was killed.

In the year 933 Atenulfus II. died, some say in exile at Salernum, having quarrelled the year before with his brother Landulfus; but this is not proved, as in the public acts the names of the two brothers are registered together till the death of Atenulfus.

Landulfus then took for his colleagues his two sons, Landulfus II. and Atenulfus III. Landulfus I. died A.D. 943, and in the following year Atenulfus III. having died also, Landulfus II. remained alone Prince of Beneventum and Capua. (Camillus Peregrinius, *Historia Principum Langobardorum;* Giannone, *Storia civile del Regno di Napoli.*) A. V.

ATHA'JI. [ATTAJI.]

ATHALARIC, or ATHALRIC, son of Euthelric and of Amalasuntha, daughter of Theodoric, King of the Gothic kingdom of Italy, was proclaimed king after the death of his grandfather Theodoric, A.D. 526. Euthelric had died some time before. Athalaric, being only ten years of age, was placed under the guardianship of his mother, the queen regent. Cassiodorus continued in his office of first minister of the kingdom, which he had held under Theodoric. The reign of Athalaric was merely nominal; he never exercised any real authority, and died in 534, at the age of eighteen. The particulars of his short and ill-fated career are given under AMALASUNTHA. A. V.

ATHALI'AH (Heb. עתליהו or עתליה; in the LXX. and in Josephus Γοθολία; in the Vulgate, Athalia), daughter of Ahab, King of Israel, and his wife Jezebel. In one or two passages Athaliah is called the daugh-

ter of Omri; but this expression signifies merely that she was of the house or family of Omri, founder of the dynasty to which Ahab belonged.

When Jehoshaphat, King of Judah, entered into his unfortunate alliance with Ahab, he sought to strengthen the connection by an intermarriage between the families; and his eldest son, Jehoram or Joram, then quite a youth, was married to Athaliah, who inherited the energy and cruelty of her mother, as well as her idolatrous opinions and practices. She acquired considerable influence over her husband, and led him, as the sacred writers intimate and Josephus broadly asserts, into idolatry. It is not said that she instigated him to the massacre of his brethren, which signalized the commencement of his sole reign,* but it is probable that she did so from what we know of her character and position. The history of Judah—from the death of Jehoshaphat and the reign of Jehoram as sole king, B.C. 904, to the accession of Joash, B.C. 889—is virtually the history of a struggle between those who adhered to the ancient worship of Jehovah, and the supporters of the idolatry introduced from Tyre into the two kingdoms of Israel, and of which idolatry Jezebel, in the kingdom of the ten tribes, and Athaliah, in that of Judah, were the great patrons. In the reign of Jehoram, and of Ahaziah, the son of Jehoram and Athaliah, who succeeded his father B.C. 896, and reigned but for one year, and during the usurpation of Athaliah, idolatry was in the ascendant. A temple was built for Baal in Jerusalem, and one Mattan appointed priest; and the temple of Jehovah at Jerusalem, though not closed for his worship or perverted to idolatrous uses, was stripped of much of its sacred furniture to aggrandize the rival fane.

The worship of Baal does not appear, however, to have gained much ground among the Jews at the time of Ahaziah's death, B.C. 895; and when intelligence arrived of the overthrow of the dynasty and the slaughter of the family of Ahab, and that Ahaziah, who had gone to Samaria on a visit to the King of Israel, his uncle (the brother of Athaliah), had perished in the general destruction, the situation of Athaliah became very critical. The destruction of her family had been avowedly a judgment for their patronage of idolatry; and, however the loyalty of the Jews to the house of David had secured their obedience to her husband and her son, it was not sure that they would pay the same respect to the successor of Ahaziah, whose children were yet very young. Nor, during their minority, could Athaliah feel secure of exercising the same influence which she had hitherto enjoyed, when probably others would be more nearly connected with the sovereign than she was.

In these critical circumstances she manifested the greatest energy and decision, combined with unrelenting and atrocious cruelty. She immediately destroyed all on whom she could lay hands of the house of David, of "the seed of the kingdom:" that is, as we understand the sacred writer, all the males who could claim the succession, including her own grandchildren, the children of her son Ahaziah. The females appear to have been spared: at least Jehosheba, or Jehoshabeath, daughter of Jehoram and Athaliah, and wife of the high-priest Jehoiada, was spared, nor is it intimated that any attempt was made on her life; and Jehosheba contrived, amid the confusion of the massacre, to rescue Joash, the youngest and infant son of Amaziah, and to secrete him in the buildings which were within the enclosure of the temple, where he remained above six years, unknown to Athaliah, who had seized the vacant throne.

Various motives probably conspired to induce Athaliah to commit this atrocious massacre and usurpation: exasperation at the slaughter of her kindred, fear of the loss of personal influence, and the hope of raising the worship of Baal on the ruin of that of Jehovah by the extinction of the house of David, and of the religious feelings and hopes which were connected with it. She did not, however, venture to suppress the temple worship; but the strong guard of Levites, which appears to have been maintained at the temple, is perhaps an indication of the jealousy which was entertained of her designs.

Athaliah retained the crown of Judah above six years; but the record, that after her death the people were quiet, indicates that her reign was an unquiet one. In the seventh year (B.C. 889), Jehoiada, the high-priest, communicated with some of the chief officers, apparently of the Levites, and by their means assembled at Jerusalem the greater part of the Levites, and the heads of the principal families of the kingdom of Judah. Having secured their adherence, and doubled the usual number of priests and Levites in attendance at the temple, by retaining both those whose term of duty was just expired and those who had come to relieve them, and made all other needful arrangements, he brought forth the child Joash, and, amid loud acclamations, put a crown on his head, and proclaimed him king.

The intelligence of this revolution was joyfully received in Jerusalem; and the concourse of people and their shouts alarmed Athaliah, who, with characteristic boldness, immediately proceeded to the scene of revolt. As soon as she saw Joash surrounded by so strong a body of supporters, and heard the acclamations of the citizens of Jerusalem, she saw that all was lost; and, crying out,

* He first ascended the throne as colleague of his father, according to the present Hebrew text of 2 Kings viii. 16.

"Treason! treason!" (or rather, "Conspiracy! conspiracy!") and rending her clothes in despair, she attempted to escape, but being overtaken near the royal palace by those whom the high-priest had ordered to pursue her, she was immediately slain. The temple of Baal was soon afterwards destroyed; Mattan, the high priest of Baal, was put to death, and idolatry for the time put down.

The age of Athaliah at her accession or her death is not stated. As her youngest son, Ahaziah, was twenty-three years old at his death, and she survived him nearly seven years, she could not have been much under fifty when she was killed. Usher makes her to have been born B.C. 927, and to have been twenty years old at the time of her marriage with Jehoram (B.C. 907); thirty-eight at the commencement of Jehoram's sole reign (B.C. 889); forty-two at the commencement of Ahaziah's reign (B.C. 885); forty-three at the time of her own usurpation of the throne (B.C. 884); and forty-nine at her death (B.C. 878.) This chronology, except in respect of Athaliah's birth and marriage, is given in the margin of the received version. Calmet fixes the dates of these events four years later, except in the case of her birth and marriage, which are not noticed, and for computing which scarcely any data are given. Hales, whose chronology we have adopted, places her marriage in the thirteenth year of Jehoshaphat (B.C. 916), or thereabouts; but this is evidently too late, as Ahaziah, the youngest son of Jehoram, and who was the son of Athaliah, was, upon Hales's own system, born B.C. 918. Her marriage must have been not later than the early part of that year; and if any of the elder sons of Jehoram (who had several wives) were by her, we must carry the date still farther back. (2 *Kings*, viii. xi.; 2 *Chron.* xxi.–xxiii.; Josephus, *Jewish Antiq.* ix. 5. 7.) J. C. M.

ATHALRIC. [ATHALARIC.]

ATHANA'GI. [ATANAGI.]

ATHANAGILDUS, a leading man among the Spanish Visigoths in the reign of King Agila, put himself at the head of an insurrection at Seville, which extended to Cordova and other places. In order to strengthen his party against the king he made proposals to the Emperor Justinian, offering to give up permanently to the empire a portion of southern Spain, if the emperor would assist him in making himself king of the Visigoths. Justinian sent an army under the patrician Liberius, whose forces, united with those of Athanagildus, defeated King Agila between Merida and Seville, after which Agila was killed by his own men, and Athanagildus was proclaimed king, A.D. 554. He fixed his residence at Toledo, and administered with a firm hand during thirteen years that part of Spain which was occupied by the Visigoths. He had quarrels with the Roman officers concerning the boundaries of their respective territories, but these contests did not lead to any definitive result, and the emperor still retained some garrisons on the southern coast of Spain. Athanagildus sought the alliance of the royal house of the Franks, and he married his eldest daughter, Galswinda, to Chilperic, King of Soissons, and her sister Brunehault to Siegbert, King of Austrasia. He died at Toledo, A.D. 567. (Mariana, *Historia General de España.*) A. V.

ATHANARIC ('Αθανάριχος, Athanaricus) was a chief, or judex, of a tribe of the Visigoths, or western Goths, who had settled in the province of Dacia, north of the Danube, in the latter part of the third century of our æra, with the consent, extorted rather than voluntary, of the Roman emperors. Athanaric first appears in history during the reign of Valens, Emperor of the East, about A.D. 366, when he sent a body of his men to assist Procopius, who had revolted against Valens, and had proclaimed himself emperor. After the defeat and death of Procopius his Visigothic auxiliaries were made prisoners, and Valens settled them in some districts south of the Danube within the territories of the empire. Athanaric demanded them back as his subjects: Valens complained of the assistance given by Athanaric to a rebel, and a war ensued. Valens having marched with an army from Marcianopolis, crossed the Danube, and devastated the country inhabited by the Visigoths, who withdrew into the fastnesses of the Carpathian mountains. The emperor then returned to Marcianopolis to winter quarters. A desultory warfare was thus carried on for three years, when Athanaric, having tried the chance of a battle, and being defeated, sued for peace. Valens, who was equally tired of the war, invited Athanaric to a conference, but the Visigothic chief refused to meet the emperor on the south bank of the Danube, alleging that he and his people had sworn never to set their feet on Roman ground. At last it was agreed that a conference between Valens and Athanaric should take place in boats in the middle of the Danube. The emperor having put off in a boat from the southern bank, and Athanaric in another from the northern bank, they met in the middle of the stream, and there agreed to the conditions of a peace between the Visigoths and the Romans. Valens returned to Constantinople, where he indulged the people with rejoicings and public games. Athanaric appears to have remained faithful to his engagements with the Roman emperor. When the wild Hunni came pouring down from Scythia towards the banks of the Danube, driving both the Ostrogoths and the Visigoths before them, A.D. 376, Athanaric attempted to resist them in the field, but, being defeated, he retired with part of his men to the Carpathian mountains. The rest of his countrymen sought refuge in the terri-

tory of the empire south of the Danube, having first obtained, through the means of their bishop, Ulphilas, permission from the emperor to settle in the province of Mœsia. The Ostrogoths followed the example of the Visigoths, without waiting for permission. This immigration was followed by frequent quarrels between the imperial officers and the emigrants, and lastly by a war, in which Valens was defeated near Adrianopolis, and lost his life, A.D. 378. Athanaric took no part in these transactions, having remained in his mountain fastnesses north of the Danube, until about the year 380, after the exaltation of Theodosius to the Eastern Empire, when Athanaric, being hard pressed by the various barbarian hordes which continued to pour down from the north, was obliged to seek refuge on Roman ground. According to Zosimus he was driven out by the Germans under Fritigern and other leaders. Having obtained permission from Theodosius, he repaired to Constantinople in the beginning of the year 381. Theodosius himself went to meet him outside of the gates of the capital, and received him with marks of regard and friendship, and Athanaric placed himself and his followers at the disposal of the emperor. A few days after, however, Athanaric fell ill, and died, in consequence probably of the hardships which he had previously sustained, and the sudden change in his mode of living among the luxuries of the imperial court. He was buried with great pomp by order of Theodosius, and his followers continued ever after faithfully attached to the emperor. Themistius, in several of his panegyrical orations in praise of Valens and of Theodosius, alludes to the transactions of Athanaric, and speaks highly of his abilities and personal qualities. (Zosimus, iv. 34: Ammianus Marcellinus, xxvii. 5, xxx. 3; Gibbon, *Decline and Fall*, ch. xxv.; Muratori, *Annali d'Italia*, and the authorities quoted therein.)

A. V.

ATHANA'SIUS (Ἀθανάσιος), presbyter of the church of ALEXANDRIA, was a native of that city. He suffered many cruel persecutions from his archbishop, Dioscorus, through his adherence to the orthodox doctrine—at least, if we are to believe his memorial, which was formally presented to the council of Chalcedon, held against Eutyches, in A.D. 451, and was inserted and is still preserved among the acts of the council. (*Concilium Chalcedonense apud Labbæum*, tom. iv. p. 405.) G.W.

ATHANA'SIUS (Ἀθανάσιος), Bishop, was raised to the see of ANCYRA, in A.D. 360, on the deposition of Basilius by a council at Constantinople, and he held it for about twelve years. He was a strenuous defender of the Nicene doctrine against the Eunomians and other denominations of heretics, with which his diocese abounded; and he gained great distinction at the synod at Antioch, in A.D. 363, by the zeal with which he maintained the divinity of the second and third persons of the Trinity. St. Basilius and Gregory Nazianzenus bear testimony to his merits; the sixty-seventh epistle by the former is a consolatory address to the church of Ancyra on his death. (St. Basilius, *Epist.* 53, 54, 67; Gregory Nazianzenus, *Orat.* 1. *in Eunomianos*; Baronius, A.D. 373. n. 34.)

G. W.

ATHANA'SIUS (Ἀθανάσιος), Patriarch of CONSTANTINOPLE, was raised to that dignity in A.D. 1289. He was a monk, and he carried into his high office all the bigotry and ascetic rigour of the cloister. After four years of unpopular rule he retired from the see; but before his abdication he composed a private anathema against the Emperor Andronicus the Elder, and others whom he considered as his enemies, and caused it to be concealed on a pillar in the dome of St. Sophia. Some years afterwards the paper was discovered by some boys seeking for pigeons' nests, and its contents were disclosed to the emperor, who, struck with superstitious terror, submissively reinstated the author in his former dignity. But further feuds arose; and in consequence of an affront, which he thought insufficiently expiated, Athanasius indignantly resolved on a second and final abdication. This took place in A.D. 1310. Moreri mentions that compositions ascribed to Athanasius are published in "The Library of the Fathers," published at Paris, t. iii. col. 141. edit. 1624. (Pachymeres, *De Andronico Palæologo*; Nicephorus Gregoras, *Historia Byzantina*, lib. vi. et seq., and *Adnotationes*, Bonn, 1829.)

G. W.

ATHANA'SIUS (Ἀθανάσιος) is the name of a Jurist who is entitled an Advocatus of EMESA (in Syria) in the MS. of a work which consists of a commentary on the "Novellæ" of Justinian and Justin II. This work was probably compiled soon after Justin's reign, A.D. 565—578. It was first published by G. E. Heimbach, in the first volume of his "Anecdota," Leipzig, 1838: "Athanasii Scholastici Emiseni De Novellis Constitutionibus Imperatorum Justiniani Justinique Commentarium." An Athanasius is mentioned in the Scholia to the "Basilica" as a commentator on the "Novellæ" of Justinian, and he may be the Athanasius of Emesa. A manuscript on Crimes, by an Athanasius, is said to have been in the library of the learned Spanish jurist Antonius Augustinus, Archbishop of Tarragona, but it is uncertain who this Athanasius is. (J. A. Bachius, *Historia Jurisprudentiæ Romanæ*.)

G. L.

ATHANA'SIUS, Bishop, was raised to the see of NAPLES, in A.D. 877, by his brother Sergius, duke of that city. In the following year he conspired against his brother, and, having deposed him, seized his person, tore out his eyes, and delivered him as a prisoner to Pope John VIII.; for Sergius was ob-

noxious to that pontiff, in consequence of an alliance which he had contracted with the Saracens. Athanasius succeeded to the dukedom; and scarcely was he secured in his usurpation, when he renewed the league which had formed the pretence for his unnatural conspiracy. In A.D. 881 he was excommunicated by the pope, and his city placed under an interdict. But this did not alter the course of his policy; and he continued, with some interruptions, to be associated with the infidels, aiding their incursions, and sharing the spoils of their conquests till the end of his life. Though cruel, faithless, and treacherous, he seems to have possessed much resolution, and a strong passion for military enterprise. He died in A.D. 900. (Giannone, *Istoria Civile di Napoli*, lib. viii. cap. i., who cites *Erchemperto*, *numero* 39.) G. W.

ATHANA'SIUS, sometimes called RHETOR, or the Rhetorician, was a native of Constantinople, whence he is sometimes called Athanasius of Byzantium. He came to Paris, where he wrote various works, and where he died in 1663, in his ninety-second year. One of his works, entitled "Τρυφὴ Ψυχῆς ἢ κῆπος ἐκ τῶν τῷ μεγάλῳ Ἰαμβλίχῳ πονηθέντων φυτευθείς" ("The delight of the Soul, or a Garden planted from the labours of the great Iamblichus"), was printed at Paris in 1639, 4to., with a Latin version. He also published at Paris, in Greek with a Latin version, 1641, 4to., three tracts; the first, in two books, is entitled "Ἀριστοτέλης ἑαυτὸν περὶ τῆς ἀθανασίας τῆς Ψυχῆς διατρανῶν" ("Aristotle explaining his own mind on the Immortality of the Soul"), which, as the author says, is principally compiled from Iamblichus; the second tract is a Compendium of Moral Philosophy; and the third contains, according to the title, a brief and clear exposition of the principles of philosophy. He is also said to have written a work against Campanella, which remains in MS., and of which a compendium, under the title "Anti-Campanella in compendium redactus," was printed. Some other works of Athanasius are mentioned in Fabricius, *Bibliotheca Græca*, v. p. 771; and there are probably others in MS. (Jöcher, *Allgem. Gelehrt. Lexic.*, and Adelung's *Supplement.*) G. L.

ATHANA'SIUS (Ἀθανάσιος), SAINT, was unquestionably the brightest ornament of the early church, and perhaps the greatest historical character of the age in which he lived. He was born at Alexandria, at the very close of the third century; and was first the pupil, and afterwards the secretary, of the Archbishop Alexander. In 325 he attended his patron to the council of Nice; and there he acquired, by his controversial acuteness and zeal, so general a reputation, that Alexander did not hesitate to recommend him, notwithstanding his youth, as his own successor in the see of Alexandria; and on the death of that prelate in the following year he was duly elected by the clergy and people; and the act was confirmed without any opposition by the hundred bishops of Egypt. When Arius was recalled from exile, probably in 327, Athanasius, though scarcely installed in his dignity, refused (as some say) to comply with the will, or wish, of the Emperor Constantine, that the heretic should be restored to communion. This strife, which had commenced at Nice, Athanasius continued to prosecute on every occasion, and by every means in his power, till the end of his days. But his enemies were powerful in Syria and Asia Minor. Several serious charges were alleged against him, and he was summoned before a numerous council assembled at Tyre in 334. He appeared, and was condemned, and Constantine exiled him to Gaul. This was his first persecution; but it ended, in about two years, with the life of the emperor. Athanasius returned; but, as the decision of Tyre was yet unrepealed, and as Constantius, who after a short interval succeeded to the Eastern empire, was opposed to the Nicene faith, a council of ninety Arian bishops assembled at Antioch in 341, and confirmed the sentence of deposition. The civil authority then again interposed, and the archbishop was once more sent into banishment. His refuge on this occasion was Italy; but there he found zealous supporters among the body of the clergy, among the leading prelates, and in the orthodox Emperor Constans. His doctrine was asserted, in 347, by the council of Sardica, and Constans was preparing to reinstate him by arms, when the Emperor of the East relented, and recalled him to his see (in 349). The people of Alexandria, whose fidelity had never been shaken, received him with triumphant exultation. His authority was confirmed, and his reputation was everywhere diffused, to the most remote extremities of the Christian world. But when Constantius, at his brother's death, acquired the greater portion of the Western empire, he once more directed the whole weight of his power against Athanasius. Yet he ventured not even then to proceed by the exercise of authority to his object: he temporized. He went in person into the west; he summoned councils, first at Arles, then at Milan, and endeavoured to procure some act of ecclesiastical condemnation against his subject. By much importunity, and means the most unworthy, he succeeded; and Athanasius was denounced in 355, in that city which, only twenty years afterwards, gloried in its spiritual subjection to the orthodox rule of Ambrose. When the sentence was enforced, some tumults arose at Alexandria, and blood was shed: but the prelate, perceiving the inequality of the contest, withdrew from his capital (for the third time), and concealed himself in the deserts of

Upper Egypt. There, through the fidelity of the monastic disciples of St. Antony and the reverence, almost superstitious, which he seems to have inspired, he continued for six years to elude the imperial officers. He appears even to have enjoyed much facility of change of residence; at least his own express assertion obliges us to believe that he was present at the synods of Seleucia and Rimini. On the death of Constantius in 362, he returned to his see; and though he was for a moment disturbed by Julian, as the great adversary, not then of Arianism, but of Paganism; and though he was compelled, by the violence of Valens, to seek safety for a few months, as is said, in his father's tomb (and these are sometimes called his fourth and fifth persecutions), he retained his dignity in comparative repose to the end of his long life, in 373.

A few observations are necessary before we dismiss the name of Athanasius. With the most daring courage, and an unwearied devotion to his cause, and perseverance in his purpose, he combined a discreet flexibility, which allowed him to retire from the field when it could be no longer maintained with success; and to wait for new contingencies, and prepare himself for fresh exertions. If he did not passionately seek the crown of martyrdom, it was not that he loved life for itself, but for the services which its continuance might still enable him to render to the church. He was no less calm and considerate than determined; and while he shunned useless danger (see his "Apology for his Flight"), he never admitted the slightest compromise of his doctrine, nor ever attempted to conciliate by any concession even his imperial adversaries. And it should not be forgotten that the opinion for which he suffered eventually prevailed, and has been professed by the great majority of Christians from that age to this. "In his life and conduct," says Gregory Nazianzenus, "he exhibited the model of Episcopal government—in his doctrine, the rule of orthodoxy." Again, the independent courage with which he resisted the will of successive emperors for forty-six years of alternate dignity and misfortune, introduced a new feature into the history of Rome. An obstacle was at length raised against imperial tyranny: a limit was discovered which it could not pass over. Here was a refractory subject, who could not be denounced as a rebel, nor destroyed by the naked exercise of arbitrary power; the weight of spiritual influence, in the skilful hand of Athanasius, was beginning to balance and mitigate the temporal despotism; and the artifices to which Constantius was compelled to resort, in order to gain a verdict from the councils of Arles and Milan, proved that his absolute power had already ceased to exist. Athanasius did not, indeed, like the Gregories, establish a system of ecclesiastical policy and power—that belonged to later ages, and to another climate—but he exerted more extensive *personal* influence over his own age, for the advancement of the Catholic church, than any individual member of that church has ever exerted in any age, except perhaps St. Bernard. "In all his writings (says Photius) he is clear in expression, concise and simple; acute, profound, and very vehement in his disputations, with wonderful fertility of invention; and in his method of reasoning he treats no subject with baldness or puerility, but all philosophically and magnificently. He is strongly armed with Scriptural testimonies and proofs, which is chiefly apparent in his discourse against the Greeks, in that on the 'Incarnation,' and in his 'Five Books against Arius,' which are indeed a trophy of victory over heresy, but chiefly over the Arian." Others of his numerous works throw much light on the history of his times, such as his "Disputation (Διάλεκτος) with Arius in the Council of Nice;" his "Narrative, concerning the same Council;" his "Epistle to Serapio on the Death of Arius" (which event he calls a θαῦμα, relating the usual story, "as it was recorded in writing—κατὰ τὸ γεγραμμένον);" his "Epistle on the Synods of Rimini and Seleucia," and others. There are also Catholic epistles and sermons; a long "Letter to the Solitaries," and a Life of St. Antony, the founder of their institutions; as well as controversial writings against Meletius, Paul of Samosata, and Apollinarius; "On the Divinity by the Holy Spirit;" and "Against every Denomination of Heresy." The earliest edition of any part of his works appeared at Vicenza in 1482, and in Latin only; the whole, according to Hoffman, were published at Paris in 1519, also in Latin: they were next published in Greek, with the translation of Nannius, at Heidelberg in 1601; which edition seems to have been republished in Paris, in 1627, Sumptibus Mich. Sonnii; but that by the Benedictines, Paris, 1698, is more complete. In 1706, Montfaucon published two vols., called "The Library of the Fathers," the second of which contains several additional works, ascribed to Athanasius; and these were again published, with a reprint of the Benedictine edition, at Padua, in 1777, in 4 vols. folio. The "Four Orations against the Arians" were Englished by Samuel Parker, 2 vols. 8vo. Oxford, 1713. The two Creeds, called the Nicene and the Athanasian, have been vulgarly considered as being, in part at least, if not entirely, the productions of Athanasius. In respect to the former, there can be no doubt that it was composed—as far as the words "I believe in the Holy Ghost," for what follows is of a later date—by the direction of the Council of Nice and probably by members of that Council; and therefore Athanasius, as one of those members, may have assisted in the composition. But there is no ground to believe that the work was peculiarly his own. In

regard to the Creed called by the name of Athanasius, all reasonable writers now agree that it appeared in a later age than his, in the Western Church, and in the Latin language. It contains definitions of faith, which are obviously borrowed from the decisions of councils posterior to the death of Athanasius. And respectable writers, as Vossius, Quesnel, and others, have ascribed it, with no great improbability, to one Vigilius Tapsensis, also an African bishop, who lived at the end of the fifth century. (Socrates, *Hist. Eccles.* l. i. c. 8, 9, 23, l. iii. c. 4, et seq.; Sozomen, *Hist. Eccles.* l. ii. c. 17, 25, 30, l. iii. c. 2, 6; Theodoret. *Hist. Eccles.* l. i. c. 25, et seq. l. ii. c. 6, 9, et seq.; Philostorgius, l. i. ii. iii.; Sulpicius Severus, *Historia Sacra*, l. ii.; Gregorius Nazianzenus, *Orat.* 3, xxi.; Photius, *Bibliotheca*, p. 1430, edit. Genev., and fragment in the Preface to the Paris edition (1627) of the *Works* of Athanasius; Tillemont, *Mémoires Eccles.* tom. viii.) G. W.

ATHELARD. [ADELARD.]

ATHELSTAN, one of the ablest and most eminent of the Anglo-Saxon kings, eldest son and successor of Edward the Elder, and grandson of Alfred the Great. We have given the name as it is usually written by modern historians; in the Saxon Chronicle it is written Æthelstan; by William of Malmesbury, Florence of Worcester, and some others, in a Latinized form, Æthelstanus; by Simeon of Durham and Ingulphus, Ethelstanus; by Henry of Huntingdon, Adelstan, and in one place Adelstanus; and by John of Wallingford, Ealstan and Ethelstan.

Athelstan was born in or near A.D. 895. Some doubt hangs over his legitimacy. His mother Egwina is described by William of Malmesbury as "an illustrious lady," and the first of three wives of Edward, who had by her only two children, Athelstan and a daughter, Orgiva, afterwards married to Sihtric, the Danish King of Northumberland. William's account of this king is somewhat perplexed, from his having used different authorities, to which he attached different degrees of credit. The above statement is that which he preferred; but the value of his judgment is lessened by indications of partiality to Athelstan, who was one of the chief benefactors of Malmesbury abbey, and a great friend to ecclesiastics generally. He gives, with avowed hesitation and doubt, another account that the mother of Athelstan was the daughter of a shepherd, and of great beauty; that she had a remarkable dream, which was interpreted by her companions to portend that she would be the mother of some most eminent person; that this dream led to her being adopted and liberally educated by the lady of the village where she lived, who had had the care of the children of King Alfred in their infancy; and that Prince Edward, when on a journey, happening to visit his former nurse, saw the young girl and seduced her. The more romantic circumstances of this story are probably inventions, but the story itself is indicative that there was something mysterious about Athelstan's origin; and possibly the marriage of Edward and Egwina was clandestine.

When quite a child Athelstan attracted by his beauty and winning manners the regard of his grandfather Alfred, who presented him with a suit of warlike accoutrements, and "prayed that his reign might be prosperous." If this account, which is given by William of Malmesbury, is to be relied on, it furnishes strong evidence of his legitimacy, for it obviously implies that Alfred considered him as in the line of succession to the throne. He was given in charge for his education to his aunt Ethelfleda and her husband Ethered, or Ethelred, governor of Mercia, and was brought up with great strictness. An ancient poem quoted by William of Malmesbury notices that he served with distinction in war, doubtless in his father's contest with the Northumbrian and East-Anglian Danes; but the particulars of his warfare are not given. Wallingford states that during his father's lifetime he made a voyage to the shores of the North Sea, and of the Baltic, and adopted in several particulars the customs of the northmen; but the date of this occurrence is not given. The same author states that by permission of his father's council he recalled the Danish chieftain "Gytrus," or Guthrum, to England, and fixed him on the subordinate throne of East-Anglia; and that Gytrus served him faithfully in subjugating the rebels of "South-Anglia," probably the Danish burghs in Mercia.

Edward died, A.D. 925, at "Fearndune," or "Farndune," in Mercia (Farndon, in Northamptonshire?), having nominated Athelstan in his will, according to William of Malmesbury, as his successor. This is another evidence of Athelstan's legitimacy, since, as Edward left several children whose birth was not subject to any doubt, he would hardly have given Athelstan the preference if he had not been legitimate. One of the sons of Edward, Ælfweard, Elward, or Ethelward, who is described as resembling his grandfather Alfred, died at Oxford about sixteen days after his father, and was buried with him at Winchester. Athelstan, according to the Saxon Chronicle, was chosen king by the Mercians; this was probably immediately after his father's death. He was also chosen, according to William of Malmesbury, at Winchester: this must have been by the West Saxons, and was perhaps at the time of Edward's funeral. The election at Winchester was not without opposition, grounded, as some relate, on the doubt as to Athelstan's legitimacy; and his enemies, not content with opposing his appointment as king,

formed a conspiracy to deprive him of his eyes. The conspiracy was, however, discovered; and one Elfred, or Alfred, who was charged with being the ringleader, was sent to Rome to clear himself by oath before the Pope. Immediately after taking the oath before the altar of St. Peter, Alfred fell into a fit, and died three days after. His estates were confiscated to the king, who bestowed them on Malmesbury abbey, by a grant which is cited by William of Malmesbury, and in which the particulars of the conspiracy are detailed. Perhaps some other opposition to Athelstan's accession was intended, but was prevented by the known vigour of his character; for William of Malmesbury says that all England, except Northumbria, submitted "from the mere terror of his name." Athelstan was crowned at Kingston-upon-Thames.

Northumbria had been for half a century subject to the Danes, latterly in subordination to the supremacy of the Anglo-Saxon kings. The most powerful of the Danish kings or chieftains, at the time of Athelstan's accession, was Sihtric, Sithric, or Sidric, a ferocious barbarian, stained by the murder of his own brother, Nigel, or Niel, who ruled from the Tees to Edinburgh. Whatever reluctance Sihtric felt to submit to the new king was soon removed; and in 925-6 he met Athelstan at Tamworth, and obtained in marriage the hand of Orgiva, Athelstan's only sister. The pseudo Matthew of Westminster says that Sihtric, out of love to his wife, renounced paganism and embraced Christianity; but losing his regard for her soon after, forsook her, and renounced his new religion at the same time. He was murdered soon after (A.D. 926), and the vacant throne was seized by Guthferth, Guthfrith, or Gudfrid, a son of Sihtric, who immediately threw off his allegiance to the Anglo-Saxon king. Upon this Athelstan, marching an army into Northumbria, seized that kingdom for himself, driving out Guthfrith into Scotland, and Sihtric's other son, Anlaf, into Ireland. Athelstan sent to Constantine, king of the Scots, and Eugenius, or Owen, king of the Cumbrian Britons, to demand that Guthfrith should be delivered up; and both these princes, alarmed at the power and proximity of the West-Saxon king, came to him at Dacor (Dacre, near Penrith?) and submitted themselves to him as his vassals. The Saxon Chronicle fixes the interview at Eamotum, probably the river Eamont which flows near Dacre; and adds Howel, king of West Wales (Cornwall), and Owen, king of Gwent (Monmouthshire) and Aldred, son of Eadulf, king of Bebbanburg, or Bamborough, perhaps a Northumbrian Dane, to the list of those who acknowledged the supremacy of Athelstan. Guthfrith made his escape, and, in conjunction with one Turfrid, invaded Northumbria, and laid siege to York, but without success. After a short struggle he was expelled (A.D. 927), and after enduring many miseries made his submission to Athelstan, who received him kindly; but a life of quietness not suiting his restless disposition, he quitted the Anglo-Saxon court, after a stay of only four days, and turned pirate. Part of Northumbria was bestowed by Athelstan on Eric, son of Harold Harfager, king of Norway, as a vassal of the Anglo-Saxon crown.

The Cornish and Welsh Britons were rendered tributary by Athelstan, after some unavailing efforts on their part to withhold submission. The Cornish Britons were expelled from Exeter, which they had hitherto inhabited jointly with the West Saxons, and all Devonshire was added to Wessex; the Tamar being fixed as the boundary in that direction; the Wye was made the line of demarcation between Mercia and Wales. Athelstan improved the city of Exeter, and strengthened its fortifications, and rendered the neighbouring district much more productive than it had been before.

These successes, combined with his able administration, raised Athelstan to a position among the sovereigns of Western Europe which none of his predecessors had enjoyed. Louis, afterwards Louis IV. d'Outremer, the Carlovingian claimant of the French crown, then usurped by Raoul, or Rodolph, sought refuge in England with Athelstan, who was his maternal uncle, and who endeavoured to reinstate him on the throne, ultimately with success. Mathuedoi, duke of Brittany, when expelled from his dominions by the Normans, found refuge in England. His son Alan was educated by Athelstan's care, and remained in England till he attained manhood, when he returned to Britfany, drove out the Normans, and recovered his dukedom. Haco, the son of Harold Harfager, king of Norway, was also educated under Athelstan's care, and Athelstan afterwards assisted him to obtain the throne of Norway. The half-sisters of Athelstan were sought in marriage by the princes of the continent: the Emperor Henry the Fowler obtained the hand of Elgifa for his son Otho, afterwards the Emperor Otho the Great: Egditha was married to "a certain duke near the Alps;" Edgiva to a prince whom William of Malmesbury calls Louis, prince of Aquitaine; and Ethilda to Hugues le Grand, duke of France, and father (by another wife) of Hugues Capet, founder of the Capetian dynasty.

In 933 Athelstan lost his half-brother Edwin, who was drowned at sea. Great mystery hangs over this event. The Saxon Chronicle, Henry of Huntingdon, and Brompton mention the event as accidental; and the last two speak of it as a calamity to Athelstan; but Simeon of Durham, the pseudo Matthew of Westminster, and Roger Hoveden distinctly

charge Athelstan with ordering Edwin's death; and William of Malmesbury, with a strong expression of doubt, gives a more detailed narrative of the circumstance, connecting it with the conspiracy of Alfred at the time of Athelstan's accession. There are some improbabilities about the story, and its connexion with the conspiracy of Alfred is hardly to be reconciled with the date assigned to Edwin's death by all our authorities. It seems impossible now to determine the question of Athelstan's guilt or innocence of the crime charged on him.

The year after Edwin's death Athelstan invaded Scotland (the country north of the Forth), and penetrated a considerable way into it, laying the country waste, and sending his fleet to ravage the coast as far as Caithness (A.D. 934). It is perhaps to this time that we may refer the statement of William of Malmesbury that he expelled Constantine from his kingdom, as well as "Ludwal," one of the Welsh kings; but moved by compassion, permitted them to resume their thrones, saying it was more glorious to make a king than to be one. Constantine was obliged to give his son as a hostage for his faithful fulfilment of the conditions of peace. Huntingdon makes the Northumbrian Danes the objects of Athelstan's hostility, and as the war is said to have arisen from Constantine's violation of the previously existing treaty, it is not impossible that the Scottish king may have excited some troubles in Northumbria which provoked Athelstan to attack him.

In 937 Athelstan was exposed to the most serious warfare which he had yet sustained. Anlaf, or Aulaf, the exiled son of Sihtric, had obtained for himself a considerable dominion in Ireland and the Western Isles; and in conjunction with Eugenius of Cumbria, perhaps some of the kings of the Welsh, Constantine of Scotland, whose son-in-law Anlaf was, and a multitude of Norwegians, Danes, and Picts, invaded the Anglo-Saxon kingdom, entering the Humber with a fleet of above six hundred vessels. His arrival excited the Northumbrian Danes to arms. Athelstan and his half-brother Edmund, a youth of fifteen, advanced against the invaders, whom they encountered at a place the locality of which is not determined, and which is variously called Brunford, Brunanburh, Brunesburh, Brumanchurch, and Brunandune. The battle continued with the greatest obstinacy from morning till night: it was bloody and decisive: the invaders were defeated with great loss. Constantine and Anlaf fled, and Athelstan passed the short remainder of his reign in peace, with the exception of his sending a fleet to the aid of Louis d'Outremer of France, when attacked by the Emperor Otho the Great (A.D. 939). Of all the battles in the Anglo-Saxon history this was, with the exception of that of Hastings, the most important. It is vividly described in a poem incorporated in the Saxon Chronicle, and the exploits of Turketul, Athelstan's chancellor, are described in detail by the writer who bears the name of Ingulphus.

The general administration of Athelstan seems to be entitled to high praise. William of Malmesbury records it as the common opinion "that no king conducted public business with more regard to the dictates of law and the interests of learning." A number of the laws made in his reign are preserved by Brompton and Wilkins. He was religious, according to the religion of the day; founded and restored monasteries, collected relics, treated the priesthood with great regard, and visited with great reverence the shrines of the saints. His visit to the tomb of St. John of Beverley is described by Ailred, or Ethelred of Beverley, who records also the king's general affability to his subjects, and his care of the poor. His liberality, the courtesy of his manners, and his valour and perseverance are mentioned with high praise by William of Malmesbury. From the same writer's description of his person he appears to have been of middling stature, with long yellow hair neatly interwoven with golden threads.

The power of Athelstan exceeded that of any previous Anglo-Saxon king. Alfred and Edward, his predecessors, had reduced all those parts under their immediate government which were held by the Anglo-Saxons; but the Danish kingdoms of East-Anglia and Northumbria remained. These Athelstan annexed to his own dominions, so that he had the immediate government of all the island south of the Forth, except the western districts of Cumbria, Wales, and Cornwall, which were still occupied by the Britons; and since these, as well as Scotland, were in vassalage to him, he was lord paramount of the whole island. His wise administration of the parts which he annexed to his dominions is attested by their generally quiet state: in East-Anglia we read of no troubles; and the troubles of Northumbria, after the rebellion of Guthfrith, appear to have been owing to foreign intrigue or invasion rather than to internal discontent.

Athelstan died at Gloucester, 25th October, A.D. 941, at the age of forty-six, or thereabout, after a reign of about sixteen years. He was buried under the altar of the abbey church of Malmesbury, of which abbey he had been a great benefactor. He left no children; and his half-brother, Edmund I., succeeded him on his throne. Some authorities place the death of Athelstan a year earlier. (The principal ancient authorities for the life of Athelstan have been referred to by name in the course of the article. Of modern authors, Turner, *Anglo-Saxons*; Palgrave, *Rise and Progress of the English Commonwealth*, and *History of England* (*Anglo-*

Saxon Period) *in the Family Library;* and Lingard, *History of England*, may be consulted with advantage.) J. C. M.

ATHENÆUS (Ἀθήναιος). A list of the persons who bore this name is given by Fabricius, "Biblioth. Græca," v. p. 602, ed. Harles. G. L.

ATHENÆUS (Ἀθήναιος), a writer of Greek epigrams, who is mentioned several times by Diogenes Laertius and others. Two epigrams, attributed to him, are printed in Brunck's "Anthology." G. L.

ATHENÆUS (Ἀθήναιος), a Greek writer on military engines. His extant work is addressed to M. Marcellus, who may be the Roman general who took Syracuse, B.C. 212; but this is not certain. This Athenæus is mentioned by the younger Hero; the time of Hero also is uncertain, but he is generally placed as late as the early part of the seventh century of our æra. Athenæus mentions various writers on his subject, but no certain indication as to his period can be derived from anything that he says. His work, which is entitled Περὶ μηχανημάτων, "On Engines," was composed, according to Hero, from the writings of Agesistratus and others. The work is contained in Thevenot's "Collection," with a Latin version by Henry Valesius and J. B. Cotelerius, and plates. The collection is entitled "Veterum Mathematicorum, Athenæi, Bitonis, Apollodori, Heronis, Philonis, et aliorum opera, Græce et Latine pleraque, nunc primum edita, ex manuscriptis codicibus Bibliothecæ Regiæ," Paris, 1693, folio. It has been observed that the figures which accompany the MSS. do not agree very well with the description. Proclus, in his commentary on Euclid, mentions an Athenæus of Cyzicus who was well versed in geometry. There was also an Athenæus of Byzantium, who was employed with Cleodamus by the Emperor Gallienus as a military architect. (Fabricius, *Biblioth. Græc.* iv. 222, v. 622, ed. Harles.) G. L.

ATHENÆUS (Ἀθήναιος), a distinguished Peripatetic philosopher, and a contemporary of Strabo, was a native of Seleucia on the Calycadnus in Cilicia. Athenæus took an active share in public affairs, and was a party leader in his native city. It is a proper inference from the narrative of Strabo that he came to Rome; for he became intimate with Lucius Murena, and on the discovery of Murena's conspiracy against Augustus, B.C. 22, Athenæus fled with him. Athenæus was caught, but, as there was nothing against him, he was set at liberty. On his return to Rome he was welcomed by his friends, to whom he replied by quoting the beginning of the "Hecuba" of Euripides. He died shortly after, from the house falling down in which he lived.

Bayle has given, in a note, a criticism of Moréri's blunders about this Athenæus, which is worth reading, as it is a good specimen of Moréri's inaccuracy in matters of antiquity, both great and small, and of Bayle's mode of dealing with his blunders. The historian Athenæus, for such he was, though Bayle disputes his title, who is quoted by Diodorus (ii. 20) for the history of Semiramis, is otherwise unknown. There is no authority for identifying him with the philosopher. (Strabo, ed. Casaub. p. 670; Dion Cassius, liv. 3, and Reimar's *Notes;* Bayle, *Dict.* art. "Athenée.") G. L.

ATHENÆUS (Ἀθήναιος), an eminent physician, the founder of one of the medical sects called the "Pneumatici." His exact date is unknown. Fabricius makes him contemporary with Asclepiades of Bithynia, and the philosopher Posidonius, in the first century B.C., but this appears to be an oversight: and, as Athenæus was tutor to Agathinus, he may be supposed to have lived in the first century after Christ. He was a native of Cilicia; Cælius Aurelianus says he was born at Tarsus, but Galen several times calls him a native of Attalia. He removed to Rome, where he practised with reputation and success; but nothing more is known of the events of his life. Among his pupils, besides Agathinus, we find the names of Theodorus and Herodotus, and Magnus was either his pupil or one of his immediate followers. He seems to have been a voluminous writer, as the twenty-fourth book of one of his works is quoted by Galen, and the twenty-ninth by Oribasius; but of these nothing except some fragments remain. There is in the king's library at Paris a Greek MS., of the sixteenth century, containing an unedited treatise on urine (Περὶ Οὔρων Σύνοψις ἀκριβής), by a person of the name of Athenæus; but as no work on this subject (as far as the writer is aware) has been attributed by any ancient author to the founder of the sect of the Pneumatici, this may probably be the work of some other person. As none of the works of Athenæus remain, the opinions of himself and his followers can only be learned from the incidental notices that occur in later writers, particularly Galen; the following account of them is taken principally from Le Clerc's and Sprengel's "Histories of Medicine." They derived their name from the word πνεῦμα, *spirit*, an active principle of immaterial nature, which they considered as a fifth element, and to which they attributed the state of health or disease. This doctrine does not appear to be entirely new, as traces of it may be found in Plato and Aristotle, and it had been more fully developed by the Stoics and Erasistratus; but the Pneumatici attributed much more importance to this etherial substance in the different branches of medical science than had hitherto been done. What it was that they exactly meant by this πνεῦμα, it is impossible to say, or whether it answered in any degree to the "vital principle" of some modern physiologists; but in

this respect, at least, it certainly was different, —in their considering it to be the cause of the contraction and dilatation of the arteries. They seem to have been fond of subtilties, which they displayed especially in their writings on the pulse; and their disputations were sometimes merely about words. We know little of the anatomical and physiological knowledge of Athenæus, which was probably not at all superior to that of his contemporaries, as he considered the ovaries (or, as they were then called, the female testicles) to be entirely useless, and, like the breast in man, to be added merely for the sake of symmetry. With respect to his mode of practice little information is preserved, except that he did not (like some of his contemporaries) entirely object to blood-letting, and that he paid particular attention to dietetics and hygiene. On the subject of Athenæus and the Pneumatici there is a little work by Osterhausen, entitled "Dissertatio Inauguralis de Sectæ Pneumaticorum Medicorum Historia," Altorf, 1791, 8vo., which is highly spoken of by Sprengel. (Fabricius, *Biblioth. Græca*, tom. xiii. p. 93, ed vet.; Haller, *Biblioth. Medic. Pract.*, tom. i. p. 190; Isensee, *Gesch. der Medicin.*) W. A. G.

ATHENÆUS (Ἀθήναιος), a native of Naucratis in the Delta of Egypt, was a contemporary of the Emperor Commodus, for he saw Commodus riding in a chariot, equipped in the style of Hercules (*Deipnosoph.* xii. 537). Athenæus went from Egypt to Rome; but of his life nothing further is known. Besides a history of the Syrian kings (v. p. 211), which is lost, he wrote a work, in 15 books, entitled "Δειπνοσοφισταί," or "Feast of the Wise Men," as it is generally translated, though it would be more conformable to the analogy of the language to translate it the "Feast-learned," that is, the skilled in devising what is good for a feast. The first two books and the beginning of the third are only extant in the form of an epitome; the rest of the work is complete, or nearly so. The author represents himself as describing to his friend Timocrates an entertainment at the house of Larensius (Λαρήνσιος), a wealthy and learned Roman, who had been promoted by the Emperor Marcus Aurelius to the superintendence of sacred things and sacrifices. Larensius, it is also said, was well acquainted with the learning of the Greeks, was the compiler of a body of law from old enactments, and he possessed an unrivalled collection of Greek books. The entertainment was not confined to eating and drinking; it was also a feast of words. Larensius collected at his banquet many distinguished men, and proposed to them various curious matters for discussion. In an introduction prefixed to the first book, the epitomist gives a list of these distinguished guests, among whom were Masurius, an expounder of law (νόμων ἐξηγητής); Æmilianus of Mauritania; Zoilus; Ulpianus of Tyre; Galenus of Pergamus, the author of numerous philosophical and medical treatises; Rufinus of Nicæa, and others. The death of Ulpian is mentioned in the work (xv. p. 689), and it is generally assumed that this Ulpian is the distinguished Roman jurist. Ulpian, the jurist, was murdered by the Prætorian soldiers, in the presence of the Emperor Alexander Severus and his mother, in A.D. 228. If we admit that the Ulpian of Athenæus is the jurist, this fact determines the date which Athenæus assigns to the entertainment at which he was himself present, and the work, or at least part of it, was written after A.D. 228. But there are no sufficient reasons for supposing that this Ulpian is the jurist. He is not described by the epitomist nor by Athenæus as a jurist (νόμων ἐξηγητής); he is not mentioned by the epitomist when he mentions Masurius, and it is to be observed that the guests are named by the epitomist according to classes—jurists, poets, philosophers, rhetoricians, physicians, and musicians. Ulpian is named with the rhetoricians, and appropriately enough, for he is described as continually putting trivial and perplexing questions. Besides this, it is not certain that Ulpian the jurist was a Tyrian: he merely says of himself (*Dig.* 50, tit. 15, s. 1) that Tyre was his "origo," which rather means that his ancestors came from thence. Again, Ulpian the Tyrian is described in the "Deipnosophists" as having died happily, "without having given time or opportunity to disease;" and though this is partly true of the death of Ulpian the jurist, it is not likely that Athenæus would describe his murder in such terms. Nothing, then, can be safely inferred from the mention of this Ulpian. It is likely enough that the epitomist, when making out his list of the guests, would add to the name Ulpianus the title "Tyrian," thinking so distinguished a man would be a proper companion for Masurius and Galen. And even if Ulpian were called a Tyrian by Athenæus, that would not prove him to be the Jurist: he might be an ancestor or a relation. If the Masurius, the expounder of the law, is Massurius Sabinus, the learned Roman jurist, there is another difficulty, for Massurius lived under Tiberius, and to the time of Nero, but not later. Now Athenæus makes Masurius a contemporary of Larensius, who enjoyed the favour of Marcus Aurelius; and if we suppose the date of the entertainment to be either in or after the age of Aurelius, there is a manifest chronological inconsistency in the work. In fact the chronology of Athenæus presents several difficulties. In a passage of the first book, in which Athenæus is apparently to be considered as speaking, he mentions among the poets who had written in hexameter verses on Halieutics, Oppian. He says that Oppian was a little prior to him, and

the words may and probably do mean that Oppian was then dead. The time of Oppian's death is not certain. He dedicated his poems entitled "Halieutica" and "Cynegetica" to the Emperor Antoninus, otherwise Antoninus Caracalla, who was associated in the empire with his father Septimius Severus, A.D. 198. The dedication of the Cynegetica cannot be earlier than A.D. 198, and it may be as late as 217, the last year of Caracalla. Oppian did not long survive this dedication. Now Athenæus speaks of having seen Commodus, who succeeded his father Marcus Aurelius, A.D. 180, and was assassinated A.D. 192. In a passage of the fifteenth book (p. 677), where Athenæus is clearly speaking in his own person, he also says that he was acquainted with one Pancrates, an Egyptian poet, who received a present from Hadrian during that emperor's visit to Alexandria. Hadrian's visit to Egypt took place in A.D. 131. Pancrates may have been an old man when Athenæus saw him; and there is no discrepance between this and the statement of Athenæus as to having seen Commodus. When Suidas says that Athenæus lived in the reign of Marcus, by which phrase is always meant Marcus Aurelius (A.D. 161—180), there is also no discrepancy between this statement and that of Athenæus. If Athenæus was born in the first year of the reign of Marcus, he might have seen Pancrates, and at the death of Antoninus Caracalla he would be about fifty-seven. The chronological difficulties as to the date of the feast are considerable, if we assume that Ulpian is the Jurist, for the feast would be held, according to that supposition, in A.D. 228, at the house of Larensius, a man who had received the highest honours from Marcus Aurelius, at least forty-eight years before; and Athenæus represents himself as present at the entertainment. But in fact the passage in which Athenæus speaks of Larensius being honoured by Marcus rather implies that Larensius was then enjoying his honours under Marcus, which would fix the supposed date of the feast in the reign of Aurelius, and altogether dispose of Ulpian the jurist. And this passage is probably the foundation of the statement in Suidas that Athenæus lived in the time of Marcus. Commodus also was associated with his father in the empire, and Athenæus might therefore properly call him Imperator in his father's lifetime. There remains the difficulty about Oppian. But this is removed by considering that Oppian is only mentioned by the epitomist, and that Athenæus has given no extracts from him. It is probable then that Athenæus wrote before Oppian, or at the latest about the same time, and he may have just survived him.

Athenæus dramatized his dialogue, as his epitomist says, in imitation of Plato. The first few lines of the first book are given in the epitome in their original form, which begins with a conversation between Athenæus and Timocrates, and is manifestly an imitation of the "Phædon" of Plato. Timocrates asks Athenæus to report to him the conversation at the table of Larensius, and accordingly Athenæus begins. The dramatic interest of a work could not be sustained on such a plan, and in this respect the "Deipnosophists" has no value. The name of Timocrates occurs at the beginning of a book, as if the author was afraid that he might be forgotten, which would certainly be the case if we were not now and then reminded that Athenæus, according to the plan of his work, is relating to him the conversation at the house of Larensius. But even when we lose sight of Timocrates there is no dramatic effect, for the speakers discourse at great length, and are continually quoting passages from the Greek writers. The object of the author was to exhibit his extensive and multifarious reading, and with this view he makes the conversation turn on all subjects. The summaries that are printed in the editions of Schweighaeuser and Dindorf give as good a notion of the diversified matter of the book as any longer description. The first book begins, according to the epitome, with a list of the guests, which is followed by a panegyric on the host; it then mentions the libraries of certain persons, certain great banquets, verses adapted to different dishes, the "Gastronomia" of Archestratus, writers on feasts, the gluttony of Philoxenus and Apicius, and so on. The latter part of the first book treats of various kinds of wines, and the subject is continued in the second book. This second book is curious for the long list of vegetable products which were used at the tables of the ancients. Though the pleasures of the table, and the eatables and drinks that contribute thereto, are the main matter of the work (the seventh book, for instance, is nearly all about fish), an infinite variety of anecdotes and curious facts are interspersed. But the most valuable part of the work consists in the numerous extracts from lost writers. It is said that the number of lost works which Athenæus mentions is fifteen hundred; and the whole number of writers that he cites is about seven hundred, many of whom would be otherwise unknown. Of the poets of the middle comedy, he says that he had read and extracted above eight hundred plays (viii. p. 336). Such a work as this enables us to form some estimate of the prodigious mass of Greek literature, of which we only possess a small portion.

The authors from whom he gave extracts comprise a period extending from Homer, the lyric poets Alcæus and Sappho and Anacreon, the philosophical poets Xenophanes of Colophon and Empedocles, the historians Xanthus, Hecatæus of Miletus, and Herodotus, down to Herodes Atticus, the rhetorician, who died probably about B.C. 180. Hephæstion,

the grammarian, is also mentioned as a contemporary by Athenæus. Though there is much about Alexander the Great, Athenæus does not quote Arrian, but this involves no difficulty, for Arrian's work would not contain so much to his purpose as the then extant works on Alexander's period. The quotations from the poets, and especially the Attic comic writers, are the most numerous, but there is also a considerable amount of extract from the orators and historians. The fifteenth book contains many scolia and other small pieces, which the "Deipnosophists" recite; among them is the famous hymn on Hermeias, tyrant of Atarneus, by Aristotle, of which a copy is also preserved in Diogenes Laertius (lib. v. *Aristotle*). If Ælian took from Athenæus, as it is said, it will be more consistent with the probable chronology of Ælian to place Athenæus in the reign of Marcus and Commodus than of Antoninus Caracalla. [ÆLIANUS, CLAUDIUS.]

If all the authors whom Athenæus cites were extant, his work would be worthless: but as so many of them are lost, this compilation has become one of the most valuable relics of antiquity, and a source of instruction and amusement to every scholar.

The first edition of Athenæus was published by the elder Aldus, Venice, 1514, folio, with the assistance of Marcus Musurus: this edition is of little value. In 1556 the first Latin translation appeared at Venice; but it is much inferior to that of Dalecampius (Jacques d'Alechamp), Lyon, 1583, folio. The edition of Casaubon, Geneva, 1597, folio, contained only the text and the Latin version of Dalecampius: the Commentary did not appear till 1600, Lyon, folio. Both were reprinted several times. The latest edition, according to Casaubon's recension, is that of 1657, Lyon, folio. Casaubon did little for the Greek text, but his commentary is useful. The edition of Schweighaeuser was founded on the collation of a new MS., which once belonged to Cardinal Bessarion. This MS. went with Bessarion's books to the library of St. Mark at Venice, but it remained unknown till it was carried off by the French to Paris. It is probably the original of all other MSS. of Athenæus; it begins with the same words as the other MS. (see Casaubon's ed. iii. p. 74), and has no title: all the other MSS. of Athenæus are deficient to exactly the same amount as this MS., though they have their full supply of leaves. This MS. and another which had not been used, and contained the complete epitome of Athenæus, were collated for Schweighaeuser by his son Gottfried, and the work was supposed to be executed carefully. But Dindorf, the most recent editor, states in his preface, that many more things escaped the eyes of Gottfried Schweighaeuser than could be wished.

Schweighaeuser's edition, which appeared between 1801 and 1807, in fourteen volumes 8vo., consists of two parts: the first part, in five volumes 8vo., contains the text, the revised version of Dalecampius, and the various readings; the first eight volumes of the second part contain the commentary, which comprises the best part of Casaubon's commentary, and the editor's additions. The fourteenth volume contains an index of the writers quoted by Athenæus, and of their writings; an index of the titles of all the works quoted by him; and an index of things and persons. It is justly objected to Schweighaeuser's edition, that he made little or no use of the labours of those critics who had restored many of the poetical extracts to their true metrical form. The first six books of this edition were reviewed by Elmsley in the Edinburgh Review, vol. iii. 1803. The last edition of Athenæus is by W. Dindorf, Leipzig, 1827, three volumes 8vo. The text has been improved, and the various readings are given in short notes at the foot of the page. It contains also the summaries of the contents of the fifteen books, in Greek according to Aldus, and in Latin according to Schweighaeuser, an Index Rerum founded on that of Schweighaeuser, which in fact is founded on that in Casaubon, and an index of the writers cited by Athenæus, with the addition of all the works of each writer which are mentioned by Athenæus. Dindorf has availed himself of the emendations of Porson on Athenæus, which are partly contained in Porson's Adversaria, and were partly printed by Kidd in his Tracts and Miscellaneous Criticisms. He has also derived much assistance from the critical labours of Meineke and other scholars. The commentary of Dindorf, which was promised, has not yet appeared.

It appears that Eustathius either did not use or was unacquainted with the genuine work of Athenæus, for he has often used the epitome only. (Casaubon, *Animadversiones*, lib. i. cap. 1.) Whether he was entirely unacquainted with the complete work may not be quite certain, but it is very evident that the Archbishop of Thessalonica derived much of his learning from the storehouse of Athenæus.

There is a French version of Athenæus by the Abbé de Marolles, Paris, 1680, 4to.: it is generally described as containing the first five books only, but Hoffman says that all the fifteen are translated, and the title-page also states the same: this book is very rare. Another French version was made by Jacques Adam, but he only revised the first two books; the rest were translated by Lefebvre de Villebrune and the whole appeared at Paris in 1789—91. [ADAM, JACQUES.] This translation has not a good character. (Fabricius, *Bibliotheca Græca*, v. 602; Schoell, *Geschichte der Griechischen Litteratur*, ii. 508, contains a brief notice of the contents of the several books of Athenæus; Hoffman, *Lexicon Bibliographicum*.) G. L.

ATHENÆUS. [ATTALUS I., King of PERGAMUS.]

ATHENA'GORAS ('Αθηναγόρας), an ancient Greek physician (judging from his name), of whose life, age, and country no particulars are known, to whom is ascribed an unedited Latin treatise on the pulse and on urine, which is still extant in MS. in the king's library at Paris. A writer on agriculture of the same name, who is mentioned by Varro and Columella, must have lived some time in or before the first century B.C. Some bronze coins of the city of Smyrna are extant, having on one face the name of Athenagoras; and Dr. Mead wrote an elegant and learned Latin dissertation, to prove that these and several other coins of the same city were struck in honour of certain eminent physicians of the Herophilean and Erasistratean schools of medicine, which are mentioned by Strabo as having been established at Men-Carus, in Phrygia, and at Smyrna. This supposition is, however, now generally considered to be incorrect; and the best authorities seem agreed in the opinion, that though some of the persons named on these coins may have been physicians, yet it is not as physicians, but as magistrates, that their names are mentioned. (Varro, *De Re Rust.*, lib. i. cap. i. sec. 9; Columella, *De Re Rust.*, lib. i. cap. i. sec. 10, ed. Schneider; Mead, *Dissert. de Numis quibusdam a Smyrnæis in Medicorum Honorem percussis*, London, 1724, 4to.; Strabo, xii. p. 580; Fabricius, *Biblioth. Græca*, vol. xiii. p. 93, ed. vet.; Wise, *Catal. Numm. in Museo Bodl.*, p. 145, &c.; Eckhel, *Doctr. Numm. Vet.*, tom. ii. p. 539; C. G. Kühn, *Additam. ad Elench. Medicor. Veter. a Jo. A. Fabricio, &c. exhibitum*, Leipzig, 1826, 4to. fasc. iii. p. 8.) W. A. G.

ATHENA'GORAS ('Αθηναγόρας), who lived in the second century, was a confessor and philosophical defender of Christianity. The facts of his life are very obscure. The only particulars are found in a blundering memoir of three or four sentences, written by Philippus Sidetes, a teacher in the catechetical school of Alexandria. This fragment was published by Dodwell in the Appendix to his "Dissertationes in Irenæum," p. 488. Athenagoras was certainly an Athenian; and there is nothing improbable in the story told by Philippus, that he was converted to Christianity by studying the Scriptures with a design to refute them. According to the same authority he became the first teacher in the famous catechetical school of Alexandria; but this assertion has been disputed. Still more clearly erroneous is the date assigned by the biographer to the "Apology" of Athenagoras. That work, instead of being presented to the emperors Hadrian and Antoninus Pius, was addressed, as has been proved by Mosheim, to Marcus Aurelius and his son Commodus. Its date is assigned to a period between A.D. 177 and 180. It is entitled, "An Apology for the Christians;" and is still extant. It is described as having been a "Legatio," or address delivered on an embassy. But it is a controverted point whether the work was really presented to the emperors, or only circulated among ordinary readers. There exists likewise another work of Athenagoras, "On the Resurrection of the Dead." Both treatises are mentioned with great respect by the ecclesiastical writers. The author has been successfully defended from the charge of Montanism: but it has been keenly disputed how far he is obnoxious to the accusation of having alloyed his Christianity with Platonism.

The works of Athenagoras have been frequently printed. The following are the principal editions containing the two:—The original Greek, with a Latin translation by Conrad Gesner, and notes by Henry Stephens, Paris, 1557, 8vo.; Greek and Latin, by Bishop Fell, Oxford, 1682, 12mo.; again, with annotations by Rechenberg, Leipzig, 1684, 1685, 2 vols. 8vo.; with the works of Justin Martyr, Greek and Latin, Cologne, 1686, fol.; Greek and Latin, by Dechair, Oxford, 1706, 8vo.; a valuable edition of Athenagoras, with Justin Martyr, Tatian, Theophilus, and Hermias, Greek and Latin, "Operâ et Studio unius ex Monachis Congregationis S. Mauri" (edited by Prudentius Maranus), Paris and Hague, 1742, fol. There are likewise editions of each of the two works separately; the most valuable being Lindner's "Athenagoræ Deprecatio (vulgo legatio) pro Christianis, cum varietate lectionis et perpetuo commentario," Langensalza, 1774, 8vo., with "Curæ Posteriores," 1775, 8vo.

There exist likewise several editions of the Latin translations without the original. Both works have been translated into French and Italian; and the following are the titles of English translations:—"The Most Excellent Discourse of the Christian Philosopher Athenagoras, touching the Resurrection of the Dead: Englished from the Greek of Peter Nannius [Nannius, in 1541, had translated the treatise into Latin], by Richard Porder. Imprinted at London by W. Williamson, 1573, 8vo. "The Apologeticks of the learned Athenian Philosopher, Athenagoras, 1. For the Christian Religion; 2. For the Truth of the Resurrection, against the Scepticks and Infidels of that Age, &c., with the original Greek printed in the Appendix, &c. By David Humphreys;" London, 1714, 8vo.

The life and writings of Athenagoras have not only been treated incidentally by the historians of the Church, but have been made the topic of several separate dissertations. Besides those cited below, as used in the preparation of this notice, the following are esteemed valuable:—Lange, "Ueber Athenagoras, in wie fern er die Platonische Philosophie mit dem Christenthum vereinigte,"

(in his "Ausführliche Geschichte der Dogmen," Leipzig, 1796, 8vo. vol. i.); Leyser, "Dissertatio De Athenagorâ," Leipzig, 1736, 4to.; Walch, in his "Bibliotheca Patristica," Jena, 1770, 8vo.; Clarisse, "De Athenagoræ Vitâ et Scriptis," Leiden, 1819, 8vo.). (Mosheim, *De Verâ Ætate Apologetici quem Athenodorus scripsit*, in his *Dissertationes ad Histor. Eccles. Pertinentes*, i. 269—319; Dodwell, *Dissertationes Cyprianicæ*, diss. xi. sect. 37—39; Lardner, *Credibility of the Gospel History*; Maranus, *Præfatio* (in his edition above cited); Fabricius, *Bibliotheca Græca*, ed. Harles, viii. 95; Neander, *Allgemeine Geschichte der Christlichen Religion und Kirche*, vol. i. part iii. p. 1133).

There exists, under the name of Athenagoras, a French romance in ten books, purporting to be a translation from the Greek, and formed closely on the model of the Greek romances. It bears this title: "Du Vray et Parfait Amour, escrit en Grec par Athénagoras Philosophe Athénien; Contenant les Amours Honnestes de Theogone et de Charide, de Pherecides et de Melangenie: traduit du Grec d'Athénagoras," Paris, 1599, 1612, 2 vols. 12mo. It is quite certain that this work was not written by Athenagoras the philosopher; and it is commonly believed, for very sufficient reasons, that it was composed in the fifteenth century by some one of the fugitive Greek scholars who were gathered about him by the Cardinal d'Armagnac. According to another supposition, less probable, it may have been composed by Fumée de Genille, who professed to be the translator. A full analysis of the romance is given in the "Bibliothèque des Romans," for August, 1775, pp. 5—52. (See also Huet, *Traité de l'Origine des Romans*, p. 68, &c.; and Clement, *Bibliothèque Curieuse*, ii. 181.) W. S.

ATHENA'IS. [EUDOCIA.]

ATHENAS, PIERRE LOUIS, was born at Paris, where his father was a spice-druggist, on the 3rd of February, 1752. From an early age he evinced a taste for chemistry, which was fostered by his having access to the drugs and chemicals of his father's store. He received his early education at the Collège des Oratoriens at Soissons, where he was a distinguished pupil. On leaving this place he was appointed assistant at the dispensary at the abbey of St. Germain-des-Près. Whilst there he attended the lectures of D'Aubenton on anatomy and physiology, and of Buffon on geology and mineralogy. In this way he laid a scientific foundation for his future active practical life. In 1786 he took up his residence at Nantes, and shortly after went to Croisic, where he established on the seashore a manufactory of soda, which was extracted from the sea salt. He chose this spot for this establishment on account of the pyrites which abounded in the district, and from which he obtained the sulphuric acid required in the process for obtaining the soda from the sea-salt. It was the first time this process had been employed; but the establishment at Croisic did not succeed on account of the want of more sulphur. Athenas then returned to Nantes, where he opened an establishment for the dyeing of cloth. He also established a floating distillery, which traversed the waters of the Loire, the Sèvre, the Achenau, and the lake of Grand-Lieu, through the various vine-countries of that part of France. This experiment did not succeed commercially; and Athenas afterwards opened at Nantes a manufactory of sulphuric acid, which was formed by the combustion of sulphur and nitrate of potass. He also again attempted the formation of soda from sea-salt; but the Revolution came, and frustrated all his plans. He had, however, by his zeal, intelligence, and perseverance, gained the confidence of his fellow-citizens at Nantes; and, in 1791, he was appointed a member of the municipal body, and, in 1795, director of the bank. He was also a member and secretary of the Chamber of Commerce.

He devoted himself all his life with great assiduity to those studies which could be rendered available for the improvement of agriculture, commerce, and the arts; and he contributed a great number of essays and reports on these subjects to the proceedings of the Academic Society of Nantes, of which he was one of the founders, and also to the Lycée Armoricain. He wrote several pamphlets on political subjects, and was a zealous advocate of the principles of free trade. Several of his papers in the Lycée were on archæological subjects: among them are papers on Druidical altars, on the mare conclusum of Cæsar, on an idol found at Nantes, on the true situation of the Brivates Portus of Ptolemy, and many others. In his agricultural papers he has suggested many improvements in the cultivation of the land, as well as in instruments used for that purpose. He was the inventor of a plough much used in the department of the Loire-Inférieure, under the name *Défricheur Athenas*, and for which he obtained the gold medal of the Academy of Science. It was through him that the guinea-grass (*Panicum altissimum*) was introduced into France, and which has now became naturalized in the Loire-Inférieure. By his knowledge of mineralogy the tin-mines of Piriac were discovered, he having found that a mineral brought from that district contained in its composition a considerable quantity of tin.

Athenas died at Nantes on the 22nd of March, 1829, leaving behind him a widow and several children. With all his exertions for contributing to the wealth of his country he did not get wealthy himself; and, on his death, the public bodies in which he held office gave to his widow the amount of half

his salaries as long as she should live. (*Biographie Universelle, Supplément.*) L. L.

ATHE'NION (Ἀθηνίων), a Greek writer of the Middle Comedy. Athenæus (xiv. p. 660) gives an extract of forty-seven lines from his play of the "Samothracians," in which it is humorously proved that the cook's art has been the civilizer of man.

G. L.

ATHE'NION, a celebrated Greek encaustic painter of Maronea in Thrace, contemporary with Nicias of Athens, about 320 B.C., to whom he was somewhat preferred, says Pliny. He was the pupil of Glaucion of Corinth, a painter of whom nothing else is known. Athenion was more austere in colouring than Nicias, but in his austerity was more pleasing. His pictures appear to have been less a display of pictorial effect than of a thorough knowledge and understanding of his subject: the distinction is the difference between the Roman and Venetian schools. He probably, like some of the Romans, used colours as a mere means, and, at the same time, combined much of the refinement of style of his contemporaries with the general style of design of Polygnotus and Phidias. Had he not died young, says Pliny, he would have surpassed all men in painting. Pliny notices the following works by him:—Phylarchus and the Athenian Assembly, called "Syngenicon;" Ulysses detecting Achilles in a female dress among the daughters of Lycomedes; and A Groom breaking in a Horse, which was his most celebrated work. The first two were painted in the Temple of Eleusis. This name is inscribed upon a cameo in the Museo Borbonico at Naples, which is one of the best in the collection of that museum. It represents Jupiter in a quadriga destroying two giants by his thunderbolts. Plate xxx of Bracci is an engraving of it. (Pliny, *Hist. Nat.* xxxv. 11, 40; Bracci, *Commentaria de Antiquis Scalptoribus, &c.*)

R. N. W.

ATHE'NION (Ἀθηνίων), a Greek physician, who was one of the followers of Erasistratus, and who is mentioned by Soranus as having differed from his master in considering that there are certain diseases peculiar to women, which Erasistratus denied. He must have lived some time between the third century before, and the first century after Christ; and may therefore very possibly be the same physician whose cough pills are preserved by Celsus. (Soranus, *De Arte Obstetr.*, p. 210, ed. Dietz; Celsus, *De Medic.*, lib. v. cap. xxv. § 9, p. 253, ed. Argent.)

W. A. G.

ATHE'NION (Ἀθηνίων), or, as the Latin writers give the name, Athenio; a Cilician by birth, and at the time of the revolt of the slaves in Sicily under Salvius (about B.C. 104), steward or bailiff to two wealthy brothers in the western part of the island. Florus calls him simply a shepherd. Sicily was at this time filled with slaves, who cultivated the large estates held by the Roman equites and other Roman citizens; and the miserable condition of these poor creatures, which is described by Diodorus (*Fragmenta*, lib. xxxiv.), had occasioned two dreadful revolts, of which this under Salvius was the second. Athenion's reputation for bravery and for skill in astrology was calculated to give him influence, and he persuaded the slaves under his own charge (two hundred in number) to assert their liberty. Florus charges him with the murder of his master; but the charge, though in such circumstances not improbable, is unsupported by Diodorus. He was speedily joined by a number of fugitive slaves, by whom he was chosen king; and he manifested his sagacity by refusing to enlist all as soldiers, taking only those best fitted for military service, and obliging the rest to return to their work, so as to secure for his troops an abundance of provisions. He told his men that the gods had given him an assurance of becoming king of Sicily; and he thus restrained them from laying waste the country, and destroying the cattle and crops which were soon to be his own. Having raised an army of ten thousand men, he undertook the siege of the strong fortress of Lilybæum; but finding the enterprise above his power, he raised the siege, pretending that he had received a divine admonition that some misfortune would befall his army if the siege was continued. This excuse not only served to colour his retreat, but enabled him to derive credit from the loss which he suffered from a night attack of the enemy just as he broke up from before the town, and which was regarded as establishing the truth of his prediction.

In the meantime Salvius, who had assembled a force of thirty thousand chosen men, assumed the title of king, and designing to make Triocala, a place of great natural strength near the south-western coast of Sicily, his place of residence, sent a notice to Athenion, as from a sovereign to a subject, to meet him there with his army. The Romans were in expectation that Athenion would refuse, and that the force of the rebels would be wasted in a war between the rival chiefs; but the wisdom and moderation of Athenion led him to submit to Salvius, or, as the slaves called him, Tryphon. This conduct, however, did not disarm the jealousy of Salvius, who imprisoned Athenion for fear he should revolt against him; but on the approach of the Roman Prætor L. Lucullus, with a force of sixteen or seventeen thousand men, Athenion obtained his release. In the battle which ensued at Scirthæa, the slaves, forty thousand strong, were defeated: half their number were slain, the rest fled to Triocala. Athenion, with a chosen band of two hundred horse, had maintained the combat fiercely; but when he fell, pierced with three wounds, the insurgent

army lost heart and fled. He lay unobserved among the wounded till night, and then, under cover of the darkness, managed to escape; and on the death of Salvius was chosen king by the rebels.

L. Lucullus had not improved his victory, and neither he nor his successor, C. Servilius, performed any further services against the rebels, who seem both to have recovered their courage and recruited their numbers. If Florus is to be trusted, both the Roman generals were defeated by the rebels, whether under Salvius or under Athenion is not clear. Florus states that both had their camps taken, the indication of utter defeat.

At length the Romans deemed the war so serious, that Manius Aquilius, the colleague of the celebrated Marius in his fifth consulship (B.C. 101), was sent to bring it to a close if possible. He brought the insurgents to a battle, it is not stated where, and slew Athenion with his own hand in the course of the engagement; receiving a wound in the head in the encounter. The insurrection was soon put down (B.C. 99), after having lasted about four years. Florus differs from Diodorus as to the manner of Athenion's death: he says he was torn to pieces in the struggle of the soldiers to take him captive. (Diodorus Siculus, *Fragmenta*, lib. xxxvi.; Florus, *Epitome Rerum Romanarum*, lib. iii. c. xix.) J. C. M.

ATHE'NION. [ARISTION.]

ATHENIS. [ANTHERMUS.]

ATHE'NOCLES (Ἀθηνοκλῆς), a celebrated Greek gold and silver chaser, engraver, or sculptor (τορευτής), of uncertain time and country, noticed by Athenæus. He was distinguished for his drinking cups. (Athenæus, lib. xi. pp. 781 e, 782 b, and vol. iv. pp. 212, 215, ed. Schweighäuser.) R. N. W.

ATHENODO'RUS, one of the three sculptors of Rhodes, who executed the celebrated group of Laocoon and his Sons. [AGESANDER.] (Pliny, *Hist. Nat.* xxxvi. 5.) R. W., jun.

ATHENODO'RUS (Ἀθηνόδωρος), of Clitor, in Arcadia, a statuary who, according to Pliny, was eminent for his success in representing women of a noble mien and carriage (fœminas nobiles). Pausanias says he executed two statues of Jupiter and Apollo, which were dedicated at Delphi by the Lacedæmonians. Athenodorus was a scholar of Polycletus. He probably lived about the ninety-fifth Olympiad, or about 360 years B.C. (Pliny, *Hist. Nat.* xxxiv. 8; Pausanias, x. 9.) R. W., jun.

ATHENODO'RUS (Ἀθηνόδωρος), a Greek physician, who was probably a contemporary of Plutarch towards the end of the first century after Christ. He wrote a work on "Epidemic Diseases," Ἐπιδήμια, apparently in two books, which are now lost. In the former of these he asserted that the disease called by the Greeks "Elephantiasis" was first observed about the time of Asclepiades in the first century B.C., which observation is brought forward by Plutarch, in his "Symposiacon," as a proof that certain new diseases do, from time to time, spring up. (Plutarch, *Sympos.*, lib. viii. cap. 9, § 1.) W. A. G.

ATHENODO'RUS (Ἀθηνόδωρος.) Four persons of this name may be briefly noticed.

ATHENODORUS CORDY'LIO (Κορδυλίων) of Tarsus, in Cilicia, a stoic philosopher, was keeper of the library of Pergamus. In the discharge of his official duties, he was detected, it is said, in taking the strange liberty of cutting out of the works of his fellow-stoics such passages as appeared to him to contain erroneous doctrines. Leaving Pergamus for Rome, he dwelt till the time of his death in the house of Cato of Utica, to whom he is said to have been recommended by the sturdy independence of his character. As to the greater number of the lost works which are ascribed to a philosopher named Athenodorus, it is very doubtful whether they belonged to this person or to Athenodorus Cananites. The latter, having been the more celebrated of the two, usually receives credit for almost all of them. (Fabricius, *Bibliotheca Græca*, ed. Harles, iii. 548; Strabo, lib. xiv. p. 674; Plutarch, *Cato Minor*, ed. Reiske, iv. 377; Diogenes Laertius, lib. vii. cap. 34.)

ATHENODORUS CANAN'ITES, or SANDO'NIS (Κανανίτης, Σάνδωνος), was likewise a native of Tarsus. He was the son of one Sandon, and is supposed to borrow his name of Cananites from his father's birthplace, which one of his modern biographers maintains (improbably enough) to have been Cana of Galilee.

He was, like the other Athenodorus, a stoic, and probably a disciple of Posidonius. He lived in the Augustan age, and stood in interesting relations to the principal personages of Rome in that æra. He must have taught philosophy at Apollonia in Epirus, if he was the Athenodorus Calvus from whom Cicero requested a copy of the work of Posidonius on Duty. At the very time when Cicero first wrote to Atticus about that work, Octavianus (afterwards emperor) was at Apollonia; and he, placing himself, as it would appear, under the instruction of Athenodorus, conceived for his teacher an attachment which lasted during the remainder of their lives. Athenodorus, removing to Rome, there exercised over the mind of Octavianus, both before and after his accession to the empire, an influence which is said to have been effectual not only in curbing his severities against his political enemies, but also in moderating the excesses of his private vices. In an anecdote related by Dion Cassius, and improved by Zonaras, the philosopher appears as the champion of female innocence. The scene might grace a modern comedy. It may be worth while, also, to observe in passing, that this Athenodorus is probably the hero of

an apocryphal ghost-story, told with great animation in a letter of the younger Pliny (vii. 27). This story, in fact, is little more than an amplification of the lying tale invented by the roguish slave Tranio, in the Mostellaria of Plautus, in which we detect the original of Ben Jonson's Alchemist.

It is a disputed question how long Athenodorus remained at the court of Augustus. The Abbé Sévin will have it that he obtained his dismissal soon after the battle of Actium; but, according to others, it was to this Athenodorus that the emperor, as related by Suetonius, entrusted the education of Claudius, who afterwards ascended the throne. At all events, it is certain that the philosopher spent his old age in his native place, Tarsus. In that city he acted, by the permission of Augustus, as a reformer and legislator. He obtained for the city exemptions from taxes, with other valuable privileges; he freed them from the tyranny of Boëthus, a bad poet, who had been set over them by Marcus Antonius; and he enacted many laws which were still in force in the time of Dion Chrysostom. Strabo relates, as he heard it from the lips of the philosopher himself, the story of his whimsical feud with Boëthus and his partisans. Athenodorus died at the age of eighty-two; and his fellow-citizens instituted sacrifices to his memory.

Harkenroth, one of the most industrious of his modern biographers, has founded, upon a conjectural comparison of dates, a curious speculation in regard to him. He calculates that the residence of Athenodorus at Tarsus, after the expulsion of Boëthus, lasted seventeen years; that these years were the years of the boyhood of the Apostle Paul; and that, when the philosopher died, Paul was about twenty-one years of age. From these slender premises he infers the probability, that the young Saul of Tarsus may have derived some part of his learning directly from the venerable Stoic.

The lost works attributed to Athenodorus Cananites, several of which perhaps really belonged to Athenodorus Cordylio (or to some other of the name), are the following:—1. A work entitled *περὶ σπουδῆς καὶ παιδείας*, or more probably *παιδιᾶς*. 2. A work called *περίπατοι*, or "Rambles," of which the eighth book is quoted. 3. A work on Tarsus. 4. A treatise "Against the Categories of Aristotle," which is quoted by Porphyry and Simplicius. Perhaps he wrote likewise another logical treatise, referred to in the seventh book of Diogenes Laertius. 4. A work, the topic of which is unknown, dedicated to Octavia, the sister of Augustus. 5. He must likewise have written on Ethics. The passages usually referred to in the epistles of Cicero to Atticus do not prove the fact; but it is implied in a notice of Diogenes Laertius, that Athenodorus had deviated so far from a principle of his sect as to maintain that crimes are unequal in magnitude. Perhaps it is to this work that Cicero refers, as containing a just definition of nobility. 6. There is attributed to him a treatise on Divination. 7. He is supposed to have been the author of a work on Epidemic Distempers, to which Plutarch refers as establishing the date when elephantiasis and hydrophobia first appeared. (Sévin, *Recherches sur la Vie et les Ouvrages d'Athénodore*, in the *Mémoires de l'Académie des Inscriptions*, xiii. 50—61, 4to. ed.; Harkenroth, *Conjectanea de Athenodoro*, in the *Miscellaneæ Observationes Criticæ*, Amsterdam, 1740, xi. 49—62; Fabricius, *Bibliotheca Græca*, ed. Harles, iii. 542, v. 230, 365, 750, vii. 476, ix. 545; Meursius, *Bibliotheca Græca*; Cicero, *Ad Familiares*, iii. 7, *Ad Atticum*, xvi. 11, 14; Dion Cassius, lib. liii. cap. 36, lib. lvi. cap. 43; Zonaras, *Annales*, lib. x. cap. 38; Suetonius, *Claudius*, cap. 4; Strabo, lib. xiv. p. 674; Diogenes Laertius, iii. 3, v. 36, vii. 68, 121, 129, ix. 42; Plutarch, *Symposiacon*, lib. viii. p. 731.)

ATHENODO'RUS was the name of two rhetorical teachers. Athenodorus of Rhodes is mentioned by Quintilian, as having taken an active part in the controversy maintained, chiefly between the philosophers on the one hand and the professed rhetoricians on the other, on the question whether rhetoric were properly an art. Athenodorus of Ænos is named by Philostratus as a pupil of Aristocles and Chrestus, and as having taught rhetoric at Athens at the same time with Pollux, that is, in the latter half of the second century. It is added, that he was a person of promising talents, but died young. (Westermann, *Geschichte der Beredtsamkeit*, i. 182, 209; Quintilian, ii. 17; Philostratus, *Vitæ Sophistarum*, ii. 14; Eudocia, *Ionia*, p. 51.) W. S.

ATHENO'GENES (*Ἀθηνογένης*). The Roman martyrology, edited by Baronius, speaks of two Christians of this name. One, whose name occurs in the Calendar on the 18th of January, is supposed to be the Athenogenes mentioned by Basil of Cæsarea, as having given to his companions, when he was setting out for the place where he was to be burned to death, a hymn, in which his sentiments as to the Holy Spirit were expressed. Baronius, who introduced this saint into the Roman Calendar, appears to have had no sufficient reason for connecting him with the 18th of January more than any other day, except that he had just mentioned two saints of Pontus (Moseus and Ammonius) to which province, probably led by a very doubtful inference from the words of Basil, he judged Athenogenes to belong. He also conjectured, and in this he is followed by Tillemont, that Athenogenes was the author of the defence of Christianity ascribed to Athenagoras, whose name he supposed to be written by the mistake of some transcriber; but for this conjecture there seems to be no just ground.

Others have ascribed to Athenogenes two ancient hymns, one for the morning, the other for the evening, which are given in several works, among others in the "Bibliotheca Græca" of Fabricius (vii. pp. 171, 172, ed. Harles); but this is without, and, in respect of the evening hymn, against the authority of Basil. Le Moyne makes Athenogenes a contemporary of Clement of Alexandria, and a martyr in the persecution under Severus, who reigned from A.D. 195 to A.D. 212. Baronius, in his "Annales Ecclesiastici," notices the martyrdom of Athenogenes under A.D. 196, but admits that the time of it was altogether unknown.

The other Athenogenes is noticed by Baronius under July 16, and in the "Acta Sanctorum" of Bollandus, and his coadjutors, under the 17th of July. This Athenogenes is mentioned in the Menology and in the Menæa of the Greek Church; and there is an account of him, but by no means a trustworthy one, by Simeon Metaphrastes. He is said to have been put to death at or near Sebaste, in the Lesser Armenia, in the persecution under Diocletian, who reigned from A.D. 285 to A.D. 305, having been first tortured, then beheaded. Ten of his scholars are said to have suffered at the same time. J. B. Sollier (Sollerius) in the "Acta Sanctorum," July 17, has an elaborate essay in which he endeavours to show, and with some reason, that there was only one Athenogenes, the one mentioned by Basil, probably a native of Pontus, and martyred at Sebaste, and that the Menology of the Greeks and the account of Simeon Metaphrastes are not trustworthy. (Basil of Cæsarea, *Of the Holy Spirit*, c. xxix.; Baronius, *Martyrologium Romanum* and *Annales Ecclesiastici*; Bollandus and others, *Acta Sanctorum*, 18th of January and 17th of July; Tillemont, *Mémoires*; Le Moyne, *Varia Sacra*, tom. ii. pp. 1095, 1096; Fabricius, *Bibliotheca Græca*.) J. C. M.

ATHIAS, EMANUEL BEN JOSEPH (עמנואל בן יוסף עתיאש), a Hebrew printer of Amsterdam, the son of R. Joseph Athias, whom he succeeded about A.D. 1685. He carried on his business at Amsterdam during the early part of the eighteenth century. Among the Hebrew works which he printed is a very elegant little edition of the Bible, with the commentary of Rashi (R. Solomon Jarchi). It is in 4 vols. 18mo., and was edited by R. David Nuñez Torres: each volume was published separately; the text is in a very clear and elegant Hebrew letter with points, with the commentary of R. Solomon, which is very copious, and frequently occupies the greater portion of the page, below in the Rabbinical character. The first volume bears the title (in Hebrew), "Chamisha Chumshe Tora ve Chamesh Megilloth im Perush Hammaor Haggadol Rashi Ubesopho Haphtoroth lecol Hashana Keminhag Hakchilloth" ("The five books of the Law, and the five rolls, with the commentary of that great light Rabbi Solomon Jarchi, to which are added the Prophetical Lessons for the whole Year, according to the custom of the Synagogues") A.M. 5460 (A.D. 1700). The second volume, which is entitled "Nebiim Rishonim" ("The Early Prophets"), that is, the books of Joshua, Judges, Samuel, and Kings, bears date the same year. The third volume, containing the "Nebiim Acharonim" ("Later Prophets"), Isaiah, Jeremiah, Ezekiel, and the "Tere-Eser" ("Twelve") Minor Prophets, bears date A.M. 5461 (A.D. 1701). The fourth volume, which contains the "Ketubim" (Scriptures), that is, the Hagiographa, or Psalms, Proverbs, Ecclesiastes, Job, Daniel, Ezra, and the Chronicles, was printed A.M. 5463 (A.D. 1703), not 1705, as Brunet, in his "Manuel du Libraire," i. 152, has it, who also calls R. Solomon, R. Simeon Jarchi. This description of the work is from a copy in the possession of the writer of this article. The text of this edition alone, without the commentary of Rashi, was also printed at the office of Emanuel Athias, at the same time, in two vols. 18mo. (Le Long, *Biblioth. Sacra*, i. 71—74; Brunet, *Manuel du Libr.* i. 152.) C. P. H.

ATHIAS, R. ISAAC, called Siphardi, or the Spaniard (ר' יצחק עתיאש ספרדי), a Jewish writer of Spanish origin, who lived at Amsterdam in the beginning of the seventeenth century, where he wrote some works, chiefly in the Spanish language; among others—1. "Otzar Hammitzvoth, or, Tesoro de Preceptos" ("The Treasury of the Commandments"), which is cited by R. Manasseh ben Israel, in the preface of his work, "De Resurrectione Mortuorum," as an admirable explanation of the causes of, and reasons for, the Mosaic precepts. It is in the Spanish, and was first printed at Venice A.M. 5387 (A.D. 1627), and afterwards at Amsterdam A.M. 5409 (A.D. 1649). 2. He translated into the same language the "Chizzuk Emuna" ("The Strong-hold of the Faith") of R. Isaac ben Abraham, to which he gave the Spanish title "Fortificascion de la Fee." This is a controversial work directed against Christianity, and has not, as far as we can learn, appeared in print. The manuscript of this translation was in De Rossi's possession, and was made A.M. 5321 (A.D. 1681). (De Rossi, *Dizion. Storic. degl. Autor. Ebr.*, i. p. 58, *Bibliot. Giud. Anticrist*, pp. 19, 121; Bartoloccius, *Biblioth. Mag. Rabb.*, iii. p. 913; N. Antonius, *Biblioth. Hispana Nova*, i. 630.) C. P. H.

ATHIAS, R. JOSEPH (ר' יוסף עתיאש), a celebrated Jewish printer of Amsterdam, who lived during the latter part of the seventeenth century, and died, according to Le Long, A.D. 1700.

He is chiefly celebrated for the edition of the Hebrew Bible, which he published with the assistance of J. Leusden, who wrote the pre-

face, and had the general superintendence of the edition. It was first printed A.D. 1661, and afterwards more carefully corrected A.D. 1667, 8vo. In this his great work Athias was assisted and encouraged by the patronage of all the scholars and leading persons in Amsterdam, and on its completion was presented by the States-General of Holland, to whom he had dedicated it, with a gold chain and medal. That this edition was very highly esteemed for its correctness at the time, we find many proofs among contemporary authors. Among the rest Henry Opitz, in the preface to his Hebrew Bible, speaks of the industry of the editors in their corrections with unqualified praise. Yet it is far from being free from errors, as is proved by Dan. Ern. Jablonski, who, in the preface to the Hebrew Bible, which he edited, says that though it is not often incorrect in the letter of the text, yet in the vowel points it is often erroneous, and in the accents very frequently; and he adds that he has discovered about two thousand errors: David Clodius, in the preface to his Hebrew Bible, says he found six hundred. The edition afterwards published from this last edition of Athias by Ever. Vander Hoeght, at Amsterdam, A.D. 1705, 2 vols. 8vo., is universally admitted to be one of the most beautiful and correct editions. Besides the Hebrew Bible, Joseph Athias also published the Spanish Bible, edited by R. Sam. de Cazeres, from the celebrated Ferrara edition of Abraham Usque: it was printed at his office in Amsterdam, A.M. 5421 (A.D. 1661), 8vo. He published also a German Bible, according to the Jewish version, in Hebrew letters, A.M. 5439 (A.D. 1679), fol. He is also said by Le Long to have printed an English Bible, from fixed types, which information Le Long received from Professor Ottius, who cites as his authority a printer of Zürich, named David Gesner, who had the information from one who saw the plates preserved in chests, and who thus described the process:—"After a sheet had been struck off, the types were not restored to their places, but were kept entire, so that other copies might be struck off when needed, without setting up the types:" this is perhaps one of the earliest instances of stereotype-printing. Athias also published a pamphlet in defence of his edition of the Hebrew Bible against the virulent attack of Samuel Maresius, with the title, "Cœcus de Coloribus, i. e., Jos. Athiæ justa Defensio contra ineptam, absurdam et indoctam reprehensionem viri celeb. D. Sam. Maresii:" it was printed at his own office in Amsterdam, A.D. 1669, 8vo., and afterwards with the "Animadversiones Philologicæ et Historicæ" of Thomas Crenius, at Leiden, A.D. 1696, 8vo. Athias is excusable for the warmth with which he defended himself against the attack of Maresius, which was not only undeserved, but consisted for the most part in frivolous objections. It is, however, doubtful whether this pamphlet against Maresius was not the production of Leusden, as is conjectured by Jac. Alting, who says (*Opera Omn.* v. p. 374,) that Athias being questioned by the consuls (a consulibus) denied that he was the author of this answer. (Wolfius, *Biblioth. Hebr.* i. 552 to 554, iii. 416; Le Long, *Biblioth. Sacra*, i. 69, 70—433, ii. 300.) C. P. H.

ATHIAS, R. SAMUEL BEN (שמואל בן עטיאה), a Jewish writer, of whom we only know that he wrote a work called "Maphtachoth Leharambam" ("Keys to Rambam, R. Moses Maimonides"), which is an index to the "Jad Hachazaka" of that celebrated rabbi. It was printed at Constantinople, in folio, without date, but has not been printed with the "Jad" itself. Hendreich, in his Pandectæ Brandenburgicæ and Bartolocci following him, have attributed to R. Samuel Athias, whom they call Attija (עתייה), a commentary on the Psalms, but they most probably allude to the commentary of R. Solomon Athias, to whom Bartolocci has properly assigned it in another place [ATHIAS, R. SOLOMON]. (Wolfius, *Biblioth. Hebr.*, i. p. 1115; Bartoloccius, *Biblioth. Mag. Rabb.*, iv. p. 402.) C. P. H.

ATHIAS, R. SOLOMON (ר' שלמה עטיאס או עתיה), the son of Shem Tob, a Jewish writer, a native of Jerusalem; lived in the early part of the sixteenth century. He wrote "Perush al Sepher Tehillim" ("A commentary on the Book of Psalms"), which, with the sacred text, was printed at Venice A.M. 5309 (A.D. 1549), folio. R. Shabtai, in the "Siphte Jeshenim," calls it a literal commentary, and says it is compiled from those of R. Solomon Jarchi, David Kimchi, and other celebrated commentators. This author, in the preface, gives an account of his travels in Italy, and of the various rabbis, his contemporaries, with whom he formed an acquaintance in his travels. (De Rossi, *Dizion. Storic. deql. Autor. Ebr.*, i. p. 58; Bartoloccius, *Biblioth. Mag. Rabb.*, iv. pp. 375, 387; Wolfius, *Biblioth. Hebr.*, i. p. 1680, iii. p. 1064.) C. P. H.

ATHLONE, Earl of. [GINKELL.]

ATHOLL, Dukes, Marquises, and Earls of. [MURRAY.]

ATHRYLA'TUS (*Ἀθρύλατος*), a Greek physician, who was a native of Thasos, and lived probably about the end of the first century after Christ. He appears to have been a contemporary of Plutarch, by whom he is introduced as one of the speakers in his "Symposiacon," and as denying (contrary to the general opinion of the ancient physiologists) that women are of a colder temperament than men. Plutarch gives his arguments at length, which are answered by Florus. (Plutarch, *Sympos.*, lib. iii. cap. 4.) W. A. G.

A'TIA or A'TTIA GENS. This gens

was plebeian, and appears to have been obscure, for none of its members ever obtained the consulship. But towards the close of the republic, when it became customary for families to trace their pedigree to some mythical hero, and more especially when the Atia gens acquired distinction from the fact that the mother of Augustus belonged to it, the poets and other writers of the time traced it back to the Alban chief Atys, the father of Capys, and playmate of Iulus, in order to suggest the idea of an intimacy between the Atia and Julia gens even in the remotest times. The name of the Atia gens appears on coins invariably with a double *t*, but in MSS. and books it is more usually written with one *t*. The families belonging to this gens, which are known in history, are the Balbi, Labieni, Rufi, and Vari. (Eckhel, *Doctrina Numorum Vet.* v. 145.) The following list contains those members of the Atia gens whose family names are not known:—

Atia, a daughter of M. Atius Balbus and Julia, a younger sister of C. Julius Cæsar. She married C. Octavius, whose first wife, Ancharia, by whom he had a daughter, Octavia, had either died or been divorced. Atia was the mother of C. Octavius, afterwards the Emperor Augustus, who was born on the 23rd of September, B.C. 63, and of a daughter Octavia, usually called the younger, to distinguish her from Octavia the daughter of Ancharia. C. Octavius, the husband of Atia, died in B.C. 58, when his son, whom we shall call Augustus by anticipation, was only four years old. Of the wonders which are said to have preceded, or accompanied, the birth of Augustus, and which are related at some length by Suetonius and Dion Cassius, we need only mention that Atia pretended that she had had intercourse with Apollo, who approached her in the form of a dragon while she was sleeping one night in the temple of the god. Augustus accordingly was to be considered a son of Apollo. Soon after the death of C. Octavius, Atia married L. Marcius Philippus. Augustus received his early education from his grandmother Julia, and it was not till after her death, when Augustus had attained his twelfth year, that he returned to the house of his parents. From this time both Atia and L. Marcius Philippus took the greatest pains with his education, and the vigilance, care, and wisdom of Atia in particular are highly praised by the author of the treatise "De Oratoribus," who places her by the side of Cornelia, the mother of the Gracchi, and Aurelia, the mother of C. Julius Cæsar. According to Nicolaus Damascenus, it was Atia who prevailed upon Augustus not to accompany, as he wished, his grand-uncle C. Julius Cæsar in his African wars. After the death of Cæsar, Atia and L. Marcius Philippus both wished Augustus not to accept the name and inheritance of his grand-uncle, as this might endanger his life. But their advice was disregarded. After the battle of Mutina, in B.C. 43, when Augustus was advancing towards Rome, Atia was in danger of being arrested, and fled with her daughter Octavia to the temple of Vesta. But the arrival of her son liberated her from all fear and danger. Soon after Augustus was made consul, in the month of Sextilis (August) B.C. 43, Atia died. She had been a woman of exemplary conduct, and her son honoured her with a magnificent burial. (Suetonius, *Augustus*, 4, 8, 61, 94; Dion Cassius, xlv. 1, xlvii. 17; Nicolaus Damascenus, *De Vita Augusti*, p. 84, &c. ed. Orelli; Velleius Paterculus, ii. 59, 60; Tacitus, *De Oratoribus*, 29; Appian, *De Bellis Civil.*, iii. 10; Cicero, *Philippica*, iii. 6; Plutarch, *Cicero*, 44.)

Atius, Lucius, was first tribune of the second legion in the war of the Romans against the Istri, in B.C. 178, and Livy (xli. 7) puts a short speech in his mouth, by which he encouraged his soldiers.

Atius Pelignus, Caius, belonged to the Pompeian party during the civil war between Cæsar and Pompey, in B.C. 49. When Cæsar had invaded Italy, C. Atius and Q. Lucretius had possession of the town of Sulmo, in the Abruzzi, with seven cohorts. The inhabitants of the place were favourably disposed towards Cæsar, but were prevented from joining his party by the garrison. When, however, Cæsar sent M. Antonius with a detachment to Sulmo, and the inhabitants perceived the standards of Cæsar, they threw the gates open and went out to welcome Antonius. C. Atius and his colleague, afraid of being taken, threw themselves from the walls of Sulmo. Atius was overtaken and brought before Antonius, who, at the request of Atius, sent him to Cæsar, who dismissed him unharmed. Cicero, in a letter written very soon after this event, says that Atius opened the gates of Sulmo to Antonius; but Cicero had not then received accurate information about the occurrence. (Cæsar, *De Bello Civili*, i. 18; Cicero, *Ad Atticum*, viii. 4.) L. S.

ATIENZA CALATRA'VA, MARTIN DE, a Spanish painter, and one of the founders of the Academy of Seville in 1660. He was major-domo to that institution in 1667, and in 1669 its secretary. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ATI'LIA or ATTI'LIA GENS, Patrician and Plebeian. On coins the name is usually written with one *t* and one *l*, but in MSS. and books we find Atilia, Attilia, and Atillia. Most of the families of the Atilia gens were plebeians, and only one of them, the Longi, are expressly called patricians. The other families of this gens, so far as they are known in history, are the Bulbi, Calatini, Prisci, Reguli, and Serrani, or, as they are called on coins, Sarani. (Eck-

hel, *Doctrina Numorum Vet.*, v. 146.) The following list contains those members of the Atilia gens, whose family names are not known:—

ATILIUS, LUCIUS, was tribune of the people, in B.C. 311, and, in conjunction with his colleague, C. Marcius, he carried a law (Lex Atilia Marcia) that henceforth the people should have the right of electing every year sixteen tribunes of the soldiers for the four legions which were at that time levied regularly every year. The appointment of most of these officers had before been left to the consuls or dictators, for as each legion had six tribunes, there were in all twenty-four, and of these six only had been elected by the people. The law of Atilius and Marcius secured to the people the right of electing three-fourths of the total number of the tribunes. (Livy, vii. 5, ix. 30.)

ATILIUS, LUCIUS, was one of the quæstors in the army in the year B.C. 216, and fell in the battle of Cannæ, which was fought in that year. (Livy, xxii. 49.)

ATILIUS, CAIUS and MARCUS, were appointed duumviri (sacrorum) in B.C. 216, to dedicate the temple of Concordia, which had been vowed by the prætor L. Manlius. (Livy, xxiii. 21.)

ATILIUS, LUCIUS, was the commander of the Roman garrison at Locri in southern Italy, in B.C. 215; when the place was surrendered to Hannibal by the inhabitants, L. Atilius and his troops secretly escaped from the town to the port, and embarked for Rhegium. (Livy, xxiv. 1.)

ATILIUS, LUCIUS, was one of the six prætors elected for the year B.C. 197 (this was the first time that six prætors were appointed). He obtained Sardinia for his province. (Livy, xxxii. 27, 28.)

ATILIUS, LUCIUS. In B.C. 168, when Perseus, King of Macedonia, after the battle of Pydna, took refuge in the island of Samothrace, Cn. Octavius followed him with his fleet, and endeavoured to induce the king to surrender. L. Atilius, then a young man who served in the fleet, assisted Octavius in his endeavours. As the people of Samothrace happened to have met in their assembly, Atilius begged leave to go and address them. This being granted, he advised the Samothracians to surrender Perseus, in order that their sacred island might not be polluted by bloodshed. The people hereupon were willing to comply with the demand of the Romans, but Perseus concealed himself. (Livy, xlv. 5.)

ATILIUS, LUCIUS, a Roman Jurist, who seems to have lived during the latter half of the second century before Christ. His name is not written uniformly, for in some MSS. he is called Acilius, and Pomponius (*De Origine Juris*) gives him the prænomen Publius. Pomponius also suggests the time at which he lived by mentioning him after Tiberius Coruncanius. Atilius and Coruncanius were among the earliest teachers of jurisprudence at Rome, and Atilius is said to have been chiefly distinguished as a teacher: he was the first Roman jurist who was honoured with the surname of Sapiens, or the wise, on account of his great knowledge of the civil law. Cicero mentions him among the commentators on the Twelve Tables. (Pomponius, *Dig.* 1. tit. 2, s. 2, § 38; Cicero, *De Amicitiâ*, 2, *De Legibus*, ii. 23.)

ATILIUS, MARCUS, an early comic poet, whose age is unknown. Vulcatius Sedigitus, in his work "De Poetis," as we learn from A. Gellius, assigned to Atilius the fifth place among the Roman comic poets. With the exception of four lines preserved by Varro and Cicero, no fragments of his works have come down to us. The judgment of Cicero, who calls him a very rugged poet (poeta durissimus and ferreus scriptor), must not be taken too strictly, for Cicero disliked the early Roman poets. The titles of four of the comedies of M. Atilius are preserved, *Μισόγυνος*, Bœotia, *Ἄγροικος*, and Commorientes. It must, however, be remarked that Varro, to whom we are indebted for the knowledge of the last three, calls their author Aquilius, though this may be a mere mistake of transcribers, as a poet of the name of Aquilius is otherwise altogether unknown. Atilius also made a Latin translation of the Electra of Sophocles, which Cicero calls badly done (male conversa). This does not, of course, give Atilius the title of a tragic poet, which is, in fact, never given to him by ancient writers, and it is a ludicrous conjecture of a modern critic to suppose that Atilius turned the Electra of Sophocles into a comedy, a supposition which is hazarded in order to enable him to strike Atilius out of the list of tragic poets. (Gellius, iii. 3, xv. 24; Cicero, *Ad Atticum*, xiv. 20, *De Finibus*, i. 2, *Tusculanæ*, iv. 11; Varro, *De Lingua Latina*, vi. 89, vii. 90, 106, ed. Müller; Suetonius, *Cæsar*, 84; Weichert, *Poetarum Latinorum Vitæ et Reliquiæ*, p. 139.)

ATILIUS, a libertinus who lived in the reign of Tiberius. He built an immense amphitheatre in the neighbourhood of Fidenæ, for the purpose of giving gladiatorial games in it. But as it was his object merely to make money by this undertaking, the foundations were very weak, and the superstructure was carelessly fitted together. In A.D. 27, when an immense number of people of both sexes and all ages were assembled to witness the games, the building broke down, and upwards of twenty thousand persons are said to have perished under its ruins. Tacitus, who gives a moving description of this frightful occurrence, states that the total number of the injured and the killed amounted to fifty thousand. The Roman senate immediately took the necessary precautions to

prevent the recurrence of a similar calamity, and Atilius was sent into exile. Rome, from whence thousands of people had gone to Fidenæ, presented an aspect after this catastrophe as if it had been the scene of a fearful battle. (Tacitus, *Annales*, iv. 62, 63; Suetonius, *Tiberius*, 40; Orosius, vii. 4.)

L. S.

ATILICI'NUS, a Roman jurist. He is not mentioned by Pomponius. He must have lived at the same time with Proculus, whose opinion on a legal question he asked by letter. Proculus lived in the first century of our æra. From the circumstance of his addressing a letter to his friend Proculus (Atilicinus Proculo suo salutem), and the additional circumstance of their opinions being cited as agreeing on certain points, it may be inferred that he belonged to the same sect with Proculus. Nor is it any objection to this supposition that he is also cited as agreeing in opinion with Massurius Sabinus, who was of another school, for when the jurists of different schools agreed, the authority of an answer must have been greater, and the mere fact of agreeing in some points does not prove agreement in all. Grotius properly refers to this Atilicinus the preservation of a Rescript of Augustus, addressed to Statilius Taurus, who was consul, A.D. 11. The Rescript decides an important question, that the right to a servitude, the use of which had been intermitted, not owing to the neglect of the parties entitled to the servitude, but to the temporary failure of the natural supply (in this case it was a spring of water), should be restored to the claimants. (*Dig.* 8, tit. 3, s. 35.) Atilicinus is often cited by subsequent jurists in other passages of the "Digest." No direct extracts from him are preserved in the "Digest," though he gave Responsa. The rule of law which allowed a man to institute his slave heres without giving him his freedom, is stated by the Emperor Justinian to have been established by his Imperial Constitution, in conformity to the opinion of Atilicinus, as preserved by Paulus (*Instit.* 2, tit. 14), and to principles of equity. Justinian admits that the majority of the old jurists (and among them were Gaius and Ulpian) maintained that, if a man made his slave heres, he must, by the same act of institution, give him his freedom; and in this instance he has preferred the opinion of Atilicinus to that of Gaius and Ulpian. (G. Grotius, *Vitæ Jurisconsultorum*, Dig. 23, tit. 4, s. 17, 10, tit. 3, s. 6, 12, tit. 4, s. 7; *Fragmenta Vaticana*, § 77; Gaius, ii. 185, &c.; Ulpian, *Frag.* tit. 22.)

G. L.

ATIS, a flute-player, and composer for that instrument, was born at St. Domingo about 1715. During a residence of some time at Vienna, he was engaged in a duel, and a ball which struck his lip injured his embouchure, and prevented his ever regaining his former eminence as a performer. He went afterwards to Paris, where he produced several excellent players, and composed many sonatas, duets, and trios for his instrument. He was living at Paris in 1780. (Laborde, *Essai sur la Musique.*)

E. T.

ATKINS, JOHN, a navy surgeon, of whom we can find no further information than that which he gives of himself in his several works. He was of Plaistow, in Essex, and, having passed his examination at Surgeons'-Hall, he entered the service about the year 1703. After serving in the Mediterranean, and in various parts of the world, he went in 1721 to the coast of Guinea, as surgeon in H.M.S. "Swallow," to which he had been appointed in 1718. He was cruizing on the coast, and visiting numerous stations on shore, for more than a year; and he then went to the West Indies in the "Weymouth," whence he returned to England in 1723. Of these voyages he has left a very interesting narrative. In 1742, writing, in the introduction to an edition of his "Navy-Surgeon," an amusing account of how medical appointments were in his day obtained at the Admiralty, and of the general management of the navy medical service, he says, for advice to his younger brethren, "When entered on the Lord's List implore him every board-day at least, with a regular well-timed assurance; watch his motions in and out of the council-room, in and out of town, with obsequious bows and a hungry begging countenance; it 's better not dining till night than lose an opportunity; assiduity alone sometimes wearies an indolent great man, and he must seek for ease by providing for the troublesome. I remember after I had been initiated for a hamper of Candia wine this way, and by a friend's friend got recommended to Don Galeatus, not doubting, after thirty years' service, and having supplied the high office of Register for low wages, at the trials of two hundred pirates on the coast of Guiney, 1721, I should get the trifling preferment of a bigger ship, yet for want of this rule, miscarried. After ten years of lazy waiting my patron was so good as to tell me, off-hand, that officers of twenty years' standing were staring him every day in the face for preferment; intimating, as I thought, that I had not stared well, nor often enough. . . . . My memorial was thirty years, and yet am readily told men of twenty years' standing stared . . . . . Not being able to stare well, my ship for many years in ordinary, and frequent returns of the gout, by toasting too often to the prosperity of trade, I thought it would be better, before too much disabled, to come on the surgeons' list again, in order to take a capital ship, if I could get it in the hurry of our armaments, and by that stratagem have added two or three twopences more to the lumber of the government; but their lordships' sagacity prevented me this

fatigue; ordering a present superannuation, which was for a fourth-rate, the highest I had ever served in."

John Atkins deserved a better recompense than the pension of thirty-six pounds a year which this superannuation brought him; for his works show that he must have been far superior to most of the naval surgeons of that or even of the present time. They are very agreeably written, and abound in judicious observations not on surgery alone, but on the habits and rules of the day, the customs of the countries which he visited, and the best modes of managing and improving the naval service, and especially its medical department, which he shows to have been exceedingly ill-conducted. The titles of his works are as follows:—1. "A Voyage to Guinea, Brazil, and the West Indies, in His Majesty's Ships the 'Swallow' and 'Weymouth:' giving a general Account of the several Islands and Settlements of Madeira, the Canaries, Cape de Verds, Sierra-Leone, Cape Apollonia, Cabo Corso, and others on the Guinea shore; likewise Barbadoes, Jamaica, &c., in the West Indies; describing the Colour of the Inhabitants; with Remarks on the Gold, Ivory, and Slave Trade." London, 1737, 8vo. 2nd Edit. This appears to have passed through many editions; its title sufficiently indicates its contents. 2. "The Navy Surgeon, or Practical System of Surgery." London, 1737, 8vo. This also appears to have had several editions, differing from each other in the additions made to the main subjects of which it treats. In one edition (1742) there is a dissertation on Sensation, and on Hot and Cold Springs, with Remarks upon Amulets, Empirics (giving a witty account of the most celebrated then living), and Infirmaries, containing an account of those then recently founded, St. James's, Westminster, and St. George's. Most of the editions also contain a treatise on the Lues Venerea, and Observations on the Heat, &c., of the Coast of Guinea. 3. "A Treatise on the following Chirurgical Subjects:—On Ruptures. On Fractures of the Skull. On Fractures, simple and compound. On Amputations. On some African Distempers. Of Luxations. On the Venereal Disease." London, 12mo. without date. These essays differ little from those on the same subjects in the "Navy Surgeon," but they are shorter, and contain fewer histories of cases; probably, therefore, these were published first. The last of them appears to have been printed separately, with the title, "The Lues Venerea, rationally handled in its original Cause, with its Cure. By J. A., Surgeon." London, 12mo. (John Atkins, *Works.*) J. P.

ATKYNS, JOHN TRACY, was the compiler of "Reports of Cases argued and determined in the Court of Chancery in the time of Lord Chancellor Hardwicke." He was called to the bar in 1732, by the Society of Lincoln's Inn, and in 1755 was appointed cursitor baron of the Exchequer; but though an able and learned man, was not distinguished in the practice of his profession. His reports are valuable, and are considered good authority in the courts. The author has laboriously arranged the cases which he has reported in alphabetical order, under their particular heads, his object being to render his work in some measure a digest or system of equity. It may be doubted whether this arrangement is productive of any advantage equivalent to the labour of its compilation: and this doubt seems confirmed by the fact, that the method has not been adopted by any subsequent reporter. Atkyns's Reports extend from Hilary Term, 1736, to Michaelmas Term, 1754, and were originally published in folio in the years 1765, 1767, and 1768. A second edition, said to be inaccurate, appeared in 1781 and 1782; and a third edition was published in 8vo. 1794, under the superintendence of Francis William Saunders, Esq., the author of the essay on "Uses and Trusts." D. J.

ATKYNS, RICHARD, was born in the year 1615, at Tuffleigh, in Gloucestershire, where his family had been long settled. According to Wood, he was descended from gentry on his father's side and nobility on that of his mother. At the age of fourteen years he was removed from the college school at Gloucester to Baliol College, Oxford, and remained there about two years. From Oxford he removed to Lincoln's Inn, and commenced the study of the law, and soon after accompanied the son of Thomas Lord Arundel, of Wardour, to France, but that young gentleman dying before they could proceed further, he returned home and married. On the breaking out of the civil wars in England he joined the royal party, and raised a troop of horse for the service of the king at his own expense, by which he seriously injured his estate. He was appointed deputy lieutenant of Gloucestershire after the restoration, and maintained throughout a high character for loyalty. His wife is said to have ruined him by her extravagance: he was committed to the Marshalsea prison for debt, and died there on the 14th of September, 1677.

Atkyns is the author of a work entitled "The Original and Growth of Printing, collected out of History and the Records of this Kingdome; wherein is also demonstrated, that Printing appertaineth to the Prerogative Royal, and is a Flower of the Crown of England:" London, 1664, 4to. The design of this work is explained by the following passage in his preface, addressed to the Parliament:—"Having been above twenty-three years in Chancery, and other courts of justice, and spent more than one thousand pounds in vindicating the king's grant of printing the common laws of England and his lawful power, and kept his title alive even in the worst of

times. . . . . I cannot refrain from defending it, now the king is, or ought to be, restored to his rights again." Shortly before the publication of this work, a small 4to. volume of forty-one leaves had been discovered in the public library at Cambridge, entitled "Expósicio Sancti Jeronymi in Simbolum Apostolorum ad papam Laurentium," with the following colophon, "Explicit exposicio sancti Jeronimi in simbolo apostolorum ad papam Laurecium. Impressa Oxonie Et finita Anno domini M.CCCC.LXVIII. xvii. die Decembris." Oxford immediately claimed the honour of introducing printing into England; and Atkyns, in order to prove that printing appertained "to the prerogative royal," asserted in his book that he "had received from an anonymous friend a copy of a manuscript discovered at Lambeth palace amongst the archiepiscopal archives, of which the following is the substance: Thomas Bourchier, archbishop of Canterbury, earnestly moved the king, Henry VI., to use all possible means to procure a printing-mold, to which the king willingly assented, and appropriated to the undertaking the sum of 1500 merks, of which sum Bourchier contributed 300. Mr. Turpour, the king's master of the robes, was the person selected to manage the business; and he, taking with him Mr. William Caxton, proceeded to Harlem, in Holland, where John Guthenberg had recently invented the art, and was himself personally at work; their design being to give a considerable sum to any person who should draw away one of Guthenberg's workmen. With some difficulty they succeeded in purloining one of the under-workmen, Frederic Corsellis; and, it not being prudent to set him to work in London, he was sent under a guard to Oxford, and there closely watched until he had made good his promise of teaching the secrets of the art," &c. The natural inference, supposing this document to be genuine, must be that the art of printing was introduced into England by a foreigner, Corsellis, and not by Caxton, who did not print in England until, at the earliest, 1474.

Atkyns's book was ably answered by Dr. Conyers Middleton, and another writer, who assumed the fictitious name of Oxonides. Hansard, in his Treatise on Printing, published in the seventh edition of the "Encyclopedia Britannica," thus sums up the arguments against the truth of Atkyns's story, taken for the most part from Middleton's book:—"That this document (the manuscript said to have been discovered at Lambeth palace) is a forgery may be safely assumed, because of the more than unsatisfactory manner in which it is said to have been obtained; because no one even saw this copy (of the manuscript said to have been discovered at Lambeth palace); because no one, except the unknown, ever saw the original, for it is not amongst the archives nor in the library of Lambeth palace, nor was it when the Earl of Pembroke made diligent search for it, nor was it found when the manuscripts, books, and instruments were removed into a new building; because Caxton himself, who took so important a share in the alleged abduction of the workman, states, that twelve years afterwards he was diligently engaged in learning the art at Strasbourg, and repeatedly ascribes the invention to Gutenberg 'at Mogunce, in Almayne;' because, when three years afterwards, the Stationers' Company instituted legal proceedings against the university of Cambridge to restrain them from printing, this document was rejected as resting only on Atkyns's authority; because Archbishop Parker, in his account of Bourchier, mentions the invention of printing at Mentz, but makes no claim for his having introduced it into England; and Godwin, "De Præsulibus Angliæ," says that Bourchier, during his primacy of thirty-two years, did nothing remarkable save giving 120*l.* for poor scholars and some books to the university, and that he minutely examined two registers of his proceedings during this term, without making any mention of his having found therein any record of so remarkable a transaction. . . . . From internal evidence of the document itself, for, not to mention the weak evidence for the city of Harlem, it is quite certain that Gutenberg never printed there; and by Junius the theft is ascribed to John Fust, who certainly was a rich goldsmith of Mentz; and, lastly, because six years elapsed between this asserted introduction and the publication of the 'Expositio,' and eleven years between this and any other publication from any Oxford press." The probability is that there is a typographical error in the date, an x being omitted. This explanation is brought forward by Middleton, and is supported by the following passage in Cotton, tit. "Oxonia:"—"The 'Expositio,' the 'Aristotelis Ethica,' and the 'Ægidius' (the two latter works bear date 1479), are all printed in the same size, with the same types, on the same paper, having the signatures marked in the same manner, and the presswork generally alike; they all have the date and place of printing distinctly marked, and all are equally without any printer's name. Further, these types and this paper do not occur in any of the other books subsequently executed at Oxford."

However satisfactorily Caxton's claim to the honour of having introduced printing into England may be maintained at the present day, it was for a long time denied by many persons after the appearance of Atkyns's book. Of little value in other respects, this pamphlet is still highly prized for Loggan's print of Charles II., Archbishop Sheldon, the Earl of Clarendon, and the Duke of Albemarle. A fine copy of the work, which formerly belonged to Charles II., is in

royal library in the British Museum. The other works of Atkyns are—2. His "Vindication." 3. "Relation of several Passages in the Western War of England," wherein he was concerned. 4. "Sighs and Ejaculations." These last three were published together, London, 1669, 4to. (Wood, *Athenæ Oxonienses*, iii. pp. 1126, 1127, ed. Bliss; Hansard, *Article on Printing in the Encyclopædia Britannica*, 7th edit.; Timperley, *Dictionary of Printers and Printing*, 145, &c.; Cotton, *Typographical Gazetteer*, "Oxonia;" D'Israeli, *Amenities of Literature*.) J. W. J.

END OF THE THIRD VOLUME.

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